Bound by
LEWEY
WOTTON




RO- 3-13



Angelica Clarke del.t

Engraved by R.Cooper.

ORESTES and ELECTRA making votive offerings at the TOMB of AGAMEMNON

*as represented upon an Athenian terra cotta Vase, in the style of painting called* MONOCHROMA.

*Published Nov.r 1.1815. by T. Cadell & W. Davies, Strand, London.*

# TRAVELS

IN

VARIOUS COUNTRIES

OF

# EUROPE ASIA AND AFRICA

BY

EDWARD DANIEL CLARKE LL.D.

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PART THE SECOND

## GREECE EGYPT AND THE HOLY LAND

*SECTION THE THIRD*

TO WHICH IS ADDED A SUPPLEMENT

RESPECTING

THE AUTHOR'S JOURNEY FROM CONSTANTINOPLE TO VIENNA

CONTAINING HIS ACCOUNT OF THE

GOLD MINES OF TRANSYLVANIA AND HUNGARY.

PRINTED FOR

T. CADELL AND W. DAVIES, STRAND, LONDON,

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MDCCCXVI.



(Original of the Louis Volute from an Athenian terra cotta Vase)

# PREFACE

TO THE

## THIRD *and* LAST SECTION *of* PART THE SECOND.

IN publishing all that remains to complete the SECOND PART of these Travels, the author has the satisfaction of making some addition to his former remarks, upon certain antiquities which appear to him likely to illustrate, in a very remarkable manner, the customs, and the religion, and the language of ANTIENT GREECE.

Ever since the first notice of the characters of the *Greek* alphabet upon the *terra-cotta* vases, found in the sepulchres of the south of *Italy*, decided the fact of their *Hellenic* origin, a hope had been entertained, that new and copious sources of information, touching the arts and literature of *Greece*, would be brought to light by researches among

among the tombs of the mother country. Nearly half a century, however, elapsed, from the time that this expectation was originally excited, without any considerable discovery being made tending towards its fulfilment. Above twenty years ago, the author was at *Naples* with his friend the late *Sir William Hamilton*, who had long indulged this expectation, when the return of two English gentlemen, Messrs. *Berners* and *Tilson*, from their travels in *Greece*, (who brought with them *terra-cotta* vases similar to those called *Etruscan*, but which they had derived from sepulchres in *Græcia Propria*,) tended greatly to its fulfilment. These, and other vases, discovered by Englishmen travelling in *Greece*, or by their agents living at *Athens*, have been occasionally discovered; but they were principally *vessels of libation*, or small *pateras* and *cups*, with little or no ornament, excepting a plain black varnish, or, at the most, a few lines hastily scratched with a sharp instrument upon their surfaces, or traced in colour by way of cincture or border. Nothing that could be considered as fair specimens of *Grecian painting*, nor any *inscriptions*, appeared upon those *terra-cottas*. What the result of the author's own researches in *Græcia Propria* was, may be seen by reference to the account he has published in the former *Section*, and especially in the *Sixteenth Chapter*, to which an engraving is annexed, representing the principal *terra-cottas* therein described[1]: yet

(1) See the Plate facing p. 664 of that *Section*.

yet few persons have been more zealous in their researches after such antiquities than he was; because he had for many years looked forward to the contribution they might offer to the taste and the literature of his country. Since his departure from *Athens*, some excavations made by the two rival artists, *Lusieri* and *Fauvel*, whose merits he has before noticed, began to realize the prospect so long, and so generally, formed. Their discoveries were followed by a still more extensive examination of the soil near *Athens*, conducted under the patronage of several persons from this country; but by none more successfully than by Mr. *Dodwell*, by Mr. *Graham*, and by Mr. *Burgon*. The representation of a fine vase belonging to Mr. *Dodwell* has been already published[2]; but the more important discoveries of Mr. *Graham*, and of Mr. *Burgon* of *Smyrna*, as connected with the arts and the literature of *Greece*, and with a subject so often alluded to in these Travels, demand all the attention which it is now in the author's power to bestow upon a topic he has already discussed.

Mr. *Graham*, being at *Athens*, caused an excavation to be made near the supposed site of the *Academy*, on the left-hand side of the antient paved-way, leading from *Athens* to *Thebes*. Such was his success, that he discovered and brought to this country nearly a thousand *vases*, of a nature and quality so extraordinary, that in some instances, as will presently appear, nothing like them had ever been seen before.

(2) See Moses's Collection &c. of Vases, Plate 3. *Lond.* 1814.

before. Their discovery amounts to nothing less than the development of a series of original pictures, painted upon the most durable of all substances, representing the *arts*, the *mythology*, the *religious ceremonies*, and the *habits* of the ATHENIANS, in the earliest periods of their history. Upon some of these vessels, the *colours*, the *gilding*, and the *lettering*, remain as fresh as when they were deposited in the tombs of *Attica*, more than two thousands years ago. Upon one *Athenian tripod chalice* is pictured the altercation between *Minerva* and *Neptune* for *Attica;* at which all the superior *Gods* of *Greece* presided: consequently, this *chalice* has been made to exhibit a complete PANTHEON, by a series of *designs*, equal in the style of their execution to any of the *Grecian paintings* preserved upon the *terra-cottas* of *Nola* in the *South of Italy;* and, to add to the value of this curious *mythological* document, the *Greek names* of all the assembled *Deities* are inscribed above their heads, in very legible characters.

The style of *painting* upon those vases varies so considerably, that almost every branch of the art known to the *Greeks* may be observed upon them; from the most antient specimens of the style called *monochrome* by *Pliny*[1], where the figures were delineated only as shadows, by a *black* colour traced upon a *red* ground; down to the period in which more elaborate designs, in the *monochrome* style, were represented, by an outline of the liveliest *vermilion*,

(1) "Secundam singulis coloribus, et *monochromaton* dictam," &c. *Plinio, lib.* XXXV. *Hist. Nat. tom.* III. *p.* 417. *L. Bat.* 1635.

*vermilion*[2], upon a surface which is perfectly *white*. This last style of painting differs from every other, in one lamentable character; that, instead of sustaining the action of acids, which are commonly used in cleansing these *vases*[3], they will not bear even the application of water; and being found covered with dirt, it is very difficult to develop the *vermilion* painting uninjured. Fortunately, one of the finest pictures in this style has escaped; and the whole of the design has been rendered visible, by carefully scraping the surface with very sharp knives; changing them often, so as to preserve an edge as keen as possible[4]. The subject represented[5] appears to relate to the popular and affecting story of the visit paid by *Electra* to the *tomb* of her father *Agamemnon*, when she discovers the *votive offerings* already left there by her brother *Orestes*, previous to their interview; a story related differently by *Euripides* and *Sophocles*, and of course, like any other popular tale, liable to many varieties of relation and of representation. The

(2) *Murice tincta*; the φοίνιξ of the Greeks. In more than one instance, *regal robes* are represented upon the Athenian *terra-cottas*, of a *vermilion* colour.

(3) The generality of the *Grecian vases* will sustain the highest temperature of a *Porcelain furnace*, without any alteration in the *colours* upon their surfaces.

(4) The whole success of this experiment is due to the patience and skill of ONE to whom the author has been before indebted for the embellishment of his Travels, and to whose taste and talents he owes the design whence the *Frontispiece* to this Volume has been engraved. First, by tracing the outline upon the *vase* itself, to ensure the utmost fidelity; and afterwards, by imitating the hue and disposition of the *vermilion* colour with all possible exactness; a faithful copy has been delineated of an *Athenian monochrome picture*.

(5) See the Frontispiece.

The journey of *Orestes* is denoted by the symbol of the staff which he bears in his left hand: and the curious circumstance of the *chaplet*, as connected with sepulchral *vows*, will not be viewed without interest[1], by persons who have noticed the frequent examples of resemblance between antient and modern customs; as it clearly proves, that the *chaplets* suspended in the hands of angels upon the old monuments of our churches had their origin, like many other of our religious customs, in Heathen superstitions and ceremonies[2].

Another circumstance discovered by the *paintings* upon those *vases*, is too important to be omitted in a work which professes to treat of the antiquities of Greece. The origin not only of the *Ionic volute* in architecture, but of the *symbol* denoting *water*, as it has been figured by Grecian sculptors in their marble *friezes* and *cornices*, and upon antient *medals* and *gems*,



and was used for *borders* to their *pictured vases*, appears, from an entire series of designs upon the *terra-cottas* found by Mr. *Graham*, to have been derived from a superstitious veneration shewn to a certain *aquatic plant*, as yet unknown; but which will not long escape the notice of *botanists*, to whom the *plants of Greece* shall become familiar. It is represented under such a variety of circumstances, and with so

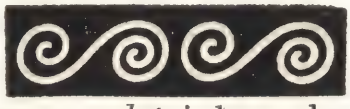
(1) See the Frontispiece.

(2) Such as the ornamenting of our churches with *ivy* and *holly* at Christmas, &c. &c. *Vide Gregor. Nazianz. Orat. de Vitâ Greg. Thaumaturg. tom.* III. *p.* 574.

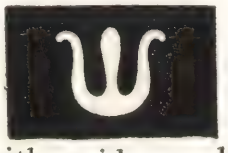
so many remarkable associations, that no doubt can remain as to the fact. Sometimes this figure



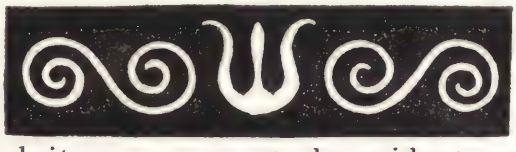
alone is introduced, with an aquatic bird swimming towards it: in other instances *Genii* are represented as fostering it[3]; and the curvature is so formed, as to exhibit the origin of this well-known border.



In one example, the same *volute* is borne by a *winged Genius* in the *right* hand[4]; and in other instances, the plant appears terminated by its *flower*, as in a state of fructification; a *Muse*, or *Genius*, but *without wings*, being introduced as holding a *mirror* over it. When to the form of the *flower*, which is *threefold*,



the *volute* appears on either side, we have the representation of an ornament conspicuous upon the *cornices* of many of the most magnificent temples of Antient Greece; it then appears in this manner:



From all which it may appear to be evident, as the author has

(3) See the *Vignette* to this Preface.

(4) See the *Vignette* at the end of this Preface; taken from one of Mr. *Graham's Vases*, now in the possession of the Rev. *William Otter*, M. A. Rector of *Chetwynd* in *Shropshire*.

has elsewhere affirmed, that in the *painting* and *sculpture* of the antient Grecians, exhibited on their *sepulchral vases*, and *gems*, and *medals*, and *sacred buildings*, and whatsoever else had any reference to their *religion*, nothing was represented that ought to be considered merely as a *fanciful decoration*. The ornament, in itself, was strictly *historical*; it consisted of *symbols*, which were severally so many records of their *faith* and *worship*. Like the *hieroglyphics* of *Egypt*, they were the signs of a language perhaps known only to the *priests*; but it was circumscribed by the most rigid canons; and, while the matchless beauty of the workmanship demanded admiration, the sanctity of the symbolical representation excited reverence.

With regard to the great antiquity of those *pictured vases*, as a proof that the author does not err in referring some of them to the most remote periods of the Grecian history, he has only to mention the style of writing which they sometimes exhibit. In this view of the subject, a *vase* discovered by Mr. *Burgon*, and now in his possession, is doubly valuable; because the inscription it has preserved[1], while it manifests the great antiquity of the *vase* itself, also makes known in the most satisfactory manner the uses to which these vessels were appropriated, before they were placed within the sepulchres. It represents on

(1) For the description of this remarkable *Vase*, and the inscription found upon it, the author is entirely indebted to *Thomas Burgon*, Esq. of *Smyrna*; who not only supplied him with a *fac-simile* of the inscription, but also brought to *Cambridge* his own valuable designs, faithfully copied from the original vase, which is at present in *Turkey*.

on one side a charioteer, *seated*[2] in his car, drawn by two horses at full speed; he is urging them with a goad which he bears in his right hand, and guiding them with a long wand; this he holds in his left hand, and to the extremity of it two balls are fastened. Upon the other side is seen the image of *Minerva*, represented by a picture so uncommonly antient, that nothing like it has ever appeared. The painting consists of three colours; a dingy *red*, *black*, and *white*. The figure of *Minerva* is delineated in the *black* colour; but her attire is *red*, and her face, hands, and feet, are *white*. Instead of a helmet, she wears upon her head the red *fez*, now in use among the modern Greeks; from the top of which a crest rises, like that of a helmet. Instead of the *Gorgon* upon her shield, a *Dolphin* is represented; thereby denoting her antient relationship to *Venus* and *Astarte*. Her hair falls straight down her back; and it is collected into a *queue*, pointed at the end: this part of the design is traced in a wavy zig-zag outline, which is purely *Etruscan*. The same may be said of her *zone*, and the border of her *red petticoat*, whereon the labyrinthine maze is figured, but in the dryest *Etruscan* taste. Instead of an *Owl* above her head, there appears a *Harpy*: there is, however, an *Owl* over the figure of the *charioteer*. *Minerva* is represented in the act of combating: and before the figure of the Goddess,—that is to say,

(2) It is said, that there is only one other example known where the Charioteer is represented in a sitting posture.

say, upon the left hand of the spectator,—the following inscription appears, written vertically, instead of horizontally, from *right* to *left*:



signifying either

I·AM·A·PRIZE·GIVEN·BY·ATHENS

or, supposing AΘENEON to mean the festival,

I·AM·THE·PRIZE·OF·THE·ATHENÆA

The oldest form of writing was that from *right* to *left*, as it here appears: the *Greeks* derived it from the *Phœnicians*. Next they wrote βουστροφηδὸν; and afterwards wholly from *left* to *right*. This *vase*, as it is evident, was a *prize* obtained at *Athens*, because it bears the "*arms and crest*" of the city, in the images of *Minerva* and the *Owl*. Probably it was gained at the festival, when competitors came from all parts of Greece, and the *victors* received ὐδρίαι filled with *oil*, which were vessels made of *terra-cotta*, and *painted*, as it appears from the following curious passage of *Pindar*[1], thus rendered by the author's learned friend the Rev. *Charles James Blomfield*, when corresponding with him upon the subject of this truly archaïc inscription:

"The songs have twice proclaimed him *victor* in the "*festivals* of the ATHENIANS; and *the produce of the olive*, "*contained*

(1) Vid. Nem. X. 67.

"*contained in burned earth,* has come to ARGOS in the "*variegated circumference of vases*[2]."

It is not unlikely that the word ΑΘΕΝΕΟΝ alludes to this great festival; called *Athenæa* before the title of τὰ Ἀθηναῖα was changed to τὰ Παναθήναια. This is said to have happened after the time of *Theseus* or *Ericthonius*[3]; although the term τὰ Ἀθηναῖα occur in the modern Scholiast on *Aristophanes*. According to Mr. *Blomfield*, the word in question is the old genitive, from Ἀθῆναι[4]. Yet it must be observed, that the use of ΑΘΛΟΝ with the genitive of a city is very unusual; and another learned *Hellenist*, *R. P. Knight*, Esq. believes that it never was thus used, nor with any other Ἀγωνοθέτης. Mr. *Knight* adheres to the opinion that ΑΘΕΝΕΟΝ means the *festival;* but he does not carry back the antiquity of the *vase* much beyond the *sixtieth Olympiad,* five hundred and thirty-six years before the Christian æra: allowing, however, for the age of this remarkable *vase,* a period equal to two thousand three hundred and fifty-one years.

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It remains now to add a few words respecting the other subjects treated of in this and the preceding *Sections* of

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(2) Where see the Scholiast.

(3) Ister in Harpocrat. v. Παναθήναια, et Pausanias viii. 2. See Meursius Panath. p. 2. et Schol. Platon. p. 39.

(4) Hom. Od. γ. 278. Aristoph. Nub. 400. (See Porson's Coll. of the MS. Harl. p. 14.) Σούνιον ἄκρον Ἀθηνέων. Euphorio ap. Hermog. π. ἰ. p. 248. ἀτρέα δῆμον Ἀθηνῶν. MS. Caio Gonv. Ἀθηναίων, i.e. Ἀθηνέων, which is the true reading. *Note by Mr. Blomfield.*

of PART THE SECOND. A casual reader, who has not considered the importance of attending to every object likely to serve as a *land-mark* in the *topography* and *geography* of GREECE, may perhaps think that too much attention has sometimes been bestowed upon the existence of a *fountain;* or of a *bridge* over an insignificant *stream;* or of a *tumulus;* or of the *capital* or *shaft* of a *Doric* or of an *Ionic* column; or any other apparently trivial relique connected with the antient history of the country;—not being aware, that, in very many cases, these remains are the only beacons we can have, to guide our course, in penetrating the thick darkness now covering this "land of lost Gods and men;" and in adapting passages from antient authors for the illustration of its antiquities and history. Such objects, noticed by one traveller, are afterwards made use of by another, as clues to discoveries of much greater importance. It sometimes happens, that a large portion of antient history may be proved to have a connection with the meanest vestige of a former age. This is particularly true of *Inscriptions:* the scholar, who seeks only the gratification of his literary taste by the *archaïcal* characters, or by the sense conveyed in an inscription, may deem the insertion of such poor fragments as contain only a single name, or an imperfect legend (perhaps consisting of half a line, and sometimes of half a word), altogether unnecessary. He will be ready to ask, wherefore an inscription at *Marathon,* containing only the letters KAIN, and these too in very large capitals, was deemed worthy of a place in this work? To which there is this answer: It was necessary to prove that the ruins, where these letters appeared, were truly *Grecian;*

and

and to afford, by an accurate specimen of the characters, as much information respecting their antiquity as it was possible to afford;—for by attention to such circumstances, more intelligence is frequently conveyed by a few letters, than by whole pages of dissertation.

In the examination of this *Last Section* of PART THE SECOND, the Reader will find many things unnoticed by former travellers; although some of the discoveries made by the author have found their way into other publications, without any notice of the person from whom they were originally derived. Owing to the unavoidable delay that has attended the publication of this part of his work, it was natural to expect that this would happen: having never withheld what he knew, when applied to for information respecting the country, he may attribute to his own disregard of anticipation any use that subsequent travellers have made of his observations. Before he visited Greece, the sites of several places, famous in antiquity, were as much unknown as many that still remain to be pointed out. He succeeded in ascertaining some of them for the first time; for example, the cities of TITHOREA and PLATÆA; the *Corycian Cave*, near DELPHI, &c.: and by his discovery of an *Inscription* in the DEFILE OF TEMPE[1], the exact *locality* of that celebrated PASS can never again become a subject of dispute.

With regard to subjects of *Natural History*, such as *Botany* and *Mineralogy*, the author has kept these, as much as possible, from interrupting his narrative, where it related either

(1) See page 292 of this Section.

either to *statistical* or to *classical* information. But as it is important to mark the situation of newly-discovered and *non-descript* plants, he has introduced the *new species* only, as they happened to occur, in the *Notes;* always accompanying their insertion with a description of their discriminative characters, as in former instances;—an entire List of all the *Plants* found during these travels in GREECE, EGYPT, and the HOLY LAND, being added in the *Appendix.* His *mineralogical* remarks would have been more extensive, had the appearance of *simple minerals* been more frequent; but it is chiefly in a *geological* view that there is any thing yet worthy of observation in the LEVANT; and even to the *geologist,* the eastern shores of the Mediterranean, and those of the *Archipelago,* exhibit little variety. The mountains are so uniformly of *limestone,* that, with respect to GREECE, if we except the *breccia* formation around MYCENÆ, and in the *substratum* of the rock of the *Acropolis* at ATHENS, hardly any other substance can be found[1]. In the north of GREECE, indeed, and in MACEDONIA, some very remarkable changes occur; as, the *serpentine breccia,* or *verde-antico,* in THESSALY; and that curious aggregate of black *amphibole* and white *feldspar,* called by Italian lapidaries "*bianco é néro antico,*" in MACEDONIA. Other varieties of *hornblende porphyry* occur also in THRACE; particularly one variety, resembling *lava,* in the great plain of *Chouagilarkir,* near the foot of a chain of mountains called *Karowlan,* a branch of RHODOPE.

A contrary

(1) Dr. Holland (*Travels, &c. p.* 397. *Lond.* 1815.) thinks "that the great *limestone formation* of GREECE and the Isles is particularly liable to the phænomena of earthquakes."

A contrary rule has been observed in writing the *Supplement*, which contains an account of the author's journey from *Constantinople* to *Vienna*. Here, as the subject related principally to the *mines* of *Transylvania* and *Hungary*, instead of compressing his *mineralogical observations* into the form of notes, he was frequently compelled not only to give them a place in the text, but sometimes to sacrifice other topics of discussion, in order to introduce them. As to *mineralogy*, indeed, unless some judicious mode of nomenclature be adopted by the concurrence of writers upon this subject, instead of the *jargon* now prevalent, the science will become characterized by confusion as fearful as that of *Babel*. Not only every new writer, but every new professor of mineralogy, and almost every dealer in minerals, conceives himself authorized either to introduce *new* names, or to revive *old* appellations that had long been laid aside: hence it follows, that in naming any *simple mineral*, or *mineral aggregate*, in order to be intelligible, it is necessary to use a list of *synonyms*, which is every day increasing[2]. It is easy to propose

(2) Thus, in order to distinguish the *pure sulphate* of *lime* from the *hydro-sulphate*, or *plaster-stone*, the *mineralogical student* is taught to rehearse all the barbarous names of *muriacite*, *würfelspath*, *sulfatine*, *anhydrite*, *vulpinolithe*, *bardiglione*, and perhaps many more. Nor is this evil confined to *simple minerals*; it is also gaining ground rapidly in the nomenclature of *rocks*. It was generally understood among *geologists*, that every *mineral aggregate*, consisting of *crystals of feldspar* imbedded in any given matrix, should be called a *porphyry*: and here there was no confusion; because every one understood what compound substances were designated by the terms *serpentine porphyry*, *pitch-stone porphyry*, *trap porphyry*, *quartz porphyry*, *hornblende porphyry*, &c. Now the last of these *rocks* has received the appellation of *syenite*; because, forsooth, the Antients bestowed that name, not upon *porphyry*, but upon *granite* !!!

propose a remedy for this evil. The *Geological Society* of *London*,—whose "TRANSACTIONS" already reflect so much credit upon their institution, and are become so deservedly popular,—assisted, if possible, by deputies from other Societies, might establish a *British*, if not an *European system of Nomenclature*. And surely if the valedictory observations of the celebrated and venerable *Bishop* WATSON, upon the GREAT NATIONAL IMPORTANCE of *mineralogical studies*, be worthy of regard[1], the æra of an universal Peace will not pass without some effort being made for this purpose.

In the description of the *Gold* and *Silver Mines* of *Hungary*, the mineralogical associations of the precious metals, and the whole process relating to the *German* method of treating their *ores*, have been detailed within a small compass, and, it is hoped, in a perspicuous manner, that they might become intelligible to every reader. While collecting materials for this addition to his work, the author was assisted by information from the Archdukes *Anton* and *Reiner*, brothers of the present *Emperor of Germany*, during their visit to those *mines*; and by the *Professors* established at *Schemnitz* under the patronage of the Crown. In giving it to the Public, he is actuated by a hope, however vain it may prove, that the Government of this country, now no longer engaged in foreign wars, will

(1) "A Mineralogical College should be instituted; and skilful men should be sent out, at the public expense, to collect, from every quarter, all that is at present known on the subject." *Bishop Watson's Miscellaneous Tracts, vol.* II. *p.* 438. *Lond.* 1815.

will turn their attention to the immense resources of wealth which this nation possesses within itself,—lying neglected, through want of a proper attention to its *mines*, and of the encouragement which it is its best interest to afford to *mineralogical studies*. It was the *mines* of *Macedonia* that enabled PHILIP to subdue all the turbulent factions, the colonies, and the states of GREECE: and if the Government of *Great Britain* were zealously to engage in *mining* speculations, either by joining with individuals in carrying on researches for this purpose, or by contributing the patronage necessary for the encouragement of such inquiries, Nature has not denied to this country the means of enriching herself by subterraneous treasure. Many of the barren mountains of *Scotland* consist of *metalliferous strata*. The same *porphyritic* rocks are found in our island that have for centuries provided the *miners* of *Hungary* and *Transylvania* with employment, and their rulers with wealth. *Geological Societies* are forming in different parts of the kingdom: the nation is therefore awake to the importance of such researches; and the most favourable opportunity is presented of multiplying the means of industry, and thereby opening new sources of wealth. The whole of the western coast of *Scotland*, that is to say, the main land opposite to *Skie*, *Rum*, *Canna*, *Egg*, and *Coll*, from *Loch Hourn* to the head of *Loch Sunart*, consists of metalliferous granite (*gneiss*), abounding in *garnets*, and other associations of metallic bodies. The *strata* of the islands of *Iona*, *Coll*, *Tyr-i*, *Rum*, and *Skie*, consist of *syenite porphyry*, *hornblende slate*, *gneiss*, *pitchstone porphyry*, *trap*, &c.; and these are the *matrices*

*matrices* of the *precious ores* found in *Hungary* and *Transylvania*. The higher parts of the *Cuchullin mountains* of the *Isle of Skie*, in particular, consist of *strata* of the identical *porphyry* which is known to be metalliferous[1], lying upon *basalt*. The author carefully examined all those *islands*, and the opposite main land of *Great Britain*, before he undertook his last journey to the Continent: and from what he has since seen of *foreign mines*, he is convinced that a proper attention has not yet been paid to the importance of our own mountains.

In the account of antient *copper* coinage, as of all other *cupreous* antiquities, the author has always used the word *bronze*—a term now become absolutely necessary—to distinguish the old chemical compound of *copper and tin*, from that of a later age, consisting of *copper and zinc*, or *orichalcum*[2], which is called *brass*. Thus, at the end of the *Seventh Chapter* of this *Section*, he mentions "Roman, or ecclesiastical *brass* coins." There was no such substance known in the *heroic ages*, nor in the time of the *Peloponnesian war*, when *copper* began to be used for *coinage* in *Greece*, as that compound which we call *brass:* and perhaps there is no better test to decide at once the distinction between a genuine antique *bronze*, and those spurious imitations of the works of the Antients, whereof there exists a complete manufacture at *Naples*, than to submit the suspected metal to

(1) The *Saxum metalliferum* of *Born*.

(2) "*Cadmia-terra* quæ in *æs* conjicitur, ut fiat ORICHALCUM." *Fest. de Ver. Seq.*

to any chemical test which may determine the presence of *tin*, or of *zinc*, in a state of combination with *copper*: for if there be a particle of *zinc* in the mass, the work, consisting of *brass*, and not of *bronze*, is thereby proved to be either of modern date, or at best a specimen of *orichalcum*, and therefore of *Roman* origin[3].

In the acknowledgment of literary obligations, the author has been scrupulously exact; perhaps more so than, in some instances, might seem necessary: but it was his wish to discharge every debt of this nature,—for two reasons: first, because by so doing he presents his Reader with a view of the society in which he has lived, and introduces to his notice some of the friends with whom he has conversed: secondly, because those parts of his work which are exclusively his own, and for which he alone is responsible, may the more easily be recognised. Upon the present occasion he is desirous of acknowledging a communication of an interesting nature from his friend the *Rev.* G.A. Browne, M.A. *Fellow of Trinity College, Cambridge,* which constitutes the first article of the *Appendix* to this *Section.* It relates to a fragment of *Nicetas the Choniate,* which is not to be found in any of the printed editions of that historian. The original is preserved in a *Manuscript* belonging to the Bodleian Library at Oxford. It is mentioned by Mr. *Harris,* in his "Philological Inquiries[4]," and was first published by *Banduri,* in his *Imperium Orientale;* afterwards by *Fabricius,* in his *Bibliotheca*; but, owing to the extreme difficulty of compre-

(3) See *Watson* on Orichalcum. *Chem. Essays, vol.* IV. *p.* 85. *Camb.* 1786.
(4) *Philolog. Inq.* Chap. V. vol. II. p. 301. *Lond.* 1781.

comprehending the sense of the author, no correct version of it had appeared. The task of rendering this fragment intelligible was kindly undertaken by Mr. *Browne;* and as it mainly relates to former observations, respecting the real perpetrators of the ravages committed among the Fine Arts in *Constantinople*, it is now printed, with Mr. *Browne*'s valuable Notes, at the end of this volume. To JOHN GWALTER PALAIRET, Esq. of *Reading*, the author is further indebted, for a revision of the following pages, after they were prepared for publication. To mention other obligations were only to repeat former acknowledgments: but he will not close this Preface without expressing his thanks to RICHARD PAYNE KNIGHT, Esq.; to the Rev. Dr. KAYE, the present Vice-Chancellor of the University of *Cambridge;* and to that celebrated traveller, JOHN HAWKINS, Esq. of *Bignor Park, Sussex;* for the polite attention which they have shewn to inquiries affecting the accuracy of this work.

CAMBRIDGE, *Nov.* 23. 1815.



Original of the Ionic Volute from an Athenian terra-cotta Vase

# TABLE *of* WEIGHTS *and* MONEY

FOR

## THE MINES OF HUNGARY AND TRANSYLVANIA.

A TABLE OF WEIGHTS occurs in Note (2), p. 623; but as their names appear frequently in the *Supplement*, it has been thought that a place of general reference for the *Weights*, and *Money*, of *Hungary*, &c. might be useful, if placed at the beginning of the Volume.

One quintal (*centenarius*) equals 100 pounds.
One pound - - - - - = 2 marks.
One mark - - - - - = 16 loths, or *lothen*.
One loth - - - - - - = 4 quintales (*drachmæ*).
One quintale - - - - = 4 deniers.

As an illustration of the use of this Table, the following statement may be made of the average proportion of *Gold* and *Silver* in the Hungarian *Ores*:

| | Lot. | Qu. | Den. | |
|---|---|---|---|---|
| One mark of *gold* from the *Bakabanya ore*, contains | 3 | 2 | 0 | of *silver*. |
| One mark of *silver* from the *Schemnitz ore*, contains | 0 | 0 | 4 | of *gold*. |
| One mark of *silver* from the *Cremnitz ore*, contains | 0 | 0 | 15 | of *gold*. |

In the account of the *Mines*, and last Chapter of the *Supplement*, allusion is sometimes made to *German Money*; the value of which may be thus rated. It is counted in *rixdollars*, *florins*, and *kreutzers*.

| | Flor. | Kreutz. |
|---|---|---|
| One rixdollar of Vienna is equal to | 1 | 30 |
| One florin - - - - - - = | 0 | 60 |

But the common reckoning is in *florins* and *kreutzers*.

To reduce the German Money to its equivalent in English Money, the following rule may be observed:

The value of a *florin* in the Imperial dominions, as *Hungary*, *Austria*, *Bohemia*, if paid in *silver*, is about *two shillings* of our money; or 2*s*. 2¾*d*. if the course of exchange at *Leipsic* be as high as *six rixdollars* to the *pound sterling*. Because *six rixdollars* are equivalent to *nine florins* (*nine florins* being reckoned equal to a *pound sterling*, at *Vienna*, or at *Presburg*, when the *pound sterling* is worth *six rixdollars* at *Leipsic*), therefore, reckoning the *florin* at *two shillings*, the *kreutzer*, being $\frac{1}{60}$ of that sum, is rather less than *two farthings*.

# EXPLANATORY LIST

OF

# COPPER-PLATES, MAPS, CHARTS, &c.

ALSO SERVING AS DIRECTIONS FOR THE BINDER.


No. 1. *Orestes* and *Electra* at the *Tomb of Agamemnon*; as represented upon an Athenian *Terra-cotta* Vase, in the style of painting called *Monochroma*; accurately copied from the original Vase, now in the Author's possession, by Mrs. Edward Clarke; and engraved by R. Cooper.
*To face the Title, as the Frontispiece of the Volume.*

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*For the End of the Volume.*


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## EXPLANATORY LIST

OF THE

## VIGNETTES AND CUTS,

WITH THEIR SITUATION IN THE VOLUME.


No. 1. Original of the *Ionic Volute,* as represented upon an Athenian *Terra-cotta* Vase, discovered at *Athens* by *Sandford Graham, Esq. M. P.* and now in the Author's possession; designed from the Original by Mrs. Edw. Clarke; engraved by R. Pollard. (*Vignette to the Beginning of the Preface.*)

2. Various Symbols, having all a reference to the same subject, introduced as *Cuts* in pages 6 and 7 of the Preface; designed by Mrs. Edward Clarke.

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Silver Medal of ATHENS

# CHAP. I.

## ATHENS TO MARATHON.

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UPON our return to ATHENS from ELEUSIS, *Lusieri,* (who had expressed, upon former occasions, considerable doubt respecting the possibility of removing the *Statue of Ceres,* even with the means which he possessed, as the agent

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of our Ambassador,) jocularly inquired, whether we had abandoned the undertaking. But as soon as we informed him, that we had not only carried off the Goddess, but that she was "*under weigh*" and upon her voyage to Smyrna, to secure a passage to England, he expressed so much astonishment, that, with uplifted hands, he exclaimed, in his mother-tongue, "*Affè! se anche pensaste di rimovere l'Agropoli, non avrete mai il mio permesso*[1]." We remained a week in Athens after this event; and during that short period we saw more of the manners of the inhabitants than we had before done. At the Governor's, it is true, our observations were restricted to the gravity of his countenance, the fumes of his pipe, and the flavour of his coffee: but *Lusieri* introduced us to some Greek families of his acquaintance; and our Consul invited us to a ball, given in honour of a couple betrothed to each other. Many of the Athenian ladies are very handsome. Until the period of their marriage, the greatest care is used in adorning their persons, and in preserving the beauty of their complexions: but they are almost as much secluded from common view as the incarcerated virgins of the Turkish charems. Every house belonging to a Greek of any consideration has its *Gynæcéum;* and unless a stranger be intimate enough with the master of a family to penetrate to the retirement set apart for its female relatives, he may come and go without meeting

Manners of the Athenians.

(1) "Faith! and if you should think of removing the *Acropolis*, you shall not have my permission."



WAIWODE or GOVERNOR of ATHENS.

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meeting any one of them. It has been believed that this custom among the Athenians, of shutting up their women, is an imitation of the manners of their Turkish lords; but, in fact, it was the original practice of the antient inhabitants of the city, and it has continued among their descendants until the present day. When any one of the Athenian ladies ventures into the streets, either upon the occasion of a public festival, or in her way to and from a public bath, she makes her appearance veiled, and so wrapped up, that it is impossible to judge either of her person or of her age: and this also was antiently the custom, as we learn from the account *Dicæarchus* has left us of the women of Thebes[2]. Divested of this attire, her figure at home, contrasted with the disguise she exhibited abroad, is singularly striking. Among all the travellers who were admitted into female society at Athens, or who have related from report what they did not actually see, there has been no writer more faithful or more happy in his representation than Chandler. It seems as if the subject had, for once, raised his feelings to the temperature necessary for animated description; and he briefly sketches a glowing portrait of a Grecian virgin in her secluded apartment[3]. Her

(2) Vid. Dicæarchi Stat. Græc. apud Geog. Minor. p. 16. *Oxon.* 1703.

(3) "There the girl, like *Thetis*, treading on a soft carpet, has her white and delicate feet naked; the nails tinged with red. Her trowsers, which in winter are of red cloth, and in summer of fine calico or thin gauze, descend from the hip to the ancle, hanging loosely about her limbs; the lower portion embroidered with flowers, and appearing beneath the shift, which has the sleeves wide and open, and the seams and edges curiously adorned with needle-work. Her vest is of silk, exactly fitted to the

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Her employment here is seldom varied: the time which is not spent in the business of the toilette, and at meals, is given to spinning and embroidery. Reading or writing seems to be entirely unknown; or to be considered rather as the vulgar occupation of clerks and scriveners, than of persons of taste and rank. The accomplishments of the Grecian, as of the Turkish ladies, are few in number: some few among them are able to *touch*, rather than *to play* upon, the dulcimer or the guitar; and to dance, but without the slightest degree of elegance or of liveliness.

Description of a Ball.

We visited the ball to which we had been invited; and found a large party of the wealthiest matrons of the Greek families, seated in a row, with their daughters standing before them. When the dancing began, we were called upon to assist, and we readily joined in a circle formed by a number of young women holding each other by their hands

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the form of the bosom and the shape of the body, which it rather covers than conceals, and is shorter than the shift. The sleeves button occasionally to the hand, and are lined with red or yellow satin. A rich zone encompasses her waist, and is fastened before by clasps of silver gilded, or of gold set with precious stones. Over the vest is a robe, in summer lined with ermine, and in cold weather with fur. The head-dress is a skull-cap, red or green, with pearls; a stay under the chin, and a yellow forehead-cloth. She has bracelets of gold on her wrists; and, like *Aurora*, is *rosy-fingered*; the tips being stained. Her necklace is a string of zechins, a species of gold coin; or of the pieces called Byzantines. At her cheeks is a lock of hair, made to curl towards the face; and down her back falls a profusion of tresses, spreading over her shoulders. Much time is consumed in combing and braiding the hair after bathing; and at the greater festivals, in enriching and powdering it with small bits of silver, gilded, resembling a violin in shape, and woven-in at regular distances. She is painted blue round the eyes; and the insides of the sockets, with the edges on which the lashes grow, are tinged with black." *Chandler's Travels in Greece, p.* 123. *Oxf.* 1776.

hands in the middle of the room. From the figure thus presented, we supposed that something like a cotillion was about to be performed; but the dance, if it may be called by that name, consisted solely in a solemn poising of the body, first upon one foot, then upon the other; the whole choir advancing and retreating by a single step, without moving either to the right or to the left. The gravity with which this was performed, and the pompous attitudes assumed, were so uncommonly ludicrous, that it was impossible to refrain from laughter. In order, however, to apologize for our rudeness, we ventured to propose that the most easy figure of a French or of an English dance might be introduced; which was attempted, but pronounced too fatiguing. At this moment the eyes of the whole company were turned upon the fat figure of a matron, who, rising from the *divân* on which she had been seated, beckoned to another lady still more corpulent than herself, and, as if to assert the superior skill of her countrywomen in an exercise for which she had been considered famous in her youth, promised to exhibit the utmost graces of an Athenian *pas de deux*. Immediately several whispers were made in our ears, saying, "Now you will see how the Grecian ladies, who have studied the art, are able to dance." The two matrons stationed themselves opposite to each other in the centre of the apartment; and the elder, holding a handkerchief at either extremity, began the performance, by slowly elevating her arms, and singing, accompanied by the clapping of hands. It was evidently the dance of the Gipsies, which

Mode of Dancing practised by the Women.

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which we had often seen in Russia, particularly in Moscow[1]; but here it was performed without any of the agility or the animation shewn by the *Tzigankies*, and had been modified into a mere exhibition of affected postures, consisting of an alternate elevation and depression of the arms and handkerchief, attended now and then with a sudden turn and most indecorous motion of the body, neither of the dancers moving a step from the spot on which she had originally placed herself. In all this there was nothing that could remind us, even by the most distant similitude, of the graceful appearance presented by the female Bacchanals, as they are represented upon the Grecian vases. But as we had seen something more like to those pictured *choreæ* among the islands, there is no reason to conclude that all the antient features of the Grecian dance have been entirely laid aside. One of them is certainly retained in every part of Greece; namely, that characteristic of antient dancing which is connected with the origin of the exercise itself, and of a nature forcibly opposed to all our ideas of decency and refinement. It was probably owing to this circumstance that the Romans held dancing in such low estimation[2]. The most discreet females of Modern Greece, practising what they conceive to be the highest accomplishment of the art, deem it to be no degradation of the virtues

(1) See Part I. of these Travels, Chap. IV. p. 60. 2d edit. *Broxb.* 1811.

(2) See the observation of Cicero, as cited in the last Section of Part II. of these Travels, Chap. IV. p. 120. *Broxb.* 1814.

virtues which they certainly possess, when they exhibit movements and postures of the body expressing, in our eyes, the grossest licentiousness. Possibly it may have been from observing such violations of decorum, that some travellers, in their accounts of the country, have calumniated the Grecian women, by imputing to them a general want of chastity. Yet there is no reason to believe that any charge of this nature has been deservedly bestowed: on the contrary, we find that the latest descriptions of the manners of the inhabitants afford a much more favourable representation of their moral character[3]. That they are exceedingly superstitious, cannot be denied; but even their superstitions are rendered interesting, in having been transmitted, unaltered, from the earliest ages of the Grecian history. Among these may be noticed the wearing of rings, as spells[4]; the practice, upon any sudden apprehension, of spitting into their own bosoms[5]; the alarm excited by seeing serpents in their houses[6]; the observance of lucky or unlucky days[7]; the various charms and drugs which

Superstitions.

(3) "They are assiduous housewives, and tender mothers, suckling their infants themselves; and notwithstanding the boastings of travellers, I must believe them generally chaste." *Hobhouse's Travels in Turkey, &c. p.* 506. *Lond.* 1813.

(4) Δακτυλίους φαρμάκιται. Aristoph. Plut. p. 88.

(5) Τρὶς εἰς ἐμὸν ἔπτυσα κόλπον. Theocritus. A similar superstition is mentioned by Mr. Galt, in his "*Letters from the Levant,*" *p.* 172. *Lond.* 1813.

(6) Ἐν τῇ οἰκίᾳ. Theophrastus. "*Anguis per impluvium decidit de tegulis.*" Terent. in Phorm. Act. IV. Sc. 4.

(7) Vid. Hesiod. ἐν Ἔργοις καὶ Ἡμ. κ.τ.λ.

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which are supposed to facilitate child-birth[1]; the ceremonies attending sneezing[2]; offerings made of locks of hair[3]; a veneration for salt[4]; with their various modes of divination. To collect and enumerate all of them, would require a longer residence in the country. An attention to such examples of antient ceremonies and superstitions is however useful; because, having been transmitted from father to son, and being found at this day in countries widely separated, they serve to assist an inquiry into the origin of nations; and if they do not enable us to trace a connection between different branches of the same stock, with as much certainty as the relationship of languages, yet they sometimes tend to confirm the truths which are thereby suggested. In such an inquiry, perhaps there will be found nothing more perplexing than the evident analogy between some of the customs of the present inhabitants of Greece and those of other nations, differing both as to situation, and in every peculiarity of language; such, for example, as may be observed in comparing the funeral ceremonies of the *Albanians* with those

Funeral Rites of the Albanians.

(1) Vid. Aristophanes, ὠκυτόκει ὠνωσάμενος. Plutarch (*De Fluv. p.* 60. *Tortosæ*, 1615.) mentions an herb, *Cyura*, growing upon the banks of the *Inachus*, famous for its virtues in assisting parturition: and the women of *Darien* in *America*, when pregnant, eat an herb which, it is said, causes them to bring forth without pain. *Vid. Boem.* lib. iv. c. 11.

(2) Πταρμὸς ἐκ δεξιῶν. Plut. Themist. p. 85. l. 23.

(3) Vid. *Lucian*, *Pausanias*, &c. Human hair is often suspended among the *dona votiva* made by the inhabitants of India to their Gods.

(4) Ποῦ ἅλες. Demosth. p. 241.

with those of the *Wild Irish* and the *Abyssinians*[5]. It is quite impossible that these three nations can have had a common origin; because nothing can be more striking than the radical difference in their speech. The Albanians call the Sun *Diel*; among the Irish it is called *Gideon*, and by the Abyssinians *Tsai*; and a similar distinction may be noticed in comparing all their other nouns. *Khéne*, in Albanian, signifies the *Moon*; in Erse it is *Djallack*; and in Abyssinian, *Tcherka*. Yet the remarkable feast in honour of the dead, as practised by the Albanians, exactly corresponds with the *Caoinan* of the Irish, and the *Toscar* of the Abyssinians. There is not the smallest difference; and a coincidence so extraordinary, attending the funeral rites of such distant nations, is utterly unaccountable.

Upon

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(5) They interrogate the deceased as to his reasons for quitting the world, crying out, "WHY DID YOU DIE? WHY DID YOU DIE?" (*See Hobhouse's Travels, p.* 522. *Lond.* 1813.) The Reader will find the same circumstance related also by *Guilletiere*. The Irish make use of the same questions, and in a similar manner enumerate all the good things which the deceased enjoyed. (*See the former Section, Chap. III. p.* 73. *Note* 1.) Among the Abyssinians the ceremony is precisely the same. "A number of hired female mourners continually keep up a kind of fearful *howl*; calling at times upon the deceased by name, and crying out, "WHY DID YOU LEAVE US? HAD YOU NOT HOUSES, AND LANDS? HAD YOU NOT A WIFE THAT LOVED YOU?" &c. &c. (*See Salt's Travels in Abyssinia, p.* 422. *Lond.* 1814.) Judging solely from the analogy thus pointed out, it would appear that the *Celts, Albanians,* and *Abyssinians,* were decended from the same stock as the *Arabs* and *Egyptians,* among whom the same ceremony also exists. Mr. Salt was also greeted in *Abyssinia* (near *Dixan,* upon entering *Tigre* from the sea-coast) with the Halleluïa, as it is practised in Syria. (*See p.* 242.) "The women," says he, "greeted us with the usual acclamation, *Heli, li, li, li, li, li, li, li!*"

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Departure from Athens.

Upon the last day of November, at four o'clock P. M. we set out from *Athens*, for *Marathon*, accompanied by our friend Lusieri, the *Tchochodar*, Ibrahim, and our Interpreter, and the Guides with our baggage; our little Danish dog, and his gigantic companion *Koráki*, the Epidaurian wolf-dog, running by the side of us. The English Consul, and some other Greeks, mounted on very beautiful horses, and in their best apparel, accompanied our cavalcade, as a mark of their respect, to a considerable distance from the city; amusing us until they took their leave with the game of *Djirid*. In this manner the Turks usually begin their journeys. We crossed a small river which falls into the Cephisus, and saw upon our left a *tumulus* that appeared to have been opened. After this, we proceeded, through olive-plantations, to a village called *Kakûvies*[1], at two hours' distance from Athens; and here we passed the night. The next morning, continuing our journey towards *Marathon*, we saw upon our left, about a mile from *Kakûvies*, among some olive-trees, a marble *Bas-relief* representing two figures, with part of an Inscription; of which we could only trace the following letters, belonging perhaps to the name of some family:

*Kakûvies.*

ΠΑΥΣΤΑ
ΤΡΑΤΗ

Such imperfect Inscriptions are only worth observing when they serve, as perhaps this does, to denote a sepulchral monument, and thereby to mark the course of the antient road

Course of the Antient Road.

(1) This place is written *Koukouvaones* by Mr. Hobhouse. *Trav. p.* 439. *Lond.* 1813.

road near to which the tombs were constructed. Other travellers may hence be guided to the proper spot for making excavations. We had seen fragments of *terra-cotta* vases at the village of *Kakûvies*, taken from graves that had been accidentally opened by the peasants in the neighbourhood. We observed a pleasing village upon Mount *Pentelicus*, towards the right: the mountain is now called *Pendeli*. This village retains its antient name Κεφήσια, *Kevisia.* almost unaltered in its present appellation, *Kevisia*. It is mentioned by Wheler[2]. Here Herodes Atticus had one of his country-seats. *Cephisia* was famous for the birth of Menander; and when Herodes Atticus retired to this spot, during the reign of Marcus Aurelius, PAUSANIAS OF CÆSAREA, author of the *Description of Greece*, followed him as one of his pupils. Wheler says it is situated upon the stream that falls from *Pentelicus* into the *Cephisus*. As we continued our journey, we passed quite round this extremity of the mountain, leaving it upon our right. The country then became more uneven: we were always among hills, until we reached a village belonging to the *Disdar* of Athens, called *Stamata*, (written *Stamati* by Wheler[3],) distant *Stamata.* five

(2) *Journey into Greece, p.* 453. *Lond.* 1682. Also, since, by Mr. Hobhouse. (*See Journey through Albania, &c. p.* 436. *Lond.* 1813.) Chandler informs us, that one of the Marbles presented to the University of Oxford by Mr. Dawkins was brought from this village. (*See Travels in Greece, p.* 160. *Oxf.* 1776.) Mr. Hobhouse obtained here a marble bust as large as life, and of fine sculpture. The same author refers to a description of this place by *Aulus Gellius, lib.* i. *cap.* 2. & *lib.* xviii. *cap.* 10.

(3) It is also written *Stamati.* Chandler (p. 160); and by Mr. Hobhouse (p. 425). We have preferred an orthography which we believe to be nearer allied to the name of this place as it is pronounced by the inhabitants.

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five hours from Athens. Hence we descended a mountain, by an antient paved way; having the sea and a port in view. Then crossing over a rocky hill, the village of *Marathon* appeared, in a beautiful plain below. Traces of the old paved-road again occurred; and the earth appeared, in many places, to be stained with the red oxide of iron. Lusieri made a hasty sketch of this renowned village, in the author's pocket-volume of Notes[1]. From this spot it appeared to be surrounded by mountains; because the extensive plain which afterwards opened towards the right, as we advanced, and at the north-western extremity of which Marathon is situated, was then concealed from us, by part of a mountain to the right of the village. We passed some ruined chapels, and a tower, at the base of the mountain; and continued our route to the *Village of Marathon* by the side of a small river, whose present appellation is *Keynurios Potamos*, or *New River*. Its antient name was *Charadrus:* it descends from mountains which are now called *Kallingi*, traverses the *Plain of Marathon*, and then falls into the sea. Wheler did not visit this village; but going by a different road into the plain, passed by it, leaving it upon his left hand; by which he lost the finest view, not only of the *Plain of Marathon*, but of all the interesting objects which associate

Village of MARATHON.

*Charadrus.*

(1) See the Plate annexed, shewing the appearance of *Marathon* village, in the approach from *Athens*, along the antient paved-way, before the prospect of the Plain opens upon the right; etched from the original Sketch by *Lusieri*.

FIRST VIEW of MARATHON VILLAGE, in the road from ATHENS.

associate in the same prospect. It is three hours distant from *Stamata*, and eight hours from Athens, or about twenty-four miles[2]; and it is situated at the north-western extremity of a valley which opens, towards the south-east, into the great PLAIN OF MARATHON. The plain itself is quite flat; and extends along the sea-shore, from the north-east towards the south-west. Our first employment, after arriving here, was to delineate the whole of this grand perspective with as much accuracy as possible; and for this purpose, upon the following morning (Dec. 2), we ascended the mountain which is immediately behind the village, proceeding about half a mile farther towards the north-west. The earth was covered with the blossoms of a beautiful species of *Crocus*,—a singular sight for Englishmen upon the second day of December; and in the midst of these we began our pleasing task[3].

The

(2) It would exactly equal twenty-four miles, if three miles were allowed, according to the usual computation, for each hour; but the country is uneven and rocky, and perhaps the rate of travelling across it, with horses, does not here exceed $2\frac{1}{2}$ miles per hour. This therefore allows an interval of twenty miles, or 160 stadia, which greatly exceeds the measurement antiently allowed for the distance between the two places. "If we suppose," says Mr. Hobhouse, *(Journey through Albania, &c. p.* 438. *Lond.* 1813.) "that there was formerly a nearer road by Vraona (*Brauron*), the difference will be considerably diminished."

(3) A Sketch, from which the annexed Engraving has been made, was soon completed; having nothing to recommend it but the fidelity of the outline; and this, it is hoped, will be found to be correct. But the Drawing which upon this spot exercised all the abilities of *Lusieri*, was of a very different description: it comprehended every thing that truth and genius and taste could possibly bestow, upon the representation of scenery already ennobled and consecrated by deathless deeds of bravery and virtue; —of scenery which Nature herself has proudly and profusely adorned with every splendid

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View of the PLAIN OF MARATHON.

The view of the *Plain of Marathon* from this eminence embraces an extent of three miles from the village to the sea. Upon the right are seen[1] the villages of *Marathon* and *Bey*, a mountain called *Croton*, a part of *Pentelicus*, and the more distant summits of *Attica* towards *Sunium*. Upon the left is a mountain called *Stauro Koraki*, or *Raven Cross*. In front lies the plain, intersected throughout its length by the *Charadrus*, as before mentioned. The opening between the mountains into this plain is twelve stadia, or a mile and a half English, in width. Beyond the village of *Bey*, at the extremity of the plain towards

---

splendid feature, and by all those hues, and by that majesty of light and shade, which are so peculiarly characteristic of the Grecian landscape. The work undertaken by *Lusieri* required, therefore, many hours for it completion. As an artist, he was always slow in delineation; but it was the tardiness of the most scrupulous accuracy; for he frequently laid on even his colours upon the spot; and he always introduced into his drawings the minutest details, without diminishing the grandeur of the principal objects. Perhaps while this is written, his *View of Marathon*, although calculated to form the ground-work of a picture which would be regarded almost with veneration in a national gallery, yet remains, with many other of his valuable designs, in his portfolio at Athens, reserved for additional touches by its fastidious master. However this may be, since it has fallen to the author's lot to bear testimony to its excellence, he is anxious that some memorial, however frail, may serve to snatch it from oblivion. Always preferring the gratifications of genius before the acquirement even of a competency by the sale of his numerous productions, so long as the means of a livelihood are afforded by the small stipend he has obtained, *Lusieri* is not likely to invite the notice of amateurs, either to the merits or even to the existence of his own performances. This is one cause why so little has been known of his best works: and another may originate in the opposition made to his fame, by that rivalship from which the path of merit is rarely exempt, but which has never been more conspicuous than among candidates for distinction in the graphic art, from the days of *Protogenes*, down to the time of *Don Battista*.

(1) See the engraved Plate.



PLAIN of MARATHON,

with a distant view of the TOMB of the ATHENIANS; the villages of MARATHON and VEY; and the course of the CHARADRUS.

towards the sea, is seen the conspicuous TOMB raised over the bodies of the Athenians who fell in the memorable battle against the Persians. Even the section recently made near its summit, with a view to open it, is visible from this place, like a dark line traced from the top towards the base. Farther on appears the Marathonian shore, where the Persian army landed; and close to the coast, upon the right, a marsh, wherein the remains of trophies and marble monuments are yet visible. Beyond all extends the sea, shewing the station of the Persian fleet, and the distant headlands of *Eubœa* and of *Attica*.

From the *Village of Marathon* we descended into the PLAIN, by the bed of the *Charadrus* river; and crossing it, came first to the village of *Bey*, and afterwards to another village called *Sefairy*. These names are written as they were pronounced. We endeavoured to ascertain the etymology of the last; and the inhabitants told us that the word *Sefairy* signifies *The war*. Very little reliance, however, is to be placed upon information so obtained. Near to this place is one of the antient wells of the country. The villages of *Bey* and *Sefairy* may possibly occupy the sites of *Probalinthus* and *Œnoa*, cities of the TETRAPOLIS[2] of ATTICA: they are situated at the foot of the mountain called *Croton*; along the base of which, between this mountain and the *Charadrus* river, extends the road

*Bey.*

*Sefairy.*

(2) Within this district were the four cities of *Œnoa, Marathon, Probalinthus,* and *Tricorythus.* Vid. Strabon. Geog. lib. viii. p. 555. Edit. *Oxon.*

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road to Athens, in a north-westerly direction[1]. Passing round the foot of this mountain to the *right*, that is to say, towards the *west*, in a part of the plain which lies between *Croton* and another mountain called *Agherlichi*, lying towards the south-west, we came to the village of *Branna*, pronounced *Vranna*, and generally believed to be a corruption of the antient *Brauron*. To this village it was that *Wheler* descended, by a different route, as before mentioned, from that which we pursued; "over a ridge," he says[2], "where the mountains of *Nozea* and *Pendeli* meet." Owing to this circumstance, he does not appear to have travelled along the *old road* from Athens to Marathon, which the Athenian forces must have passed, in their way to the plain; because we have already noticed the remains of an antient paved-way in the journey we took, and he mentions no appearance of this kind. *Vranna*, which he, more lyrically, calls *Urania*, is situated, as he describes it to be, "between two mountainous buttresses:" but they do not belong to the same mountain, there being a separation between them; and they bear the two distinct names of *Croton* and *Agherlichi*[3]. At *Brauron*, the Athenian virgins

BRAURON.

Mountains of *Croton* and *Agherlichi*.

(1) See the author's Topographical Chart of the Plain.

(2) Journey into Greece, p. 453. *Lond.* 1682.

(3) They are distinctly alluded to by Chandler, who followed Wheler's route, and considers the mountain now called *Agherlichi* to be a part of Pentelicus. "We soon entered," says he "between two mountains; Pentele ranging on our right; and on the left, one of Diacria, the region extending across from Mount Parnes to Brauron." (*See Trav. in Greece, p.* 160. *Oxf.* 1776.) Chandler further says, that the two mountains are divided by a wide and deep water-course, the bed of a river or torrent antiently named *Erasinus*.




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virgins were consecrated to *Diana*, in a solemn festival which took place once in every five years. No woman was allowed to marry until she had undergone this ceremony; the nature of which has never been explained. All that we know of it is this: the solemnity was conducted by *ten* officiating priests, who offered a goat in sacrifice; the virgins were under *ten* years of age; and they wore *yellow* gowns; which circumstance of their dress is the more remarkable, because the laws respecting festivals ordained, that, at the *Panathenæa*, no person should wear apparel dyed with colours[4]. A *yellow* vest is a mark of sanctity with the *Calmuck* tribes; among whom the priests are distinguished by wearing robes of this colour[5]. At this festival, they sang the poems of Homer. In the *Brauronian* temple there was preserved, until the second Persian war, the famous image belonging to the *Tauri*, which, from some accounts, appears to have been of wood[6]: but there are confused relations concerning it; and the tradition of its fall from heaven refers rather to its *meteoric* origin, as an *Aërolite*, or *atmospheric stone*. It was worshipped by the antient inhabitants of *Taurica Chersonesus* under the name of ORSILOCHE; and was called by

(4) Lucian. Nigrino. See Potter's Archæol. vol. I. p. 145. *Lond.* 1751.

(5) See Part I. of these Travels, p. 333. *Second edit. Broxb.* 1811.

(6) Τὸ ξόανον δὲ ἐκεῖνο εἶναι λέγουσιν, ὅ ποτε καὶ Ὀρέστης καὶ Ἰφιγένεια ἐκ τῆς Ταυρικῆς ἐκκλέπτουσιν. Pausaniæ Laconica, c. xvi. p. 248. *Lips.* 1696.

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by the Greeks, the *Dæmon Virgin*, or *Diana*. When Iphigenia fled from *Taurica Chersonesus*, the Athenians maintained that this image was brought by her to *Brauron*. Here it remained until Xerxes conveyed it to *Susa*; whence it was again removed by Seleucus, and given to the *Laodiceans* of Syria; in whose possession it continued so late as the second century of the Christian æra[2].

Antiquities in the *Plain of Marathon*.

Leaving *Brauron*, we began our search after the remains of antient monuments, tombs, and trophies, in the open Plain towards the sea; being anxious to discover if any thing yet remained, which might be considered as still preserving, upon the spot, a memorial of the famous battle of Marathon. A lofty Sepulchral Mound has been already mentioned, as a conspicuous object from all parts of this territory. We pursued our course towards it, in a south-easterly direction. We had no sooner reached this *Tumulus*, which stands about six furlongs from the shore, than we entered a passage which had been recently excavated towards its interior[3]; and in the examination of the earth, as it was originally heaped from the Plain to cover the dead, we

Tomb of the Athenians.

(1) *See Part* I. *of these Travels, p.* 510, *Note* (2). There were many instances of a similar reverence being entertained for *Meteoric Stones* among the Antients. We find them described as "*Images that fell from Jupiter.*" There was an "*image*" of this description in the Temple at Ephesus. (*See Acts* xix. 35.) Another was preserved at *Ægos Potamos*, where it originally fell: and, according to some authors, the *Palladium* of antient Ilium was of this nature, although by others described as a *wooden image*.

(2) Vid. Pausan. ubi supra. edit. *Kuhnii. Lips.* 1696.

(3) It is said that this excavation was made by Monsieur Fauvel, a French artist at Athens.

we found a great number of arrow-heads, made of common flint, such as the inhabitants of the stony mountains in North America, of Mount Caucasus, and of some parts of Persia, now use as a substitute for iron, lying confusedly together, mixed with the soil. We collected many of these[4]. It is remarkable, considering their great antiquity, that they did not appear in any degree decomposed or discoloured: the colour of their surfaces was not changed: but this is explained by their situation, being at a considerable depth in the earth, where they had been protected from the action of the atmosphere, which would have altered their appearance, and given to them a whiter colour in a short time, had they remained exposed upon the surface of the soil. The recent section that has been effected, with a view to ransack the other hidden contents of this *Tumulus*, although it presents to the spectator a chasm which is visible even from the village of *Marathon*, at the distance of two miles and a quarter, has been of little consequence. The work was very ignorantly conducted; as the operation does not extend below the visible base of the Mound and the present level of the Plain; whereas it must be evident, that, during so many centuries, the pressure of such an enormous cone (which of course was much larger, and more lofty, when it was first raised, than it now is) must have caused the base of it to sink

(4) Mr. (now Sir William) Gell, and other travellers, have also since collected many of these arrow-heads in the same place.

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sink very considerably beneath the surface of the soil. In order to find the conditory of the Sepulchre, if the bodies were not promiscuously heaped towards the centre of the Mound, it would be necessary to carry the excavation much lower. Various opinions prevail concerning it. Some have believed it to be the Tomb of the *Athenians:* others have pretended that it is the Sepulchre of the *Platæans.* The *Stelæ* upon its summit have long disappeared. It is one hundred and eighty feet in circumference, when measured at the base; and the distance from the base to the vertex, measured along the surface of the cone, equals thirty feet. The account given by Pausanias is plain and decisive; and it seems clearly to prove that this is the TOMB OF THE ATHENIANS; for the other monuments, mentioned by him as being near to that Sepulchre, may also be observed; as will presently appear. The name which he uses, applies forcibly to this *Tumulus:* he does not call it Μνῆμα, but Τάφος; a word still retained in the modern appellation *Têpe,* which is given to every antient tomb of this form throughout the country. Its situation is moreover pointed out; for he says, that it stood ἐν τῷ πεδίῳ. Having therefore the words of Pausanias[1] as our guide, and being in view of this conspicuous *Tumulus* upon the *Plain,* it is impossible to believe that it can be any other than what he terms it, ΤΑΦΟΣ ΑΘΗΝΑΙΩΝ. His account of *Marathon* is one of the finest specimens

(1) Τάφος δὲ ἐν τῷ πεδίῳ Ἀθηναίων ἐστὶν, ἐπὶ δὲ αὐτῷ στῆλαι, τὰ ὀνόματα τῶν ἀποθανόντων κατὰ φυλὰς ἑκάστων. Paus. Attic. c. 32. p. 79. ed. *Kuhnii. Lips.* 1696.

specimens of his writing; and although it is rare indeed to find any instance of sublimity, or even of elevated style, in any of his descriptions, there is something in his "*nocturnal sounds of the neighing of horses*[2], *and the apparitions of armed combatants upon the Plain,*" which remind us of Cicero[3]:—"SÆPE ETIAM IN PRÆLIIS FAUNI AUDITI, ET IN REBUS TURBIDIS VEREDICÆ VOCES EX OCCULTO MISSÆ ESSE DICUNTUR." It has been sometimes surmised that this lofty Mound might have been heaped over the bodies of the Persians; but the conjecture does not accord with the account of their overthrow into the Lake at the southern extremity of the Plain (distant at least two miles from this spot), and into the sea. Pausanias mentions, indeed, a tradition concerning the burial of the Persians by their conquerors; but he gives it no credit; affirming that not a vestige could be discerned of any sepulchre wherein they were interred; and believing it to be more probable that their bodies were cast into any trench, as chance offered[4].

Near to the Tomb of the Athenians were two other monuments mentioned by *Pausanias*; the one being for the *Platæans* and for *Slaves*; and the other (μνῆμα Μιλτιάδου) the *Monument of Miltiades*, not being therefore a τάφος, was hard

(2) Ἐνταῦθα ἀνὰ πᾶσαν νύκτα καὶ ἵππων χρεμετιζόντων καὶ ἀνδρῶν μαχομένων ἐστὶν αἰσθέσθαι. Paus. ibid.

(3) Cicero de Divinatione, lib. i.

(4) Τοὺς δὲ Μήδους Ἀθηναῖοι μὲν θάψαι λέγουσιν, ὡς πάντως ὅσιον ἀνθρώπου νεκρὸν γῇ κρύψαι· τάφον δὲ οὐδένα εὑρεῖν ἐδυνάμην· οὔτε γὰρ χῶμα, οὔτε ἄλλο σημεῖον ἦν ἰδεῖν· ἐς ὄρυγμα δὲ φέροντες σφᾶς ὡς τύχοιεν, ἐσέβαλον. Paus. ibid.

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hard by it[1]. Now it is very remarkable that the remains of two sepulchral monuments remain very near to the large *Tumulus*, standing in a line with it, towards the south. Their foundations are of the *white marble* of Mount *Pentelicus*. One of them resembles the remains of a monument by the *Via Sacra*, near to *Eleusis*[2]. It is a large square pedestal, which may have supported *Stelæ*, or *a Trophy*. Such a structure is actually mentioned by *Pausanias*; who says, that the Athenians were commanded by an Oracle to erect *a Trophy* (λίθου λευκοῦ) at *Marathon*, to the hero *Echetlæus*, who distinguished himself in the battle, armed only with *a plough*[3]. During our examination of this Monument, Lusieri, having finished his drawing of the Plain from the village of *Marathon*, arrived, and here joined us; and being much struck by the masonry of the square pedestal, immediately sat down, and began to make a delineation of it[4]. This he also finished before he quitted the spot; and we admired it too much to omit the mention of it. The other Sepulchre, between this and the *Tomb of the Athenians*, is shaped more like a *tumulus*, the base being circular; but it was the smallest

Monument of *Miltiades*.

Sepulchre of the *Platæans*.

(1) Pausaniæ Attica, c. 32. p. 79. ed. *Kuhnii*. *Lips*. 1696.

(2) See the Second Section of Part II. of these Travels.

(3) Vid. Pausan. ubi supra. Πεποίηται δὲ καὶ ΤΡΟΠΑΙΟΝ λίθου λευκοῦ. Ibid.

(4) This Tomb measures eighty paces in circumference, and thirteen from the base to the summit. The dimensions of the stones, which are of Pentelican marble, are as follow:

| | Feet | Inches |
|---|---|---|
| Length - - - | 4 | 8 |
| Breadth - - - | 2 | 4 |
| Thickness - - | 1 | 1 |

smallest of the three, and evidently had never been so considerable, either as the *Tomb of the Athenians,* or this Monument with a square basis[5]. Judging therefore from their appearance, and also being guided by the order in which they are named by *Pausanias,* we were induced to believe the *small circular Tomb* to be that of the PLATÆANS; and the more magnificent MONUMENT to have been that of MILTIADES[6]. Some peasants were ploughing upon the Plain, a little to the north of these Tombs, among cotton-grounds and corn-land: and Mr. Cripps, being desirous of examining the soil, as well as of inquiring after any antiquities the husbandmen might thus discover, put his own hands to the plough, and made several turns with it himself. He found only a rich and light soil, of sufficient depth to answer all the best purposes of agriculture, whenever the inhabitants shall

Nature of the Soil.

(5) See their relative situation in the Author's Topographical Chart of the Plain.

(6) Upon this Monument we found a beautiful and perhaps a *new species* of *Oak,* of which we have not seen the fructification. The leaves are downy below, and vary much both in their form and indentation; but are generally of a more or less elongated heart-shape; either simply dentated at the edges, or sinuated towards the end. The other Plants collected by us at *Marathon,* either at the *Village* or in the *Plain,* may be mentioned here.

I. The *Crocus* before noticed; *Crocus autumnalis.*

II. The *Mandrake,* or *Atropa Mandragora,* grows on the Plain.

III. The *Hirsute Horehound,* or *Marrubium hirsutum* of *Willdenow.* This we found upon the *Tomb of the Athenians.*

IV, V. The *French Tamarisk,* or *Tamarix Gallica* of *Linnæus,* and the *Juncus Acutus, Linn.* grew by *Marathon Lake.*

VI, VII. At the village of *Marathon* we found the *Montpelier Rock-rose,* or *Cistus Monspeliensis of Linn.* and the *Common Night-shade,* or *Solanum nigrum* of *Linnæus.*

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shall be delivered from the burden of Turkish tyranny, and enabled to bestow upon the land the care and labour requisite in its proper cultivation.

Afterwards, proceeding towards the south, and passing again the *Tomb* which, following *Pausanias*, we have called that of the *Athenians*, we came to a rivulet discharging itself into the sea, from *a Marsh*, or swamp, at the foot of a mountain called *Agherlichi*. The distance of this marsh from the *Charadrus* is a mile and a half, or twelve *stadia*. Here we observed that we were in the midst of *Marathonian reliques* of every description. The remains of Sepulchres, *Stelæ*, *Soroi*, and the ruins of marble trophies, appeared upon either side of the rivulet, and in the midst of the more stagnant waters of the marsh. Besides the *Stelæ*, we also found here some larger architectural pillars, and the capital of a Doric column. We saw also the cornice of an immense marble *Soros*, lying upon the basement of a magnificent tomb; the foundations as of a Temple; and a very fine piece of sculpture in white *Pentelican* marble, representing a Female Figure seated in a chair. The drapery of this *Torso*, for it is nothing else, is very fine: the head, part of the arms, and the feet, are wanting; but the left hand remains beneath the right elbow; the Statue having been represented with its arms gracefully folded. In its present imperfect state, it is impossible even to conjecture for whom this statue was originally designed; for it is an erroneous opinion, that, among antient images of the Heathen female Divinities, the sedent posture denoted any one of them in particular. It is true that *Ceres* was frequently so characterized: but upon the

Other *Marathonian Reliques.*

the remains of a pictured tripod chalice of *terra cotta* found near Athens, and now in the author's possession[1], *Venus* is represented in a sitting attitude, with the inscription ΑΦΡΟΔΙΤΗ over her head; and, what is more remarkable, she is not there depicted according to the received opinion with regard to the Grecian Venus, as founded upon the description of her statue by *Praxiteles* at *Cnidus*, but as a matronly woman, in rich drapery; corresponding with the appearance presented by this statue, and consistently with her relationship to the Phrygian *Pessinuntia*, the Syrian *Astarte*, and the Egyptian *Isis*[2]. The *Marathonian Statue*, considered with respect to its locality and the circumstances of its dedication, independently of its merit as a work of art, would be a valuable acquisition among the best reliques of Grecian sculpture, even in its present ruinous condition. We found it lying in a pool of water, upon a small island in

(1) Presented by Sandford Graham, Esq. M. P. after his return from his travels in Greece; who, during a successful excavation made among the Athenian tombs, discovered and brought to this country a collection of Greek Vases, which may be considered as unrivalled, both in their number and in their importance; as illustrating the arts, customs, superstitions, history, and mythology of the Antient Grecians.

(2) That *Venus*, among the Antients, was sometimes represented as a young and beautiful woman, naked, we learn from the story of the *Cnidian Statue* by Praxiteles; but it is at the same time evident, that the people of *Cos* rejected the same statue, upon this account. There seems reason for believing that many of the statues by Grecian sculptors, considered as representing *Venus*, and particularly the famous statue called that of the *Medicéan Venus*, were statues of *Aspasia* the concubine of *Cyrus*, whom the Greeks represented with the symbols and attributes of *Venus*, as the *Dove*, *Dolphin*, &c. from the particular favours that were said to have been conferred upon her by that Goddess: and probably the *Cnidian Venus* was nothing more than a statue of *Phryne* the mistress of *Praxiteles*, whose portrait *Apelles* painted for his *Venus Anadyomene*.

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in the midst of the marsh, surrounded by the other Ruins we have mentioned. Near to the Statue there was a block of marble, with part of an Inscription in very large characters, whereof only the four following remained:

KAIN

and these did not appear to be of great antiquity.

Having concluded our examination of the southern extremity of the Plain, which is here bounded, beyond this marsh, by the eastern termination of Mount *Pentelicus*, projecting into the sea, and forming a small bay, we began to traverse its principal extent, parallel to the shore, from its south-western towards its north-eastern extremity. For this purpose we passed once more the lofty conical mound or *Tomb of the Athenians*, and the *Monument* which we have called that of *Miltiades*. Proceeding through the cotton grounds and the corn land, and leaving the village of *Sefairy* towards our left, we came again to the *Charadrus*; and having crossed its channel, we found upon the north-east side of it the remains of another *monument*, somewhat similar to that of *Miltiades*; close to which there is an *antient Well*, answering, by its position, to that of *Macaria*, mentioned by *Pausanias*: indeed there is no other which can be considered as being properly within the *Marathonian Plain*, if we except that which is near to the village of *Sefairy*; and which does not so well coincide with the description of *Pausanias*, because he is evidently proceeding towards the *muddy Lake* at the north-eastern extremity, which

Fountain of *Macaria*.

which he mentions immediately afterwards, previously to his quitting the spot for the *Cave of Pan,* at some distance from the Plain, beyond the village of *Marathon,* towards the north-west. Leaving the *Well,* we continued, through rich corn land, until we reached the borders of that famous *Lake,* or *fen,* into which the Persian army were driven by the victorious Greeks. We found it overgrown with tall reeds and bulrushes, but well suited, by its unfathomable depth of water and mud, to confirm the probability of the fact related concerning it; and capable, at this day, of engulphing the most numerous army that might attempt its passage. It occupies the whole of this extremity of the Plain, between Mount *Stauro Korâki* and the sea, reaching quite up to the base of the former; along which a narrow defile, exactly like that of *Thermopylæ,* and in the same manner skirting the bottom of a mountain, conducts, by an antient paved-way, to a village now called *Shuli;* perhaps the antient *Trycorinthus,* which occurred in the road from *Marathon* to *Rhamnus.* The resemblance between the two straits is indeed remarkably striking; for a spring, at the foot of the mountain, crosses the antient paved-way, as do the hot springs of *Thermopylæ.* As soon as we had reached this *defile,* we perceived at once what had been the main cause of the prodigious destruction which here befel the Persian army; and why so fatal a disaster particularly distinguished this swampy Lake. The appearance of the place is the best comment upon the catastrophe: it is, in fact, a pass which a smaller band than that of the Spartan

Marathonian Lake.

Mount *Stauro Korâki.*

*Shuli.*

Marathonian Defile.

Importance of the Pass.

CHAP. I.

Spartan heroes, under Leonidas, might have easily guarded against the myriads of Darius: and the story of the battle shews plainly that the vast overthrow which here took place must have been owing as much to the Persians themselves as to the valour of the Greeks. In the beginning of the fight, an interval of *eight stadia* separated the two armies; and this precisely corresponds with the distance, as before mentioned, between the *Charadrus* and the *Stelæ* at the foot of *Mount Agherlichi*. It was therefore beneath this mountain that *Miltiades* ranged his troops; having the *Platæans* upon his left wing, towards *Brauron*; and his right towards the sea, commanded by *Callimachus*. The *Charadrus* perhaps separated the hostile legions. That the Greeks were repulsed after their first onset, seems very probable; not only from the obstinate combat that ensued after they made the attack, but also from the situation of the mound raised over their dead, where the combat was the most severe, and which still serves to mark the situation of the Grecian line. Afterwards, when victory began to declare itself in their favour, it is related, that the right wing of the Grecian army turned the left of the Persians upon their centre, and, by throwing the main army into disorder, dispersed it in the Plain. Here it was again intercepted by the Platæans and Greeks stationed upon the left, and driven across the *Charadrus*; whence, flying in the utmost confusion, the whole body made at once for *the defile* we have mentioned; where the only passage was afforded by an antient paved causeway,

causeway, hardly wide enough to admit of two persons abreast of each other, and which remains at the present day. Every other attempt to escape must have been fruitless, as the sea or the lake intervened to oppose it. The consequence, therefore, of so vast a multitude all rushing towards one narrow outlet, must be obvious; for it would be similar to that which so recently befel the French army, in its retreat from *Moscow*, at the sanguinary passage of the *Beresina*;—heaps of dead bodies choking the only channel through which any chance of a retreat is offered, the fugitives either plunge into the abyss, or turn their arms upon each other; and the few who escape drowning, or being crushed to death, fall by the hands of their comrades. Historians, in their accounts of the *Battle of Marathon*, simply relate, that the Persians were driven into the Lake, without being aware of *the defile* whereby they were ensnared: but it is very remarkable, that in the two memorable invasions of Greece by the Persians,—the first under *Darius*, when they were defeated at *Marathon;* and the second, only eleven years afterwards[1], under *Xerxes*, when they encountered the Spartans at *Thermopylæ*,—the curious circumstance of a natural defile, exactly similar in either instance, should have tended so materially towards the renown acquired by the Greeks.

The

(1) The *battle of Marathon*, according to *Corsini*, happened upon the 28th of September, in the year 490 B.C. (*Corsini Fast. Attic. vol.* III. *p.* 150.) That of Thermopylæ in the year 481 B.C. *Vid. Chronic. Par. Ep.* 52. *Lond.* 1788.

CHAP. I.

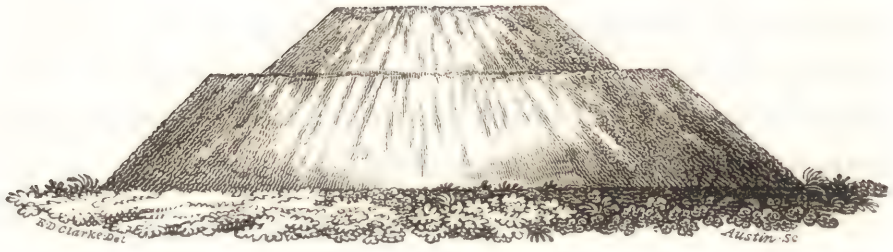
Return to Marathon Village.

The day was now far spent; and, as the evening drew on, we returned towards the village of *Marathon*, having completed our survey of the Plain. The climate in Greece, during winter, is delightful; and the winter months are the most proper for travelling in the country. The morning had been cloudy; but before noon the sky became clear; and at sun-set it exhibited that mild serenity which our own Poets consider to be peculiarly characteristic of an English autumn[1]. It reminded us of that "even-tide" in the year which a late Writer[2] has forcibly described as the season when "we regard, even in spite of ourselves, the still, but steady, advances of time." And if there be a spot upon earth pre-eminently calculated to awaken the solemn sentiments which such a view of Nature is fitted to make upon all men, it may surely be found in the *Plain of Marathon*; where, amidst the wreck of generations, and the graves of antient heroes, we elevate our thoughts towards HIM "in whose sight a thousand years are but as yesterday;" where the stillness of Nature, harmonizing with the calm solitude of that illustrious region which was once a scene of the most agitated passions, enables us, by the past, to determine of the future. In those moments, indeed, we may be said to live for ages;—a single instant, by the multiplied

(1) "No Spring or Summer's beauty hath such grace
"As I have seen in one Autumnal face." DONNE.

(2) Alison on Autumn, p. 327. *Edinb.* 1814.

multiplied impressions it conveys, seems to anticipate for us a sense of that Eternity, "when time shall be no more;" when the fitful dream of human existence, with all its turbulent illusions, shall be dispelled; and the last sun having set in the last night of the world, a brighter dawn than ever gladdened the universe shall renovate the dominions of darkness and of death.




# CHAP. II.

## MARATHON TO THEBES.

*Present Village of* Marathon—*Cave of Pan*—*Charadra*—*Plants*—*Dogs*—*Albanians of the Mountains*—*Summits of* Parnes—*View from the Heights*—Kalingi—Capandritti—Magi—*Plain of* TANAGRA—*Village of* Shalishi—Ela—EURIPUS—Skemata—*Medals*—*Villages of* Bratchi, Macro, *and* Megalo Vathni—*Plain of* THEBES—*surrounding Scenery*—Thebes—*State of Surgery and Medicine in Greece*—*Antiquities of* Thebes—*Inscriptions*—*State of Painting among the Greeks in the age of Alexander*—*Seven Gates of Thebes*—*Story of Amphion and his Lyre not a fable*—*Pretended Tomb of St. Luke*—*Description of that Monument*—*Antient Bulwark*—*Church of St. Demetrius*—*Rare variety of the Corinthian Order in Architecture.*

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Present Village of MARATHON.

EXCEPTING one or two houses belonging to Turkish families which are not constantly resident, the present village of *Marathon* consists only of a few wretched cottages, inhabited by

by Albanians. Some remains, as of a more antient settlement, may be observed behind these buildings, towards the north-west. We made a vain inquiry after the *Cave of Pan;* being well convinced that so accurate a writer as *Pausanias* would not have mentioned a natural curiosity of this kind, without good proof of its existence in his time; and from its nature, it is not probable that any lapse of time should have caused its disappearance. Our Albanian guides, however, either did not know that any such cave existed, or they did not choose to accompany us thither; and we have since learned, that we passed close to it, before our arrival at *Marathon,* in our road from Athens. Other travellers have found it; and they describe it to be a stalactite grotto, similar, in its nature, to the several caves of *Parnassus, Hymettus,* and *Antiparos,* although upon a smaller scale[1]: and this circumstance in its history of course explains all that *Pausanias* has written concerning the various phænomena with which that cavern abounds[2]; the eccentric shapes which the stalactites had assumed in the second century, being, by him, referred to *animal* and other forms; as *Joseph Pitton de Tournefort,* in the first year of the eighteenth century, with equal gravity, refers the ramifications of alabaster, in the Grotto of Antiparos, to

Cave of *Pan.*

(1) It has been recently visited by Mr. Hughes, of St. John's College, Cambridge; who gave to the author this account of its situation.

(2) Ὀλίγον δὲ ἀπωτέρου τοῦ πεδίου, Πανός ἐστιν ὄρος, καὶ σπήλαιον θέας ἄξιον· εἴσοδος μὲν ἐς αὐτὸ στενή, παρελθοῦσι δέ εἰσιν οἶκοι, καὶ λουτρὰ, καὶ τὸ καλούμενον Πανὸς αἰπόλιον, πέτραι τὰ πολλὰ αἰξὶν εἰκασμέναι. Pausaniæ Attica, c. 32. p. 80. edit. *Kuhnii.*

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to *cauliflowers* and *trees*, as proofs of the *vegetation* of stones[1].

We left *Marathon* on the morning of the third of December, being accompanied by our friend *Lusieri* as far as the mill, where the road to *Athens* separates from that which leads to *Kalingi* and to *Thebes;* and here we saw him for the last time. At this mill there are the remains of an aqueduct, with arches, covered with ivy. From hence we began to ascend a part of the mountain *Parnes*, now called *Noziā;* with a strong accent upon the last syllable. In the same manner, the modern name of the island *Ceos* is not pronounced, as written, *Zïa*, but *Zĭā*. Our ascent was along the course of the *Charadrus*, which we were surprised to hear the Albanians call, in this part,

Charadra.

*Charadra;* a different name being given to it in its passage across the plain. The scenery around us now became mountainous, and broken into masses; resembling that which is so frequently represented in the pictures of *Gaspar*

Plants.

*Poussin.* The soil was covered with a beautiful Heath, together with the gaudy blossoms of the *Crocus* which we had found in the Plain of Marathon; and a variety of the evergreen Oak, or *Quercus Ilex*, with prickly leaves. We saw also, everywhere, the *Velanida*, or *Quercus Ægilops*. Of the *Ilex* the Romans first made their *civic crowns;* but they

(1) "Il n'est pas possible encore un coup que cela se soit fait par la chûte des gouttes d'eau, comme le prétendent ceux qui expliquent la formation des congélations dans les grottes. Il y a beaucoup plus d'apparence que les autres congélations dont nous parlons, et qui pendent du haut en bas, ou qui poussent en différent sens, ont été produites par le même principe, C'EST A DIRE PAR LA VEGETATION." *Voyage du Levant, tom.* I. *p.* 229. *à Lyon*, 1717.

Dogs.

they afterwards used the *Esculus* for that purpose[2]. A noble race of dogs is found over all this district; and the same may be said of almost all wild and mountainous territories. The animal appears to degenerate in proportion as he is removed to more cultivated regions, and among a civilized people. Even the common mastiff appears no where of such magnitude and strength as in the wildest parts of Turkey[3], or in the passes of the Apennines; and the genuine race of the wolf-dog of Ireland is now become almost extinct in that country. As an association corroborating this remark, wherever these dogs appeared in our route, we observed also a wilder tribe of *Albanians*, than those who accompanied us from *Marathon;* wearing upon their feet the Scythian *labkas*[4], or old *Celtic sandals*, made of goat's-skin, with the hair on the outside; and the still more curious appendage to their dress of the Celtic *kilt*, as worn by antient Romans, and now found also in the Highlands of Scotland[5]. Our *Tchochodar*, IBRAHIM, at sight of this people, immediately grasped his carabine, and, shaking

Albanians of the Mountains.

(2) "Civica *Iligno* prima fuit, postea magis placuit ex *Esculo*, Jovi sacra." (*Pliny.*) The *Esculus* also furnished a wreath of honour in the Games:

"His juvenum quicunque manu, pedibusve, rotâve
Vicerat; *Esculeæ* capiebat frondis honorem." *Ovid. Metamorph.* I. 448.

(3) The largest ever known was taken from the Turks at the capture of Belgrade, and made a present to the King of Naples: it was equal in size to a Shetland pony: his son used to ride it. The author saw it at Naples, in 1793.

(4) See Part I. of these Travels, p. 176. Second Edit. *Broxb.* 1811.

(5) "Land of Albania! let me bend mine eyes
On thee, thou rugged nurse of savage men!" *Byron's Childe Harold, Canto* ii. *stanza* 37. *line* 5. *See also Note* iii. *to that Canto, p.* 124. Lond. 1812.

shaking the hem of his pelisse[1], made signs to us to be upon our guard. Our Epidaurian wolf-dog, *Korâki*, was himself as large as any of the Newfoundland breed, and he kept the fiercest of his mountain brethren at bay; but an amusing sight was afforded by the little Danish pug, mentioned in a former Part of these Travels[2], who ran by the side of him; for although any one of the Albanian dogs might almost have swallowed him, he grew so insolent under the protection of *Korâki*, that he bade defiance to all of them; and not one of them ever deigned to notice the furious assaults he made upon them, whenever they came in his way. Notwithstanding *Ibrahim's* fears, and his calumnies with regard to the inhabitants of these mountains, whom he described as a set of lawless banditti ready "to kill and eat" every Turk and Christian within their power, we preferred them far above the other inhabitants of this country; and we never had occasion to confide in their integrity that we repented of our rashness, or to apply to them in vain for hospitality. They sometimes, it is true, plunder the Turks; but

(1) A sign of caution universal among the Turks, which it is not very easy to describe. The Reader taking the upper corner of the lappel of his coat delicately between his fore-finger and thumb, gently shaking it, and extending the other three fingers of his right hand, will have it practically illustrated. The Turks, from habitual indolence, use many such expressive signs, to avoid the trouble of speaking. A common sign to express "*beware!*" among the Italians, is that of drawing down the right corner of the right eye with the fore-finger of the right hand: and if it be necessary to express extreme caution, they draw down the corners of both eyes with both hands; extending, at the same time, the corners of the mouth with the two little fingers, into a hideous grimace.

(2) See Part I. of these Travels, Chap. XII. p. 250. Note (1). Second Edit. *Broxb.* 1811.

but such instances are always acts of retaliation upon their oppressors, who spare no opportunity of robbing them of every thing they possess: and even a Turk, who has confided in their solemn pledge for his security, and thus ventured under their protection, is never known to experience any violation of their engagement. But no reliance whatsoever ought to be placed upon the descriptions given of this people by the Turkish or Grecian inhabitants of the towns: with as much reason may a faithful account of the *Cossacks* be expected from a RUSSIAN, as of the *Albanians* from a GREEK or a TURK.

Summits of *Parnes.*

We traversed some elevated plains upon the side of *Parnes.* The scenery, as we ascended, became more bold, but less beautiful, because more lofty and therefore more denuded; the rocky surface being more disclosed, but broken into masses, and dispersed with wildness and grandeur.

View from the Heights.

From the heights we saw the island of *Zïa,* with the opposite promontory, and all the summits and coast, of Eubœa. Afterwards we had an amazing prospect, at a great distance before us, towards the north, of all the *Bœotian Plain,* and of its surrounding mountains[3].

Upon

(3) As it has been rather hastily remarked—it matters not where, but the observation is likely to occur again—that the same geological features cause everywhere similarity of landscape; and that a vast *plain,* or a *lake,* surrounded by high mountains in one country, will necessarily resemble all other plains, and lakes, surrounded by high mountains in other countries; the author will take this opportunity of denying the fact: and, according to his former practice, he will now specify the particular territory which resembles, in the nature of its scenery, this view of the great plain of *Bœotia.* It possesses too much beauty to be unknown to many of his readers: it is that part of *Italy*

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Upon the highest part of this route over *Parnes*, we noticed some ruins; and perhaps hereabouts were the altars and the bronze image mentioned by *Pausanias*[1]. Soon afterwards we entered the village of *Kalingi*, distant about five miles, or one hour and a half, from *Marathon*. Here we saw a fragment of white marble which had evidently been used in some antient building. From *Kalingi*, or *Kalinga* (for the pronunciation varied), we descended to a village whose name we have not preserved; consisting only of two or three dwellings, and as many mills; but situated in the most picturesque manner, in a valley adorned with beautiful trees, surrounded by mountains and the most stupendous rocks. From this sequestered spot we continued our journey, through a delightful and fertile valley, to another village, called *Capandritti*, distant three hours from *Marathon*, and one hour and a half from *Kalingi*. This place is mentioned by *Wheler*, as famous for good wine;

*Kalingi.*

*Capandritti.*

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*Italy* which is beheld, in the *Apennines*, from the heights above the cataract of *Terni* in UMBRIA. The Bœotian territory being as highly diversified, accordingly as it is richly cultivated, or in parts wild, and filled with stately forests full of majestic oaks and pines; or interrupted and broken by bleak and naked rocks; presenting to the eye an amazing variety of colour, in its fields, and woods, and precipices. Indeed it may be said, that, amidst the changeful scenery which Nature is ever exhibiting to the eye of a traveller, it rarely happens that any very accurate resemblances can be traced; and he who does not at all times command the power of delineation by his pencil, may consider himself to be fortunate, if, by any faithful comparison, he be enabled to convey to the minds of others an impression of what they have not seen, derived from what they have seen. Thousands have seen the rich territory of *Umbria*, not one of whom will ever behold the *Plain of Bœotia*.

(1) Καὶ ἐν Πάρνηθι, Παρνήθιος Ζεὺς χαλκοῦς ἐστι, καὶ βωμὸς Σημαλέου Διός· ἔστι δὲ ἐν τῇ Πάρνηθι καὶ ἄλλος βωμός· κ.τ.λ. Paus. Attic. c. 32. p. 78. ed. *Kuhnii*.

wine[2]; and he believed that the antient town of *Œnoa* occupied the site either of *Kalingi* or *Capandritti*. The village is situated at the end of the valley, upon an eminence; and it consists of a great number of Albanian houses. After descending from *Capandritti*, we again ascended an opposite hill, and arrived at the village of *Magi*, inhabited also by *Albanians*; but they appeared better clothed than is usual in this country, and every thing about them wore an appearance of industry and cleanliness. *Magi* is only half an hour's distance from *Capandritti*. Leaving this village, we saw in a plain close to the road a marble *Soros*, without its *operculum*, sunk into the earth, and almost level with the soil. In a short time we entered a defile between mountains; and rode, for two hours, along a *pass* which may be described as truly Alpine; the scenery being extremely sublime, and the mountains very high, and disposed into masses of great grandeur. This *pass* is very narrow; and it continues by the side of a deep water-course, perhaps enumerated among the rivers of Greece, but, like many of them, occasionally dry, and it was now without water. Hence we descended into the spacious plain which we had seen at such a distance from the heights of *Parnes*, and which we have every reason to consider as the land of *Tanagra;* a plain of such extraordinary beauty, extent, and fertility, that the sight of it alone is sufficient to explain all that antient authors have written concerning the contests maintained for its possession, between the

*Magi.*

Plain of Tanagra.

(2) Journey into Greece, p. 454. *Lond.* 1682.

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the inhabitants of *Attica* and of *Bœotia*. In a former note, the author has compared it to the rich plain of *Umbria*, near *Terni* in *Italy*; which it resembles, by its highly diversified aspect of cultivation and wildness; of fields and forests; of corn-land, and vineyards, and olive-grounds, and woods, and rocks, and mountains. The importance of its possession is therefore at once made manifest. The city of *Oropus*[1] was a valuable possession, in securing the command of this territory. It stood upon the Attic side of the *Asopus*, about three miles from the sea. Originally it belonged to *Bœotia:* the *Athenians* in the second century held it in their possession[2]. It had been frequently a subject of contention between the inhabitants of the two countries[3]: this is twice mentioned by Strabo[4]. Wheler, who visited the site of the antient city, mentions the contest, as for the possession of the town only, between the *Thebans* and *Athenians*[5], but takes no notice of the extensive and fertile plain on the Attic side of the *Asopus*; in which, and by its borders, there were other towns, now occupied by

(1) It is still called *Oropo*, and was visited by *Wheler*. See *Journey into Greece, p.* 456. *Lond.* 1682.

(2) Τὴν δὲ γῆν τὴν Ὡρωπίαν μεταξὺ τῆς Ἀττικῆς καὶ Ταναγρικῆς, Βοιωτίαν τὸ ἐξαρχῆς οὖσαν, ἔχουσιν ἐφ' ἡμῶν Ἀθηναῖοι, κ. τ. λ. Pausan. Attic. c. 34. p. 83. ed. *Kuhnii.*

(3) Διὸ καὶ συμβαίνει κρίσις πολλάκις περὶ χωρίων τινῶν· καθάπερ Ἀργείοις μὲν καὶ Λακεδαιμονίοις, περὶ θυραίας, Ἀθηναίοις δὲ καὶ Βοιωτοῖς περὶ Ὡρωποῦ. Strabon. Geog. lib. i. p. 98. ed. *Oxon.*

(4) Ὡρωπὸς δ' ἐν ἀμφισβητησίμῳ γεγένηται πολλάκις· ἵδρυται γὰρ ἐν μεθορίῳ τῆς τε Ἀττικῆς καὶ τῆς Βοιωτίας. Strabon. Geog. lib. ix. p. 579. ed. *Oxon.*

(5) Journey into Greece, p. 456. *Lond.* 1682.

by Albanian villages[6]. *Psaphis* was of this number, and perhaps *Œnoa;* although it be exceeding difficult to fix the position of the latter town, which *Wheler* has stationed upon the top of *Parnes*[7], and *Chandler* in the Plain of *Marathon*[8]. The circumstance of its being one of the four cities of *Tetrapolis*[9] is certainly strong for its position in the *Marathonian district;* and we had reason to think that the remains of it may possibly exist in the Plain of Marathon, as we have before shewn[10].

Descending into this plain, we passed a village called *Shalishi,* where we observed an antient fountain. This place is distant three hours from *Magi,* and six hours and a half from *Marathon,* equal to about twenty miles. We

Village of *Shalishi.*

(6) This may be owing to the circumstance mentioned by Wheler of his descent from *Parnes* to *Marcopoli,* when "it was dark;" (*Ibid.*) and of his early departure thence in the morning, perhaps before it was light, according to the usual mode of travelling in Greece.

(7) Journey into Greece, p. 454.

(8) Travels in Greece, p. 162.

(9) Wheler has attempted to prove, from Stephanus Byzantinus (*See Journ. into Greece, p.* 455.), that *Tetrapolis* was itself a city; but the words of Strabo are clear and decisive as to the import of that appellation, which was a district of *Attica,* containing the four cities of *Œnoa, Marathon, Probalinthus,* and *Tricorythus,* founded by *Xuthus,* who married a daughter of *Erectheus* king of Athens. Of *Xuthus* it is said by *Strabo,* ᾤκισε τὴν Τετράπολιν τῆς Ἀττικῆς, Οἰνοὴν, Μαραθῶνα, Προβάλινθον, καὶ Τρικορυθόν. *Strabon. Geog. lib.* viii. *p.* 555. *ed. Oxon.* Mr. Hobhouse (*Travels, p.* 444. *Lond.* 1813.) mentions a village called *Œnoe,* to the north of the *Asopus.*

(10) It is plain, from a passage in *Thucydides,* that *Œnoa* was a frontier citadel, upon the confines of *Attica* and *Bœotia:* the Athenians were wont to garrison it in troublesome times. Ἡ γὰρ Οἰνόη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο, ὁπότε πόλεμος καταλάβοι. Thucydid. lib. ii. cap. 18. p. 95. ed. *Hudsoni. Oxon.* 1696.

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We had no sooner entered the plain, than we were struck by the appearance of a large insular knoll or hill rising out of it, beautifully adorned with oak and pine-trees, and upon the top of which there was a tower; one of many edifices of the same nature which may be observed throughout *Bœotia*, built perhaps for alarm and defence, during the period of the Latin domination[1]. We passed, across the plain, to the right of this tower, leaving it upon our left hand. After a ride of two hours from *Shalishi*, we came to a village called *Œnea*, or *Ennea*, situated upon an eminence. It is now in ruins; but it has a large tower and some walls remaining, among the ruins of several houses. There is no antient name with which the modern appellation of this place appears to correspond, except *Œnoa;* but this place is much too near to the site of *Tanagra* to have been an antient town. Continuing our journey through the plain, we passed the ruins of other houses and towers, proving, however, that it was once a very populous district. We now began to ascend the higher parts of the plain towards the north and north-west, and drew near to the mountains upon the opposite side of it to those we had quitted. Here we had a noble view of the whole *Gulph of Euripus;* to which we were now so close, that we could discern the buildings upon the opposite shore of *Eubœa*. We could not so plainly perceive the

*Œnea.*

Euripus.

(1) Mr. Hawkins has informed the author, that such lofty square towers are also common over all *Eubœa*.

the narrow strait where the bridge of *Yakindee*[2] now is; but we saw the two seas upon the opposite sides of the *Euripus*. At the distance of two hours from *Œnea*, we arrived at the village of *Skemata*, where we halted for the night. The great plain over which we had been travelling was called by the Albanians *Bratchi*; but after our arrival at *Skemata*, we observed that the inhabitants bestowed the name of *Nacra*, or *Nacri*, both upon the plain and upon their village. Our total ignorance of the Albanian language would render it absurd if we were to attempt to trace any connexion between this word *Nacra*, and *Tanagra*, the antient name of the city and district lying to the north, and perhaps to the south, of the *Asopus*; although the names of places are so likely to continue in any country, that it would be an unjustifiable omission if we were to neglect altogether the attention that is due to such corresponding circumstances. But the fact that more than all proved our vicinity to a spot once occupied by some ancient city, was the prodigious number of antient medals which were brought to us by the people of this place during the evening that we remained with them. Our interpreter had been seized with an attack of the *Malaria* fever; caught perhaps in the marshes of *Marathon:* and we had given to him a dose of

*Skemata.*

Medals.

(2) The name given in the country to the bridge which now connects *Eubœa* with the continent of Greece. Mr. *Hobhouse* visited the spot. He describes the water as rushing " like a mill-race" under this bridge, and as being " not much more than four feet deep." " A strong eddy is observable on that side from which it is about to run, about a hundred yards above the bridge." *See Hobhouse's Travels, p.* 453. *Lond.* 1813.

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of ipecacuanha, as the usual preparative for administering the bark. Shivering with a violent paroxysm, and under the influence of the nausea excited by the medicine he had taken, the poor fellow came into the hut (where we were seated upon an earth floor, hastily devouring a baked turkey which the Albanians had brought for our supper), beseeching us to deliver him from the crowd he had gathered around him, by asking for old coins; and he placed before us his cap half filled with bronze medals. We had scarcely time to examine a third of these, before men, women, and children, came flocking in, each of whom added something to the stock. A considerable part of them turned out to be of little or no value; either Roman coins of the Lower Empire; or Greek medals so injured by use and by time, that little could be discerned upon them. Many, however, were purchased by us of a better date, and in better condition, at the usual price which we always paid, of two parāhs for each bronze medal. After this we obtained, with more difficulty, a few that were of silver, from the women; but these constituting a favourite ornament of their head-dresses, they very reluctantly consent to sell. We had not seen so many medals in one place since the visit we paid to *Hexamillia*, in the *Isthmus of Corinth*. Among them were medals of *Philip* the father of *Alexander;* or of *Philip Aridæus;* with the figure of *a youth on horseback*, perhaps *Alexander* upon *Bucephalus*, and this curious monogram, after the word ΒΑCΙΛΕΩC, Φ, for ΦΙΛΙΠΠΟΥ: also medals of *Thessaly*, *Bœotia*, *Phocis*, *Ætolia;* but not one of *Attica*. Besides these were medals of cities; as of *Pelinna*—a very rare medal, struck after the Achaian

Achaian League, with the legend entire, ΠΕΛΙΝΝΑΙΩΝ,— *Larymna, Chalcis, Thebes;* and two which peculiarly interested us at the moment, from the present unknown situation of the city; namely, of *Tanagra*, with the *Omega* differently written in the legend, being ΤΑΝΑΓΡΑΙΩΝ upon one, and ΤΑΝΑΓΡΑΙΩΝ upon the other. We asked the peasants where these medals were found in such abundance; and they referred us, for the spot, to some Ruins that did not appear to us to be of much importance, which we had passed a short time before our arrival at *Skemata*[1]. They seemed

(1) The name of this place is written *Scimitari* by Mr. Hobhouse (*See Trav.* 459. *Lond.* 1813.); and *Skimatàri* by Mr. Hawkins. The last of these travellers has recently communicated to the author the result of his own observations upon the spot, with regard to the site of *Tanagra;* and it is highly probable that the coins found by the peasants in such abundance were discovered among the ruins of that city. Those ruins are at a place called *Grimàthi*, near *Skemata*, or *Skimatàri*. Mr. Hobhouse also mentions, that a copper coin of *Tanagra* was brought to him, by the peasants, from the same place; which he writes *Grematha*.

*Extract of a Letter from Mr.* Hawkins *to the Author, concerning the* Asopus, *and the Situation of* Tanagra.

"I am not much surprised at your omitting to notice the *Asopus* in your Journal, which, at this distance from its source, is in Winter a muddy torrent, and for eight months of the year wholly dry. Journeying from *Parnes* towards *Thebes*, soon after leaving the banks of this river, the plain ceases, and you reach a gently undulating territory, in which is situated the Albanian village of *Skimatàri*, inhabited by forty families. Here you were so near to the ruins of *Tanagra*, that I am surprised that you missed them. They are at a spot called *Grimàthi*, about three miles to the S. W. at the end of a ridge of hills which extend from thence several miles towards *Thebes*. The ground, too, has a gradual descent from these ruins towards the *Asopus* and the great plain beyond it, which it proudly overlooks, and which, I have no doubt, it formerly commanded. There are no well-preserved remains of public edifices, or of walls, at *Grimàthi:* the ruins are in such a state as hardly to deserve notice, did they not serve to point out the situation of *Tanagra*. I am, I believe, the first traveller who has

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seemed to consist chiefly of ruined houses; and of these we have before noticed examples, in the plain we so lately traversed.

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has visited them. *Grimàthi* is between two and three hours distant from *Sikamno*, and six hours from *Thebes:* it lies within the territory of *Skimatàri.* As I have no intention of publishing the narrative of my travels, but only the result of them, the following story of an adventure, similar to one of your own, is much at your service, and may amuse your readers.

"At the distance of about a mile eastward from *Grimàthi,* and at the same distance southward from the village of *Skimatàri,* there is a ruined Greek Chapel, in which I found an Ionic Capital of white marble, in fine preservation. I was so struck with the beauty of its proportion, that I resolved to convey it, if possible, to the shore of the Gulph, and thence on board the vessel which was there in attendance upon me. But it was first necessary to secure the permission of the *Papas* of the village of *Skimatàri,* to remove it from the sacred inclosure; and, in the next place, to contrive some mode of conveyance for it, in a country where the use of wheels is unknown. The protection of an Archon of *Livadia,* who at this time farmed the revenues of the village, powerful as it was, together with that of his *Soubashi* or Turkish intendant, would have scarcely sufficed to overcome the first of these difficulties, had the stone been in reality what is here called '*a consecrated stone,*' i. e. *a part of an altar;* nor in this case would I have had recourse to such protection; for my intercourse with the peasantry of Greece had been uniformly conducted with a scrupulous regard to their religious feelings. The *Papas,* however, after a due inspection of the altar of the Chapel, as well as of the situation in which the Capital stood, pronounced that the stone might be removed without committing the crime of sacrilege; and we had now no further difficulty than that of contriving the means of transporting it about six or seven miles across the country.

"For this purpose a raft was made, of the branch of a *Vallania* oak, whereon the Ionic Capital was laid; and a pair of oxen were fetched from the village to drag it; a rope being first tied to the stem of the branch, and then to the yoke. A considerable time elapsed before all this preparation was completed; the oxen being taken from the plough, and their owner showing some reluctance to attend them. At last, however, the signal was given by my friend the *Soubashi,* an *Arnaut* Turk; and the oxen being goaded and cheered, put themselves in motion;—but, alas! they had not proceeded with the marble an hundred yards, before one of them fell, and refused, most obstinately, to rise again. It was evident that this arose from lassitude; for the oxen were of a small weak breed, and young; or perhaps it arose from the natural stubbornness of their disposition: but I soon perceived that the peasants attributed it to a very different cause; and, in fact, after another trial had been made, by cheering and goading these poor animals,

traversed. They were situated upon a gently rising ground, to the left of the road as we came. As to the time of their finding them, it agreed with what we had always heard in Greece; that is to say, after heavy rains, when they are more easily perceived upon the soil, and are left in the channels made by rain water.

Upon the fourth of December we set out for *Thebes*, at the distance of five hours, or fifteen miles. Three-quarters of an hour after leaving *Skemata*, the village of *Bratchi* was upon our left, and *Macro* and *Megalo Vathni* upon our right: but the two last were not in sight. We then quitted the Plain of *Bratchi;* and having crossed an eminence, immediately entered the noble Plain of *Thebes*. This will serve

Villages of *Bratchi*, *Macro*, and *Megalo Vathni*.

Plain of THEBES.

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animals, and the refractory ox had joined his companion in dragging the marble about a furlong farther, and then dropped, their owner loudly proclaimed the impossibility of removing '*the consecrated stone*,' as he called it, any farther. Even the *Papas*, who was more enlightened, shook his head, and would no longer assist; so that, were it not for the zeal of the *Soubashi* and of my attendant, no further attempt would have been made. The former, however, being a Mussulman, did not so readily believe in this supernatural interposition, and with direful imprecations and threats at length obliged the owner of the oxen to make one more effort. The beasts were now, with great difficulty, forced again upon their legs, and driven forward for a few yards, when they fell again, and their master exultingly cried out, '*Did I not tell you it was impossible? You are now convinced of it! nor would all the oxen in the world be able to move the stone one inch farther.*'

"To this opinion the *Papas* assented, as well as the other peasants. Even the *Soubashi* seemed to feel a flash of conviction, for he too desisted, and became silent; and in this state of things it would have been useless, and certainly wrong, to prosecute the attempt. I relinquished it, however, with reluctance; and the mortifying history of my failure is, without doubt, recorded as a miracle wrought by the Patron Saint of *Skimatàri*."

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serve to confirm an observation before made, that every principal city of Greece occupies its peculiar plain, surrounded in a most remarkable manner by a natural wall of mountains: and, in alluding once more to the fact, the author must of course repeat what he has already said; but too much stress cannot be laid upon it, because it will enable the Reader to take, as it were, a mental survey of the country; and the mere name of any Grecian city, by this circumstance of association, will convey with it, whenever it is mentioned, a correct, although an imaginary picture of its appearance and situation; especially to the minds of travellers who have once seen any similar instance of this nature. The country is naturally distributed into a series of distinct craters, each containing a spacious and level area, admirably adapted to the purposes of maintaining and defending as many different colonies[1]. Among the mountains that thus surround the *Plain of Thebes*, the snow-clad ridges of *Parnassus*, and of *Helicon*, are particularly conspicuous. It may easily be imagined, without much description, what scenes

Surrounding Scenery.

(1) The most practical method of exhibiting this position of the Grecian mountains, and the contiguity of plains thus surrounded, although in an imperfect manner, is by placing together a number of saucers with broken lips, upon a table; the *first* of which may be supposed to contain the Plain of *Athens*, the *second* that of *Thebes*, the *third* that of *Larissa*, &c. &c.; for these plains are all so many *vast basins* of limestone, with high and broken sides, through which the rivers flow. Attention to this circumstance of external character in the general appearance of limestone, upon the outer crust of the *Earth*, may enable us to form a reasonable conjecture as to the nature of the surface of the *Moon*; which exhibits, when viewed through a telescope, precisely the same features, by the disposition of the mountains visible upon its surface; and hence it may be inferred, that the Moon's surface is similar to that of the Earth.

scenes for the painter such a country must afford—what subjects for poetry it must contain: heaven and earth seem to be brought together: the mountain tops appear shining above the clouds, in regions of ineffable light, as thrones for immortal beings; and the clouds, collected into stupendous volumes of inconceivable splendor and of every possible form, come rolling around the bases of the mountains, as if bringing the majesty of their celestial conductors towards the earth. Under the influence of so many sublime impressions, the human mind becomes gifted as by inspiration, and is by nature filled with poetical ideas. The muses have ever made such scenes their favourite abode; and it is upon this account that they have haunted *Helicon*, and *Parnassus*, and all the heights and the depths, the vales, and the rocks, and the woods, and the waters, of Greece:—nor can an example be adduced, where, in any country, uniformly flat and monophanous, like *Scythia* or *Belgium*, the fire of imagination has ever kindled. It is not that Greece owed its celebrity to an *Orpheus* and a *Pindar*, and the long list of poets it produced, so much as it is, that those illustrious bards owed the bent of their genius to the scenes of nature wherein they were born and educated. Even *Homer* himself, if he had been a native of oriental Tartary, and had been cradled and brought up under the impressions made by such scenery, and under the influence of such a climate, would never have been a poet.

Journeying along the south-west side of this plain, the fine view of THEBES at last appeared, within two miles



 of

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of us, upon an eminence near the mountains, to the left, interspersed with groves of cypress-trees; a mosque and a minaret being its most conspicuous edifices. Having suffered more than any other city of Greece, it has little within its walls worth notice;—but that little must not be disregarded. Beheld externally, it wears a more imposing appearance; and the view of it from a distance in the plain shews how greatly nature contributed to aid the operations of art in its antient fortifications. When it is thus seen, it still assumes all the aspect of a great city. Prodigious ramparts, and high mounds of a very artificial form, appear upon the outside of it; a deep fosse surrounds it; and the traces of its old walls may yet be discerned. We entered, by an antient gate, about noon. Half the arch of this gate, and one of the buttresses, remain. Soon afterwards arrived the English Consul of *Patras, Mr. Strani,* from *Livadia,* in company with an English officer, Captain *Lacy*. We accompanied these gentlemen, upon the usual visit of ceremony, to the *Waiwode*; and then we all dined together, upon such fare as the place afforded. We were in a wretched house, belonging to a poor Greek, who was the apothecary of the place, but who gave us all he possessed, namely, *a welcome*. Our interpreter being again attacked by his fever, we were forced to go into the town ourselves for provisions; and the consequence was, the loss of our fine wolf-dog, *Korâki;* who disappeared, and could not be found. We were so attached to this faithful animal, that we spent the rest of the day in vain endeavours to recover him; and we offered a reward to any of the inhabitants who

who should find him, and take him safe to Signor *Lusieri* at Athens[1]. The next morning, our Consul *Strani*, and Captain *Lacy*, set out for Athens. Soon afterwards, we had a singular opportunity of judging of the state of medicine and surgery in this part of Greece, by the example which our host afforded. To the business of an apothecary he joined every other branch of the medical and surgical professions. A wealthy Turk, followed by his pipe-bearer and a train of other attendants, entered the yard, and made application to our *Æsculapius* for relief from an excruciating pain in one of his teeth. A bargain was instantly set on foot between him and the Greek; and upon promise of instant relief, a sum of money was paid. The Turk was then told, that the only hope of relief would be afforded by the extraction of the tooth. To this the patient assented, with great calmness and fortitude. Being seated upon a log of wood, in the open air, the operator thrust into his mouth a most terrific instrument, and presently out flew two of the soundest teeth in his head. It was a job not to be mended by apology; so, with matchless presence of mind, the Greek began to cross himself, telling his patient to call again the next day if the pain should return, as there was still an ugly-looking tooth remaining, which perhaps would prove troublesome, but it might be removed in

State of Surgery and Medicine in Greece.

(1) He was afterwards discovered, by an Albanian, upon the side of a mountain half-way between *Thebes* and *Athens*; and being taken to *Signor Lusieri*, was by him forwarded to us, in a vessel bound to *Constantinople*.

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in a twinkling. When his patient had quitted the premises, finding that we were disposed to rally him a little upon his dexterity, he made no secret of what had happened, but produced the two teeth, without even a speck upon either of them; saying, the Turk had asked for a sight of what he had lost, but was easily persuaded that some hungry turkeys, which had strolled into the yard and were making a great noise, had gobbled all that he desired to see.—So much for his skill in this particular branch of his calling! As a physician, he entertained very high ideas of the efficacy of pills made of *yellow silk* and *live spiders*, in the cure of a *quotidian, tertian,* or *quartan.* However, as *Englishmen,* we had little reason to ridicule the *Greeks* for such superstitions with regard to the cure of an ague; since there is no part of Europe where the *nostrums* recommended as remedies for that disorder are so barbarous, as among the middle, and sometimes among the higher classes of society in our own country.

Antiquities of *Thebes.*

The antiquities of *Thebes* principally claimed our attention. In coming from the gate into the town, near a *public fountain,* there is an antient buttress or bastion, where, upon a large block of stone, we found one of those affecting inscriptions, of which two were given in the account of the island of *Cos*[1]; commemorating, as public benefits, the examples of women, who had rendered themselves illustrious by their virtues.

HBOYAH

(1) See p. 324 of the last Section of Part II. of these Travels. *Brozb.* 1814.

ΗΒΟΥΛΗΚΑΙΟΔΗΜΟΣ . . . .
ΘΕΟΓΕΙΤΟΝΟΣΠΕΜ . . . . .
. . ΟΥ . ΓΥΝΑΙΚΑΑΡΕΤΗΣΚΑΙ
ΣΩΦΡΟΣΥΝΗΣΕΝΕΚΕΝ

It sets forth, that "THE SENATE AND THE PEOPLE (*honour*) THE DAUGHTER OF THEOGITON, THE WIFE" of some person whose name is partly lost, "ON ACCOUNT OF HER VIRTUE AND MODESTY."

And upon the opposite side of the street we found another, recording the grateful tribute of a citizen to *Domitian*, son of *Vespasian*, and brother of *Titus*, both of whom might have visited *Thebes*, for their father accompanied *Nero* into Greece. Whatsoever contributes towards the history of *Vespasian*'s family, may be deemed worth preserving. Having risen from the humble station of a farrier, to that of a Roman sovereign, he was the first of the Emperors who was succeeded by his son upon the throne. It states, that "ARISTIDES, WITH HIS CHILDREN, AT HIS OWN EXPENSE, (*honours*) DOMITIAN, A SON OF THE EMPEROR CÆSAR AUGUSTUS VESPASIAN:"

ΔΟΜΙΤΙΑΝΟΝΚΑΙΣΑΡΑΑΥΤΟΚΡΑΤ
ΟΡΟΣΚΑΙΣΑΡΟΣΣΕΒΑΣΤΟΥΟΥ
ΕΣΠΑΣΙΑΝΟΥ . ΥΙΟΝ
ΑΡΙΣΤΙΔΗΣΣΥΝΤΟΙΣΤΕΚΝΟΙΣ
. . . ΑΙΚΩΚΑΙΑΡΙΣΤΙΔΗΕΚΤΩΝΙΔΙΩΝ

State of Painting in the age of Alexander.

In the age of *Alexander*, there was at *Thebes* a painter of the name of *Aristides*, by some believed the inventor of encaustic painting; but this is disputed by *Pliny*[2], who, in his

(2) Vid. Plin. Hist. Nat. lib. xxxv. c. 11. tom. III. p. 444. *L. Bat.* 1635.

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his valuable account of this artist, has made us acquainted with two very curious facts. The first is, that *picture-cleaners* did as much mischief in his time as they do now[1]. The second, that it is an error to suppose that the Greek painters, who generally represented the human countenance by a single outline in profile upon the *terra-cotta* vases, were not as well acquainted with the art of delineating the passions as the best of our modern artists. Take, for example, the interesting anecdote which *Pliny* has afforded, among others, of the dying mother lying wounded and bleeding among the victims in the sacking of a city, whose infant was represented as creeping to reach her breast, while in her countenance were pictured all the emotions of tenderness and fear, lest her child, wanting the milk, should suck the blood of its parent; a picture upon this account so highly valued, that *Alexander* caused it to be removed to *Pella,* the place of his nativity[2]. Above four hundred years had elapsed from the death of this celebrated painter, when *Vespasian* visited Greece; but as professions and names continued in the same family in that country, and were often transmitted together to succeeding generations, his

(1) "Tragœdum et puerum, in Apollinis: cujus tabulæ gratia interiit pictoris inscitia, cui tergendam eam mandaverat M. Junius Prætor sub die ludorum Apollinarium." *Plin. Hist. Nat. lib.* XXXV. *c.* 11. *tom.* III. *p.* 439.

(2) "ARISTIDES *Thebanus:* is omnium primùm animum, pinxit, et sensus omnes expressit, quos vocant Græci ETHE: item per turbationes: durior paulò in coloribus. Hujus pictura est, oppido capto ad matris morientis e vulnere mammam adrepens infans: intelligiturque sentire mater, et timere ne emortuo lacte sanguinem infans lambat: quam tabulam Alexander Magnus transtulerat *Pellam* in patriam suam." *Plin. ibid. c.* 10. *p.* 438.

his son might have found in *Thebes* a painter to represent his father's battles, who thus commemorates his gratitude for the patronage conferred upon him. It happened at a time when it was particularly the practice of the Romans to employ Grecian artists in such representations: and the *graphic*[3] illustrations of those conquests which *Titus* himself had achieved were not long afterwards exhibited in Rome, where they remain at this day.

A very correct topography of antient *Thebes* might be composed from the traces still discernible. The situation of its *seven gates*[4] might be ascertained: and as a beginning of this part of the work, it will be evident that the entrance, near to which these inscriptions were found, was that called, from the fountain we have mentioned, "*the Crenæan Gate*[5]." The city was demolished, it is true, above two thousand years ago, when *Alexander* invaded Greece: but since its restoration by *Cassander*[6], very little was done to it, which could possibly alter the appearance of its dykes and ramparts: upon these, time has little influence; and their situation and form serve to point out the position of the gates. *Thebes* was almost a deserted village in the age of *Strabo*[7]: but

Seven Gates of Thebes.

(3) *Pausanias* calls the representations of things, by means of sculpture, in *basso-relievo*, ΓΡΑΦΑΙ.

(4) Θηβαίοις δὲ ἐν τῷ περιβόλῳ τοῦ ἀρχαίου τείχους ἑπτὰ ἀριθμὸν ἦσαν πύλαι, κ. τ. λ. Pausaniæ Bœotica, c. 8. p. 727. ed. *Kuhnii.*

(5) Πύλας δὲ Κρηναίας, τὰς δὲ Ὑψίστας ἐπὶ λόγῳ τοιῷδε ὀνομάζουσι. Ibid. p. 728.

(6) Vid. Diodor. Sic. libro xix. in Epitome Rerum Thebanarum, tom. II. p. 697. edit. 1604.

(7) Οὐδὲ κώμης ἀξιολόγου τόπον σώζουσι. Strabon. Geog. lib. ix. p. 585. ed. *Oxon.*

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but *Pausanias* says its *seven gates* remained in his time[1]; and he has written rather a copious account of its antiquities[2]. The present town appears to occupy little more than the site of the old *Cadmæan Acropolis;* which is the opinion of *Wheler*, and of *Pococke*[3]: and in the harmonious adjustment of those masses which remain, belonging to the *antient walls*, we saw enough to convince us that the story of *Amphion* was no fable; for it was a very antient custom to carry on immense labour by an accompaniment of music and singing. The custom indeed still exists both in Egypt and in Greece. It might therefore be said, that the *walls of Thebes* were built at the sound of the only musical instrument then in use; because, according to the custom of the country, the *lyre* was necessary for the accomplishment of the work.

Story of Amphion and his Lyre not a fable.

We saw in two instances, upon stones in the walls of a church, the traces of inscriptions which were no longer legible: but in another wall we found the following; informing us, that in antient *Thebes*, as in *London*, there were different *companies*, or *communities*, established for the different vocations. It is rendered moreover interesting by containing the name of the city; thereby confirming our knowledge of the spot: and it purports, that "TIMOCLES, THE SON OF TIMOSTRATUS, *is honoured* BY THE COMMUNITY OF THE ARTIFICERS AT THEBES."

TO

(1) Μένουσι δὲ καὶ ἐς ἡμᾶς ἔτι. Pausan. Bœot. c. 8. p. 727. ed. *Kuhnii.*

(2) See also *Dicæarchus*, p. 14, *et seq.* ed. *Hudson.*

(3) See Pococke's Travels, vol. II. Part II. page 159. Wheler's Journey into Greece, p. 331. *Lond.* 1682.

ΤΟΚΟΙΝΟΝΤΩΝΠΕΡΙΤΟΝ
ΔΙΟΝΥΣΟΝΤΕΧΝΗΤΩΝΤΩΝ
ΕΝΘΕΒΑΙΣΔΙΟΚΛΗΤΙΜΟΣ
ΤΡΑΤΟΥΔΙΟΝΥΣΩΙ

There is another line upon the stone, but it is written in much smaller characters, and cannot now be read. In this inscription it appears to be written ΔΙΟΝΥΣΩ, but this must be an error[4].

Near the door of the Church of St. George, there is an inscription of some length, beginning "Lysippus the son of Trallion," &c. ΛΥΣΙΠΠΟΣΤΡΑΛΛΙΩΝΟΣ *κ. τ. λ.* but it contains only a list of names; and as a very considerable part of it is concealed by the base of a small pillar, the imperfect copy we made of it is not worth publishing. Many scraps of this kind might be added, which would serve only to swell the volume, and they are therefore omitted. We thought we should obtain something of more consequence, from the positive assurances made to us by several Greeks, that the *Sepulchre of St. Luke* was preserved within a chapel upon the outside of the town, towards the east; and that a long inscription, proving the fact, existed upon the tomb. We hastened to the sanctuary said to contain this remarkable relique, and found a beautiful *Soros* of white marble, with an inscription thereon; the first

Pretended Tomb of St. Luke.

(4) [The expression Οἱ περὶ τοῦ Διονύσου τεχνῖται occurs frequently in inscriptions. In the same manner we have Οἱ περὶ τοῦ Ἡρακλέα νεανίσκοι, "*Juvenes circa Herculaneum ludum.*" Vid. Chishull Ins. Sig. p. 47.]—*Note by Mr.* WALPOLE.

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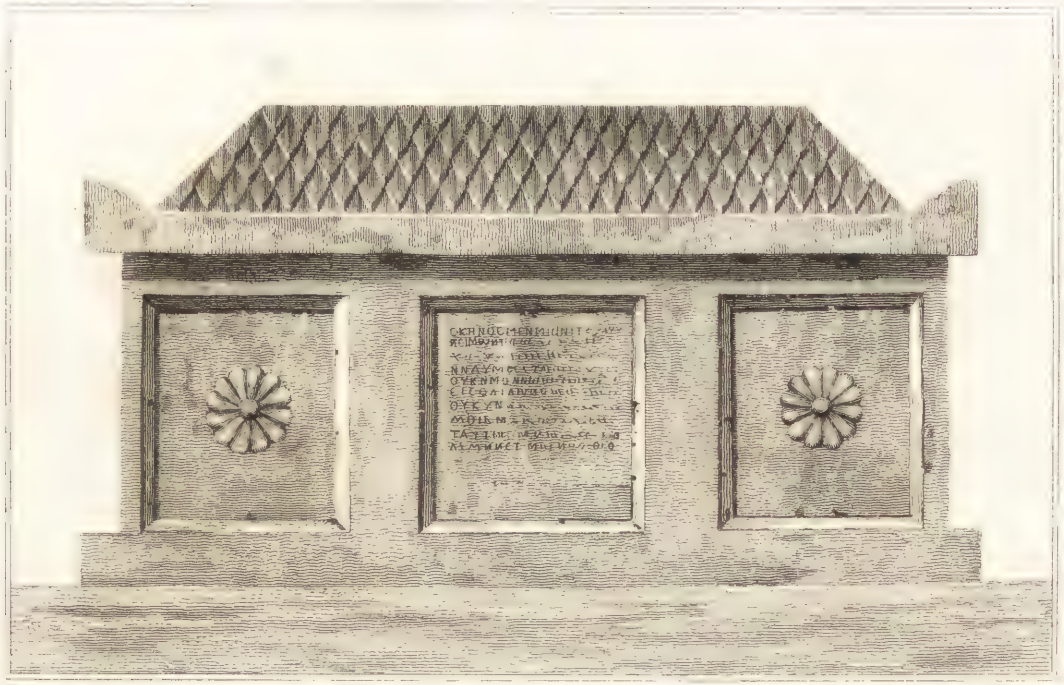
first sight of which convinced us of the astonishing ignorance of the Greeks of *Thebes*, whose priests could not undeceive their countrymen with regard to its pretended origin. They shewed to us, indeed, the word ΤΥΜΒΩΙ upon the monument; and the chapel being dedicated to *St. Luke*, thence concluded that this *Soros* must contain his reliques. Its *operculum* is beautifully sculptured, so as to exhibit in relief, upon its sloping sides, the resemblance of a thatch made of the foliage of the laurel. The oblong sides of the *Soros* are channelled into indented pannels, three on each. Upon the south side of the tomb there is an inscription in the middle pannel; and the other pannels, to the right and left of this, are ornamented with a rose, or sun-flower, in the center.

The inscription has been already published by *Wheler*[1], and by *Spon*[2], and by *Muratori*[3] from the Travels of *Du Loir;* but as no accurate copy has yet appeared, we shall insert our own; stating at the same time, in the Notes, the different Readings that have before been published. It is remarkable that, among four travellers who have copied a legend of only ten lines, fairly inscribed upon the marble, there should be so much disagreement[4]. It relates to a person of the name of *Nedymus;* and from the mention made of the *soul's immortality*, in the last line,

(1) Journey into Greece, Book IV. p. 333. *Lond.* 1682.

(2) Voyage de Grèce et du Levant, tom. II. p. 267. *A La Haye*, 1724.

(3) Novus Thesaurus Veterum Inscriptionum, tom. IV. p. MMLXI. No. I. *Mediolani*, 1742.



PRETENDED TOMB of ST LUKE, at THEBES
the marble Soros of Nedymus, one of the later Platonists.

*Published Nov.r 1.1815, by T. Cadell & W. Davies, Strand London*

line, it is supposed that he was a *Christian*. If this be true, it must have been some *Christian* who had imbibed the doctrine of the pre-existence of the soul; as appears from an allusion to it in the fifth line; but the general tenor of the composition, and some of the particular expressions, rather prove that it was written by one of the later *Platonists*.

1. CKHNOCMENΓENETHPECEΠEIΓEPACECTIΘANOYCI
2. TEIMΩNTECKΛAIECKONANAICΘHTΩIΠEPITYMBΩI
3. ΨYXHΔ'ECTOΔIKAIONEBHHNΔ'OYNOMATOYMON
4. NHΔYMOCI΄TAΛIKHCAΔAHCΠAICHMEPOCONTΩC
5. OYKHMHNEMΠPOCΘEΠOΛYNXPONONEITEΓENHΘHN
6. EICOΛIΓΩNETEΩNENAPIΘMIOCACTATOCAIΩN
7. OYKANEΔPACTONEXΩNIΔIONΔPOMONHCΔ'ΕΛΑΧΕΝΤΙC
8. MOIPHCTAYTHNEKTEΛECEIKAIΓAPBACIΛHEC
9. TAYTEΠEΓPAΨEΠATHPOZ ΩCIMOCEINEKEMEIO
10. AEIMNHCTONEXΩNΨYXHCΠOΘONAΘANATOIO

The

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(4) Note.

Line 1. ΠΗΝΟC is put for CKHNOC, in *Muratori*.
CKHNΩC for CKHNOC, *Wheler*.
l. 2. KEIPONTEC for TEIMΩNTEC, *Muratori*.
TEIMΩNTE for TEIMΩNTEC, *Wheler*.
ANAICΘHTON ΠEPI ΘYMBON for ANAICΘHTΩIΠEPITYMBΩI, *Spon*.
l. 3. ΔEC for Δ'EC, *Muratori*, *Wheler*, and *Spon*.
ΔOYNOMA for Δ'OYNOMA, *Muratori*, *Wheler*, and *Spon*.
l. 4. NHΔIMOC for NHΔYMOC, *Muratori*.
ITAΛIKHC for ΊTAΛIKHC, *Muratori*, *Wheler*, and *Spon*.
IMEPOC for HMEPOC, *Wheler* and *Spon*.
l. 5. EMEPOCΘE for EMΠPOCΘE, *Wheler*.
l. 6. OΛIΓON *Muratori*, OΛITΩN *Wheler*, for OΛIΓΩN.
l. 7. ANAΔPACTON for ANEΔPACTON; also EXEI for EXΩN, *Muratori*.
l. 9. TAYTAEΠEΓPAΨE for TAYTEΠEΓPAΨE, *Muratori*.

CHAP. II.

The following is a literal translation of the original.

"MY PARENTS, HONOURING MY BODY, WEPT AROUND A SENSELESS TOMB, SINCE SUCH IS THE TRIBUTE TO THE DEAD: BUT I, A SOUL, WENT TO THE ABODE SUITED TO ME. MY NAME WAS NEDYMUS, IN TRUTH THE GENTLE SON OF THE ITALIAN ADAE. I HAD NOT EXISTED LONG IN A PREVIOUS STATE; THEN I WAS BORN TO NUMBER A FEW YEARS, ALWAYS IN MOTION, HAVING MY PECULIAR COURSE TO RUN, FROM WHICH I COULD NOT ESCAPE; FOR THE DESTINY WHICH IS ASSIGNED TO EACH MAN, THAT HE MUST FULFIL; SINCE KINGS MUST DO THE SAME. MY FATHER ZOSIMUS WROTE THESE LINES ON MY ACCOUNT, FEELING AN IMMORTAL REGRET FOR AN IMMORTAL SOUL."

Upon the north side of the same *Soros* there is also an inscription; but the buttress of one of the arched niches of the altar of the chapel has been erected against it, in such a manner as to leave only a few of the characters visible. Upon a slab near this tomb we also saw the following:

ΕΠΙΖΗΝΩΝΙΗ
ΑΚΛΙΔΟΥΧΡΗΖ
ΤΟΥ

The chapel seems evidently to have been erected posterior to the construction of the tomb, from the manner in which one of its inscriptions has been concealed by the altar; and it is also evident, that it was built of materials derived from some more costly edifice. We observed fragments of the *Verde Antico;* and some inscribed marbles have been broken to form the pavement.

Antient Bulwark.

Returning from this chapel towards the town, we were struck by the very artificial appearance exhibited by a lofty hill upon the eastern side of it. The shape of this hill will best

best be comprehended from a sketch made of it at the time. Perhaps there can be no doubt but that it formed a part of the antient fortifications; as there is another hill, equally artificial, near to it; and between the two there seems to have been the eastern gate, or entrance, to the old city. It consists, as to its form, of two cones, with truncated summits; the one smaller than the other. The smaller cone stands upon the larger, as upon a pedestal; thereby leaving room for a road all round its base, and having, in consequence of its truncated summit, a level *plane*, or terrace, upon its top[1]. The whole of this hill is now covered by turf, and no attempt has yet been made to injure its form by excavation.

Church of St. Demetrius.

But the most curious part of the antiquities of *Thebes* is in the Church of *St. Demetrius*, and upon the western side of it. There may still be seen the rarest specimens of architecture in Greece; namely, several beautiful capitals of that chaste and antient pattern of the *Corinthian order;* which is entirely without *volute* for the *corners*, and has a single wreath of the simplest *Acanthus* foliage to crown its base. There is not in Europe a single instance of this most elegant variety of the *Corinthian* in any modern structure. In fact, it is only known to those persons who have seen the very few examples of it that exist among the ruins of the Grecian cities. There is no trace of it among the ruins of Rome; yet, in point of taste, it is so exceedingly superior to the more ornamented and crowded capital which

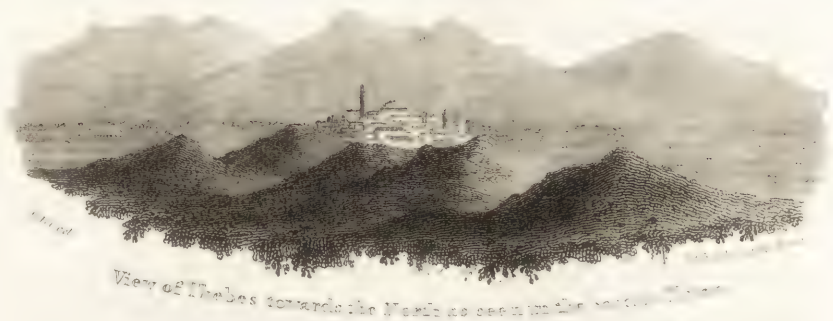
Rare variety of the Corinthian order in Architecture.

was

(1) See the Vignette to this Chapter.

CHAP. II.

was afterwards introduced, that both the rival *connoscenti* of Athens, *Lusieri* and *Fauvel*, have designed and modelled it; and they have spoken of its discovery as forming an *epocha* in the history of the art. In one or two instances, the attention of the antient sculptor to simplicity has been so severe, that even the edges of the foliage have not been *raffled* (to borrow from the builder's vocabulary), but expressed *in gross;* and, consequently, the admirers of excessive minuteness, in the detail of *little* parts, would call such capitals, *unfinished;* although the grandeur of design, when viewed at the distance in which such objects were intended to be seen, especially in the majestic temples of Greece, be thereby considerably augmented. It is to this cause that the *Doric*, in buildings of so much vastness, owes its superiority over all the other orders of architecture—to that *simplicity* which is the very soul of grandeur; where nothing that is *little* can be tolerated for an instant. Excessive minuteness of design, and of execution, may suit the puny imitations of Grecian architecture seen in the buildings of modern cities; upon the same principle that it is allowable in a piece of Chinese carving in ivory; because works of this kind are fitted for a small scope of observation; but when such minuteness is introduced into the vast features of a gigantic style, it becomes superfluous and contemptible.



View of Thebes towards the West as seen in the

# CHAP. III.

## THEBES, TO THE GROVE OF THE MUSES IN MOUNT HELICON.

*Population of* Thebes—*Female inhabitants*—*Antient Gates of* Thebes—*Other Antiquities*—*Medals*—*Remarkable* Soros—*Albanian Market*—*Journey to* Cithæron *and* Platæa—*View of the* Cadmæan Citadel—*Platånå Village*—Asopus—*Source of the River*—*Traditions of the Battle of Platæa*—*Condition of the Inhabitants*—*Camp of* Mardonius—*Situation of the* Sacred Well—*Platæan Territory*—*Ruins of the City of* Platæa—*Medals observed upon the spot*—*Mural Turrets of the Citadel*—*Cocla*—*Remains of* LEUCTRA—*Ruins at Phria*—Helicon—*Village of Neocorio*—*Doubts respecting the supposed Situation of* Thespia—*Medals*—*Discovery of the old Route over* Helicon—*Further Account of the Albanian Peasants*—*Journey over* Mount Helicon—*Monastery of St. Nicholo*—*Antiquities discovered there*—*Situation of the* Fountain Aganippe *and* Grove of the Muses *ascertained*

*ascertained*—*River* Permessus—*Inscription relating to the Games called* ΜΟΥΣΕΙΑ—*Extraordinary beauty of the scenery*—*Situation of the Fountain* Hippocrene.

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Population of *Thebes.*

THEBES contains about three hundred houses[1], and it is governed by a *Waiwode.* Including the inhabitants of its suburbs, it has a numerous population; but no accurate calculation of this can be made, because no reliance can be placed upon the contradictory statements which are given to travellers. *Du Loir,* in the middle of the seventeenth century, affirmed, that he found THEBES as well peopled as *Athens,* and better provided with the necessaries of life. *Spon* computed its population at three or four thousand souls[2]; but he was not one entire day in the town, and his information could only have been obtained from the Greek with whom he lodged[3]. THEBES has one advantage over *Athens,* in being well watered[4]; and to this circumstance, in former times, might be attributed the number and beauty of

(1) Five hundred, according to Mr. *Hobhouse* (*Trav. p.* 278. *Lond.* 1814.); two mosques; and four churches.

(2) "Trois ou quatre mille ames, en comprenant les faux-bourgs." *Voyage en Grèce, tom.* II. *p.* 55. *A la Haye,* 1724. Mr. Haygarth also makes the number of inhabitants "about 4000." *See Notes, &c. to Part.* I. *of Haygarth's Greece, a Poem, p.* 166. *Lond.* 1814.

(3) *Wheler* says they left *Livadia,* "January the twenty-fifth, about eleven in the morning," and *Thebes* by day-break Jan. 26; but this must be an error; for he also states that they passed the night, after leaving *Livadia,* at a place called *Megalo-molci,* before they reached *Thebes,* where they arrived at noon. *See Wheler's Journey into Greece, pp.* 330, 331, 333. *Lond.* 1682.

(4) Ἡ δὲ πόλις (τῶν Ἀθηναίων) ξηρὰ πᾶσα, οὐκ εὔνδρος. Dicæarchi Status Græciæ, p. 9. ap. Geog. Vet. tom. II. *Oxon.* 1803.

of its gardens[5], and the plantations now decorating its suburbs. At present, however, we must consider the remains of this city as almost unknown: the travellers who have passed through it, and who possessed abilities for the undertaking, wanting the leisure or the liberty of exploring it, rather teach us to despair of reaping any information upon the spot, than to expect discoveries among the ruins. One of the earliest writers by whom it is mentioned in modern times[6], with the true gallantry of a Frenchman, supplies the absence of literary intelligence, by a lively encomium upon the extraordinary charms of its *living beauties;* and especially of its *Jewesses,* which, in his opinion, he says, "*valent bien des pierres et des tombeaux.*" We could neither dispute nor confirm the accuracy of his observations respecting the *Theban women,* since nothing can be more difficult than to obtain a sight of them; and of this indeed he complained[7]. The same reserve and jealousy with respect to its female inhabitants was characteristic of *Thebes* in the first periods of its decline. Its women are mentioned by *Dicæarchus,* as being remarkable for the reserve and modesty of their behaviour[8]; and he describes their antient *costume* as corresponding

Female Inhabitants.

(5) Κάθυδρος πᾶσα, κλωρά τε καὶ γεώλοφος· κηπεύματα ἔχουσα πλεῖστα τῶν ἐν τῇ Ἑλλάδι πόλεων. Dicæarchi Status Græciæ, p. 15. *Oxon.* 1703.

(6) Voyage Du Sieur Du Loir, p. 330. *Paris,* 1654.

(7) Ibid. p. 331.

(8) Αἱ δὲ γυναῖκες αὐτῶν τοῖς μεγέθεσι πορείας ῥυθμοῖς (sic enim legit Steph. pro πορείαις ῥυθμοῖς) εὐσχημονέσταταί τε καὶ εὐπρεπέσταται τῶν ἐν τῇ Ἑλλάδι γυναικῶν. Dicæarchi Status Græciæ, p. 16.

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corresponding with the same disguise in which alone we were constrained to view them; passing the streets like so many mute and moving spectres, veiled from head to foot, leaving nothing visible of their features but their eyes, and these peering indistinctly through two holes in the drapery covering their faces[1]. The time cannot be far distant when society will be upon a different establishment in this country; when the hidden treasures of Greece, of every description, will at least become liable to observation; and *Thebes*, for so many ages "illustrious only in its misfortunes[2]," will again revive, becoming conspicuous for the importance of its contributions to History and to the Fine Arts. Although described by antient writers as retaining none other vestige than its name, of what it once had been, yet we find that so late as the second century, its gates were not only entire, but *Pausanias* was enabled to collect their several appellations[3]. The inhabitants also pointed out to him their

Antient Gates of *Thebes*.

*antient*

(1) Τὸ τῶν ἱματίων ἐπὶ τῆς κεφαλῆς κάλυμμα τοιοῦτόν ἐστιν, ὥσπερ προσωπιδίῳ δοκεῖν πᾶν τὸ πρόσωπον κατειλῆφθαι. οἱ γὰρ ὀφθαλμοὶ διαφαίνονται μόνον, τὰ δὲ λοιπὰ μέρη τοῦ προσώπου πάντα κατέχεται τοῖς ἱματίοις. φοροῦσι δ' αὐτὰ πᾶσαι λευκά. Dicæarchi Status Græciæ, p. 16. *Oxon.* 1703.

(2) "Non virtutibus sed cladibus insignes fuere." *Justin.*

(3) The *Seven Gates* of *Thebes*, according to *Nonnus*, (*lib.* V. *Dionys.*) were erected according to the number and order of the *seven* planets. *Pausanias* has thus preserved their names: (*vid. Pausan. Bœotica, cap.* 8. *p.* 727. *edit. Kuhnii.*)

I. The Gates of *Electra*.

II. The *Prœtian*, or Gates of *Prœtus*.

III. The *Neïtan*, or Gates of *Neïs*: so called, either from *Néte*, the name of a string belonging to the lyre, which *Amphion* invented before this gate; or from *Neïs*, the nephew of *Amphion*.

IV. The

*antient sepulchres*, and many *temples*[4] were standing; together with *statues*, which were at that time exhibited as the works of *Phidias*, of *Scopas*, of *Praxiteles*, and of other renowned artists[5]. Besides a *Theatre*, and a *Hippodrome*, containing

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IV. The *Crenæan* Gates; so called, in all probability, from their fountain *Dircè*; for these gates are called *Dircæan* by *Statius*. *Pausanias* does not say that these gates received their appellation from their *fountain*: but Kuhnius attributes it to the *stream* or *fountain* of *Dirce*; and he has this curious emendatory note upon the words (πύλας δὲ Κρηναίας): "Locum esse in mendo nemo non videt quem ex conjecturâ sic restituerem: πύλας τὰς μὲν Κρηνάίας τὰς δὲ Ὑψίστας ἐπὶ λόγῳ τοιῷδε ὀνομάζουσι. πρὸς μὲν Κρηναίαις Δίρκης κρήνη, πρὸς δὲ ταῖς Ὑψίσταις Δίος ἱερὸν ἐπίκλησίν ἐστιν Ὑψίστου. Κρηναίας, vel ut Apollod. lib. iii. scribit Κρηνίδας a rivo qui *Dirce* dicebatur nomen trahere dubium non est: nam et Statius, lib. viii. Thebaïd. has portas vocat *culmina Dircæa*. Dabo ejus versus integros, quia ad rem faciunt:

> "Ogygiis tè sorte Creon: Eteoclea mittunt
> Neïtæ: celsas Homoloidas occupat Hæmon.
> Hypsea Proitidiæ: celsum fudere Dryanta
> Electræ: quatit Hypsistas manus Eurymedontis:
> Culmina magnanimus stirpat Dircæa Menœceus."

"Æschylus, in Ἑπτὰ ἐπὶ Θήβαις, nominat *Prœtidas*, *Electras*, *Neïtidas*, Ὀγκαίας, *pylas Boreales*, *Homoloidas*, *pylas hebdomas*. Apollodorus omissis Νηίτισι numerat Ὀγκαίδας."

V. The Gates called *Hypsistæ*, because there was the *Hieron* of the *Most-High God* (Διὸς Ὑψιστου).

VI. The *Ogygian* or Gates of *Ogyges*. This was the most antient name of any of the gates of *Thebes* (αἱ δὲ Ὠγύγιαι τὸ ἀρχαιότατον).

VII. The *Homoloïan*, or *Homolœan* Gates, so called from the mountain *Homole*. This last appellation was considered by *Pausanias* as more recent than any of the others (τὸ ὄνομα νεώτατον).

(4) Vid. Pausan. Bœotica, cc. 10, 11, 16, 17, 19, &c. ed. *Kuhnii*.

(5) The statues of *Thebes* seem to have been the productions of the most celebrated artists of Greece. Their materials, besides *stone* and *marble*, consisted of *bronze*, and of *cedar*. The Thebans had *wooden statues*, so antient, that they were said to have been made from the prows of the ships of Cadmus (*Pausan. Bœotica, c.* 16. *p.* 742. *edit. Kuhnii*). Naturalists may have overlooked the very curious notice of the *Elk*, which occurs in *Pausanias*, after the description he gives of the statue of a *Triton*, and which does

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containing the SEPULCHRE OF PINDAR, there were also a *Gymnasium* and a *Stadium* contiguous to the *Heracléum*[1]. The *Stadium* will doubtless be hereafter discovered, and the future knowledge of its situation will serve as a beacon guiding to the buried vestiges of the *Gymnasium* and the *Temple*. In this edifice there were *colossal statues* of *Hercules* and *Minerva* in *Pentelican marble*, the workmanship of *Alcamanes*[2]. It is therefore almost impossible, that the antiquities enumerated by *Pausanias* can have been all removed from the ruins of a city placed at such a distance from the coast, and so remote from the military operations of the Romans after the age of the *Antonines*, and from all those means which afforded to them a facility of ransacking the Grecian cities for works of art; neither is it likely that *Thebes* has been despoiled of its valuable remains to serve as building materials for the Turks; because there is no place near enough to render it a convenient object of resort for such a supply; and Turks are not likely to use extraordinary exertions upon any occasion of this nature. The probable conclusion therefore

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does not much differ from the notions now entertained of this rare animal. He says it is found in the country of the *Celts*, and that it is called Ἀλκή, (*ibid. p.* 750.) being half a stag, and half a camel; of rare occurrence; and only casually taken, in hunting other wild beasts.

(1) It is uncertain of what nature this edifice was. *Pausanias* does not once call it a *temple*, although it is several times mentioned by him. The words Ἐνταῦθα Ἡρακλειόν ἐστιν are, by *Amasæus*, rendered "*Herculis illic templum:*" and it is very usual to consider every structure as a *temple* which is noticed by *Pausanias* as containing statues.

(2) Pausan. Bœot. c. 11. p. 733. ed. *Kuhnii.*

therefore must be, that within the mosques, baths, and dwellings of its present inhabitants, and, above all, beneath the soil now occupied by the town and by the suburbs, many of its antiquities lie concealed from observation.

Medals.

Our success at *Skemata* in collecting medals made us more than usually diligent in our inquiries among the silversmiths at *Thebes*. Upon our return from the morning's excursion, we paid a visit to all the persons we could find of this description, and we collected several valuable reliques. Among these were, a marble bust of *Venus*, of very diminutive size; and one of a *Vestal*, exquisitely modelled in *terra cotta*[3]. These antiquities had been evidently votive offerings; for they had no marks of fracture as if broken from small *statues*, but were so shaped as to admit of their standing upright, either upon the *altars*, or within some of the numerous *Hiera* of the antient city. We also collected many silver and bronze medals of the Macedonian kings and cities of Greece. Some of the silver medals had the rude globular form which characterizes the oldest coinage of the country: they exhibited in front the figure of the *Bœotian shield*; and upon their obverse sides, an indented square with this *monogram* ⊕ in the centre. The other silver medals were of *Thebes*, of *Corinth*, and of *Athens*. The Macedonian silver consisted of medals of *Alexander*, and of *Cassander*. We also procured many bronze coins; among these were several of *Bœotia*, of very diminutive size, with the

(3) See the Plate.

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the usual symbol of the *shield* before mentioned, and with the legend ΒΟΙΩΤΩΝ. It will not be necessary to give a particular description of all the bronze coins found here; because they are less worth notice than medals in silver; being more modern. They consisted of the coins of the *Macedonian kings*, particularly of *Alexander*, and of *Cassander*; the latter appearing with the *legend* entire, ΒΑΣΙΛΕΩΣ ΚΑΣΣΑΝΔΡΟΥ, and with a portrait of that monarch; one of the few instances where a portrait occurs upon Greek medals. Of the bronze coins of *cities*, may be mentioned, as the most rare, those of *Abdera*, with the legend ΑΒΔΗΡΙΤΕΩΝ; of *Thespia*, ΘΕΣΠΙΕΩΝ; of *Athens*, ΑΘΕΝΑΙΩΝ; of *Elatea*, representing *a bull's head with fillets*, and the legend ΕΛ; and lastly, a bronze medal, which, with one exception alone, is perhaps unique, of *Ilesium* in *Bœotia*. We have no other authority for the name of the city, than the mention made of it by *Homer* as a city of *Bœotia*, in his catalogue of the ships[1]. It represents in front the *armed head of Pallas;* and for its reverse, the *head of a goat encircled by a laurel wreath*, containing the letters ΙΛ. *Mentelle*, author of the *Géographie Ancienne*, in the French *Encyclopédié*, observes, that it should be written without the aspirate[2]; but *Eckhel*[3] writes it *Hilesium;* and he has attributed

(1) Iliad. B. ver. 499.

(2) "Le Grec porte Εἰλέσιον; ce qui sembleroit indiquer qu'il convient d'écrire ILESIUM." *Encyclop. Méthod. Géog. Anc.* tom. II. *Paris*, 1789.

(3) Vid. Doctrin. Num. Vet. a Jos. Eckhel, Pars I. vol. II. *Vindobon.* 1794.




1 Head of a Vestal, in Terra Cotta.

2. A small Marble Bust. This mode of dressing the Hair is still used by the Women of Epirus.

3 Hand containing a Vow, in Parian Marble

# VOTIVE OFFERINGS of TERRA COTTA, and of MARBLE found at THEBES.

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attributed to *Ismene* a bronze medal, which he describes as being unique, but it is evidently of *Ilesium*, for it has the same reverse; and he confesses that the letters were not sufficiently perfect to decide the name of the city to which it belonged[4].

During the afternoon of this day we made the entire circuit of *Thebes*, returning by the western side; and we computed the circumference of the present town as about equal to two English miles and a half. Beneath a ruined tower upon the walls, at the outside of the town, we observed a massive *Soros* of one entire block of marble, serving as a cistern beneath a *fountain*. It is close to the public road. Upon this *Soros* there appeared a very curious *bas-relief*, representing, in rude and most antient sculpture, the figure of a *Phœnix*, perched upon the pinnacle of an obelisk[5]. In the position of a *Soros* so near to one of the *antient fountains* of the city, there is certainly nothing remarkable, because it is a custom common to all Turkey; but such is the habitual indolence of the Turks, that although they make this use of the sepulchres

Remarkable *Soros*.

(4) "Fateor ne has quidem omnes literas esse satis integras, etsi per clypeum *numum esse Bœoticum* dubitari non possit." *Eckhel. ibid.*

(5) A valuable observation is made by *Pausanias*, to prove that the colony under *Cadmus* was not *Ægyptian*, but *Phœnician*. He says, that a statue of *Minerva* shewn in *Thebes*, as being dedicated by *Cadmus*, was not called Saïs, according to her *Ægyptian* appellation, but that it bore her *Phœnician* name of Siga. Τοῖς οὖν νομίζουσιν εἰς γῆν ἀφίκεσθαι Κάδμον τὴν Θηβαΐδα, Αἰγύπτιον, καὶ οὐ Φοίνικα ὄντα, ἔστιν ἐναντίον τῷ λόγῳ τῆς Ἀθηνᾶς ταύτης τὸ ὄνομα, ὅτι Σίγα κατὰ γλῶσσαν τὴν Φοινίκων καλεῖται, καὶ οὐ Σαΐς κατὰ τὴν Αἰγυπτίων φωνήν. Pausan. Bœot. c. 12. p. 734. ed. *Kuhnii.*

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sepulchres of the nations which formerly surrounded the *Ægean*, and eastern parts of the *Mediterranean*, they will never bestow much labour upon the removal of such immense and ponderous tombs: the *fountain* must be near to the spot where the *tomb* is situated, or they will be contented to carry on their ablutions without placing any cistern beneath it. If therefore so accurate a writer as *Pausanias*, being upon the spot, as he declares himself to have been[1], has, in his description of this place, mentioned circumstances so remarkable as the contiguity of a *sepulchre* and a *fountain* near to the *public way*, we may perhaps recognise the objects he has alluded to; for this *Soros* may have been the TOMB of HECTOR, and the *fountain* near to it the ŒDIPODIA[2]; where, according to the name it consequently received, the *Thebans* maintained that *Œdipus* washed off the blood with which he was contaminated, after the murder of his father[3]. It is true that Pausanias uses the word τάφος to signify the Tomb; and this word he generally applies to a *Tumulus*. There is also another

(1) The ruins of the house where *Pindar* lived (the only building which *Alexander* suffered to remain at the destruction of *Thebes*) were shewn to *Pausanias:* and it is in speaking of a *Sacristy*, containing a *statue*, contiguous to these ruins, which the inhabitants opened only upon one day in the year, that *Pausanias* alludes to his own *Autopsy*, in these words. Ἐμοὶ δὲ ἀφικέσθαί τε ἐξεγεγόνει τὴν ἡμέραν ταύτην, καὶ τὸ ἄγαλμα ἴδον λίθου ὂν τοῦ Πεντέλησι καὶ αυτὰ καὶ τὸν θρόνον. *Pausan. Bœot.* c. 25. p. 758. ed. *Kuhnii.*

(2) Ἔστι δὲ καὶ Ἕκτορος Θηβαίοις τάφος τοῦ Πριάμου πρὸς Οἰδιποδία καλουμένη κρήνη. *Ibid.* p. 746.

(3) Τῇ δὲ Οἰδιποδία κρήνη τὸ ὄνομα ἐγένετο, ὅτι ἐς αὐτὴν τὸ αἷμα ἐνίψατο Οἰδίπους τοῦ πατρῴου φόνου. *Ibid.*

another tomb mentioned by him as near to the same fountain; but the remarkable representation of a *Phœnix* upon an *Obelisk of the Sun*, as having *risen from its ashes*, seems to be peculiarly adapted to the story of the removal of *Hector's ashes*, in obedience to the *Oracle*, from his *Trojan grave*, to become an object of reverence in the city of *Cadmus*[4]. The superstition respecting this *bird* is older than *Herodotus*[5]; and in after ages the *Phœnix* appeared upon antient

(4) Θηβαῖοι Κάδμοιο πόλιν καταναιετάοντες,
Αἴκ' ἐθέλητε πάτραν οἰκεῖν σὺν ἀμύμονι Πλούτῳ,
Ἕκτορος ὀστέα Πριαμίδου κομίσαντες ἐς οἴκους
Ἐξ Ἀσίης, Διὸς ἐννεσίης ἥρωα σέβεσθε.

Pausan. Bœot. c. 25. p. 758. ed. *Kuhnii.*

(5) Ἔστι δὲ ἄλλος ὄρνις ἱρὸς, τῷ οὔνομα Φοῖνιξ. (Herodoti Euterpe, lib. ii. p. 117. *Lond.* 1679.) The superstition concerning this bird existed in Egypt long before the time of *Herodotus*, who saw there a *representation* of the *Phœnix*, and says it bore a resemblance to the *Eagle*: (*Ibid.*) The same may be said of the figure on the Theban *bas-relief*, which might be taken for an *Eagle*, but for the circumstance of the *Heliopolitan Obelisk*, or *Pillar of the Sun*, which refers it at once to the *Phœnix*. The earliest *Thebans* could not have been unacquainted with the notions entertained of the *Phœnix*; because its very name, and perhaps the origin of its fabulous history, were Assyrian. *Ovid* tells us from whom it received its appellation:

"Solis avi specimen ————
Una est quæ reparet, seque ipsa reseminet, ales;
Assyrii Phœnica vocant."—— *Metamorph.* lib. xv.

And *Claudian*, by whom it is repeatedly mentioned, having dignified the history of the *Phœnix* with all the majesty of his Muse, expresses himself in language that would not have been inapplicable as an epitaph upon the *Soros* here mentioned; admitting that it really enshrined the deified reliques of the son of Priam.

"O senium positura rogo, falsisque sepulchris
Natales habitare vices, qui sæpe renasci
Exitio, proprioque soles pubescere letho.
O felix, hæresque tui! quo solvimur omnes,
Hoc tibi suppeditat vires, præbetur origo
Per cinerem, moritur te non pereunte senectus." *Claud. de Phœnice.*

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antient monuments as a symbol of *reviving nature*, especially upon the Roman medals[1]. With so many existing monuments of the earliest ages of history and poetry, presented to the casual notice of a transitory traveller, it will not surely again be affirmed that no vestige remains of the *Bœotian* capital. Perhaps indeed it may be doubted, whether, in any part of *Greece*, there could be found a nobler association of sublime and dignified objects than was here collected into one view: the *living* fountain—the *speaking* sepulchre—the *Cadmæan* citadel—the *Ogygian* plain—overwhelming the mind with every recollection that has been made powerful by genius, and consecrated by inspiration; where every zephyr, breathing from HELICON, and PARNASSUS, over the mouldering fabrics of THEBES, seems to whisper, as it passes, the names of *Epaminondas* and *Pindar* and *Homer* and *Orpheus*.

Albanian Market.

The next day, December the sixth, there was, as it is usual in the Greek towns, a *Sunday* market for the *Albanians;* and this afforded a very desirable sight for us, because it enabled us to view a multitude of that people from all parts of the country, and to inspect the produce of *Bœotia*, in the commodities brought by them for sale. They appeared in all the colours of their extraordinary costume, which is supposed to exhibit the sort of dress worn by the Macedonians in old time. It has been already represented in

(1) It appears upon the reverse of a medal of *Antoninus Pius;* also upon a reverse of a medal of *Constantine*, with this legend, "FELIX TEMPORUM REPARATIO."

in a former part of these Travels[2]; and its resemblance to the habits of the *Celts* has also been pointed out[3]. They brought to this market, corn, and oxen, and fish, and butcher's meat, and wood. We entered into a place where they had assembled to eat their food together; not as at an ordinary, but rather an *Albanian pic-nic,* to which every individual contributed something that he had conveyed with him from his own home. This food, packed in a cleanly manner by their women, consisted principally of heavy corn-cakes baked in wood embers, and of dried fruit. Game abounds in the country; but they have a remarkable prejudice, which, as it also characterized the antient inhabitants of Greece[4], and is still universal, ought to be mentioned. They will neither eat a hare, nor touch it after it has been killed: and so powerful is their aversion from this animal, that no *Albanian* servant can be prevailed upon to take the skin from a hare, or even to remain in the house where it is dressed[5]. Some of these *Albanians* came from *Skemata;* where they said they had seen our *Epidaurian* dog, during the preceding

(2) See the Plate facing p. 762, Part II. Sect. 2. of these Travels, *Broxb.* 1814.—Their military dress, with all its embroidery, is however much better represented by a coloured plate in Mr. *Hobhouse*'s Travels (*facing p.* 133. *London,* 1813), which exhibits an *Albanian warrior* to the life: and for a full account of this remarkable people the Reader is particularly referred to Mr. *Hobhouse*'s Work.

(3) See p. 761, *Ibid.* and the Note (3) from Lord *Byron*'s "Childe Harold."

(4) See what is said of the δεῖπνον αἰετῶν that was odious to *Diana,* by *Æschylus;* ver. 142 of the *Agememnon.*

(5) The English Consul at Salonica, Mr. Charnaud, being fond of shooting, and having plenty of game in his neighbourhood, yet found that it was wanton destruction to kill the hares; for his servants, natives of the country, would neither eat them, nor dress them for his own table.

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preceding evening; and that he had been to the house where we had lodged, in search of us. In the course of the day a letter arrived from Captain *Lacy*, who informed us that he had also seen him, about six miles from *Thebes:* so that the poor animal had scoured the whole country, and was apparently making his way back to *Athens;* which indeed proved to be the case[2].

Journey to *Cithæron* and *Platæa.*

On Monday afternoon, December the seventh, being the fourth since our arrival, we left *Thebes,* at three o' clock, by the *Gate of Electra*[3], pursuing the route marked out by *Pausanias,* as leading towards Mount CITHÆRON and PLATÆA, in the hope of finding some vestiges of that city; no remains of it having hitherto been discovered. Leaving the town, there is an aqueduct, in the wall of which we saw a *bas-relief* representing an equestrian figure, with one of his horse's fore feet resting upon the marble cylinder of a well, as in the act of striking it with his hoof. This evidently alludes to the *Bœotian* story of the *Hippocrene fountain,* produced where the earth was struck by the hoof of *Bellerophon's* horse *Pegasus*[4]; and it confirms what the author

(2) Such a loss may appear to be of little importance to a Reader by his fire-side; but it was seriously regretted on our part; for it deprived us of a guard upon whose fidelity and watchfulness we could always rely, and whose sagacity seemed almost human. He would sometimes go forward with the baggage-horses upon a journey; and when the owner of the horses dismounted the baggage, he never quitted it until we arrived.

(3) Ἐρχομένῳ δὲ ἐκ Πλαταίας ἔσοδος ἐς τὰς Θήβας κατὰ πύλας ἐστὶν Ἠλέκτρας. Pausan. Bœot. c. 8. p. 728. edit. *Kuhnii.*

(4) Vid. Pausan. in Bœotic. c. 31. p. 771.—et in Corinth. c. 31. p. 105. Πεγάσῳ γὰρ τῷ ἵππῳ καὶ οὗτοι λέγουσι τὸ ὕδωρ ἀνεῖναι τὴν γῆν θίγοντι τοῦ ἐδάφους τῇ ὁπλῇ. This

author has said elsewhere of the antiquity of those massive marble cylinders placed over the mouths of wells in Greece; as at *Athens*, and *Argos:* for the well represented by this *bas-relief* resembled, as they do, externally, an antient altar; and it might be mistaken for one, but for the remarkable position of the horse, which plainly refers to the real subject intended to be represented. On the outside of the town, upon this *southern* side of *Thebes*, there is a *fountain;* perhaps the same described by *Spon*[5] as that which the Antients called *Dircé*, and which flowed into the *Ismenus*. The view of the *Cadmæan Citadel* is here very grand; and it is by much the finest view of *Thebes*. It appears to stand amidst several broken eminences, towering above all of them, and commanding the great plain which extends towards the right and left, reaching from *east* to *west*[6]. Beyond the plain, towards the *north*, appear the wavy summits of the mountain boundary. We continued through pasture land to *Platănă*, distant two hours from THEBES; a small village, consisting only of seven cottages, but perhaps retaining, in its name, a derivative from the antient appellation

View of the *Cadmæan Citadel.*

Plătăna Village.

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This Greek fable originated, according to *Bochart*, in the corruption of a Phœnician word. (*Vid. Not. Clerici in Varior. Not. Hesiod. p.* 347. *Edit. Robinson. Oxon.* 1737. *Not.* 6. *in voc.* Ἱπποκρήνης.) " Phœniciè dixeris, ut recte *Bochartus* eodem loco, חפגרן " *happhigran*, quod *fontem erumpentem* sonat, et corruptum in *hippocrenen*, ortum " fecit fabulæ, quasi esset *κρήνη ἵππου, fons equi*, seu ab equo excitatus."

(5) Voyage de Grèce, tom. II. p. 55. *A la Haye*, 1724.

(6) See the Vignette to this Chapter. The whole of the level country intervening between *Mons Mesapius*, or *Mesapion*, and *Cithæron*, is called, by *Æschylus*, Πεδίον Ἀσωποῦ. Vid. Agam. v. 305.

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appellation of PLATÆA. The whole of this part of the plain, through which the *Asopus* flows, is still called *Platana*, as far as the village of *Purgos* to the *west;* where there is one of those ruined towers common in the plains of *Bœotia*, probably the remains of forts constructed for alarm and defence, during the period of the Roman power; but as it is likely that they were erected upon the site, and with the materials afforded by the ruins of the Grecian towns, they are always worthy of notice. We arrived at *Platănă* one hour before sun-set, and immediately set out for the source of the *Asopus*. This river maintains the character of almost all the Grecian streams, being only a winter torrent; and so dry in summer, that it may be passed without observation; a circumstance that happened to us in this month of December, as we journeyed from MARATHON to THEBES[1]. The source of it is erroneously placed by geographers[2] in Mount CITHÆRON. It does not rise in the mountain, but in this plain, at the foot of CITHÆRON, as we shall presently show. A minute attention to the relative position of objects near the village of *Platănă* will here be requisite; that it may enable us to correct the very erroneous description of this district published by the *Abbé Barthelemy*, to illustrate his account of the *battle of Platæa*, from the observations of *Barbié du Bocage*[3]. The *Asopus* is there deduced from the heights

*Asopus.*

(1) See the observation made by Mr. Hawkins, as contained in the extract from his Letter to the author, given in a Note of the preceding Chapter.

(2) See the Map of *Bœotia* by *Barbié du Bocage*, published by *Barthelemy*, &c.

(3) Recueil de Cartes Géographiques, &c. relatifs au Voyage du Jeune Anacharsis. Troisième Edition, No. IV. *Paris*, 1790.

heights of CITHÆRON, whence it flows from the *south* towards the *north*, through an imaginary valley, separating into two channels which do not exist; and PLATÆA is placed upon the mountain to the *south* of these separate streams. We had this map upon the spot; and finding it to be so false and confused, that it was wholly irreconcileable with the scene itself, the author, with the very imperfect means he possessed, made a more accurate survey; but this document has since been lost. However, from the notes written at the time, he is able in some measure to supply its place; and for the purpose, it may be proper to recapitulate a little of what has been said before. *Platănă* is about six miles to the south of *Thebes*. To the south-west of *Platănă* upon CITHÆRON, now bearing the name of *Elatæa*, is a place called *Cocla*, in view, and as it were hanging upon the side of the mountain. Due *west* is *Purgos*, with its *ruined tower*, at the extremity of the plain of *Platănă*. Turning from the *south* towards the *east*, to the *south-east* of *Platănă* village, there are some ruins: first, of a chapel, upon a hill at about gun-shot distance, in which we saw an antient bas-relief; and somewhat farther on, in this direction, are the ruins of a village, and of another chapel, standing upon the site of an antient temple, whose dilapidations are observable in the large hewn stones lying all around the area it occupied. Below this chapel is the SOURCE OF THE ASOPUS; not upon CITHÆRON, but in the *Platæan* plain, below the mountain. From its source, winding round to the right, thereby inclosing the land wherein the village of *Platănă* lies, and flowing at first from the *south-east* towards the *north-*

Source of the River.

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*north-west,* it afterwards turns off towards the *north* and *north-east,* separating the antient *Theban plain* from that of *Platæa;* and thence, pursuing its course towards the Gulph of *Euripus,* it there falls into the sea. The appearance of the source is that of a *little well* in the midst of a small marsh; and close to it are the vestiges of some antient structure, perhaps the *Hieron* of the source itself.

Night put a stop to our farther researches, after our visit to the *source of the Asopus*; and we returned to the village of *Platănă* without having as yet found any remains of the city of PLATÆA. To our great surprise, the inhabitants of *Platănă* entertained traditions remarkably connected with the history of the place. They spoke of a *great battle* having happened here in former times; and said they would conduct us in the morning to the spot where it was fought; for they knew it well, both from the circumstance of its being more fertile than any other part of their land, and from the various bits of iron, lead, and other antiquities, which they had always been accustomed to find there. They spoke also of a *Palæo-castro,* in the direction of *Cocla,* but less distant; situated upon a projecting part of *Cithæron,* where they occasionally find medals. The most interesting conversation we ever had with the *Albanians* took place this evening, among the inhabitants of *Platană.* The owner of the little hut where we lodged, welcomed us, as we entered, with the usual hearty hospitality of his countrymen: seating himself upon the clean and well-swept floor of his dwelling, with his back leaning against his upright sacks of corn, he bade his wife be brisk, and get a cake

Traditions of the Battle of Platæa.

Condition of the Inhabitants.

a cake of bread ready, and bake it upon the hearth, while he peeled the onions; "for," said he, "the strangers shall eat and be merry." The cake was soon prepared, and covered with glowing embers; the wife every now and then pushing the hot coals aside, with her fingers, to see when the edges of the dough began to crack[1]. Presently it was all uncovered; and taking it from the fire, she wiped off the ashes with her woollen apron; and then, breaking it nicely into shares, she gave to each person present a smoking portion, accompanied by a large peeled onion. The custom is, to eat the onion raw, with the hot cake of the unleavened bread: and this diet we relished, with a little salt, to the full as much as did our host himself; who setting the example, encouraged us, by adding, that "his sacks were all full, and that we need not fear to eat plentifully." His neighbours, attracted by curiosity, joined the circle round his hearth; and a fresh cake was made for them; another and another being afterwards devoured. When they had all eaten, as it sometimes happens among people who are well fed, a conversation began upon the faults of their rulers, and the grievous oppressions under which they laboured. We then began to perceive that these poor peasants are not so entirely ignorant of the antient renown of their country, or of its present resources, as might be supposed. They said,

(1) Cakes of bread, thus baked upon the hearth and covered with the embers, were called, by the Antient Greeks, Σποδίται ἄρτοι, Ἐγκρυφίαι. (*Vid. Athenæi Deipnosoph. lib.* iii. *c.* 27. Suid. Hesych.) If baked upon the embers, the bread bore another name. Ἄρτου δ' εἶδος ἐστὶ καὶ ὁ ἀποπυρίας καλούμενος, ἐπ' ἀνθράκων δ' ὀπτάται. καλεῖται δ' οὗτος ὑπό τινος ζυμίτης. Athen. Deip. lib. iii. c. 29. p. 111. *Lugd.* 1657.

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said, that the land they cultivated had once been tilled by a race of famous warriors; and that it would be found now, as formerly, full of heroes, if a leader were to present himself. The family of our host consisted of himself and his wife, and eight sons and daughters. His boys were stout and sturdy, and his girls extremely beautiful. He said that the daily expense of his household amounted to three *parāhs* a head; and that his annual payment to his Turkish masters came to an hundred and fifty piastres more, which he found it a very difficult thing to supply. Allowing, therefore, that the amount of his earnings barely equalled his expenditure, his income altogether, for the maintenance of a wife and eight children, would not be equal to twelve pounds sterling of our money, according to the average of exchange between England and Turkey[1].

The next morning, Tuesday December the eighth, we were surprised to find the ground covered with snow, it being the first time we had seen snow in Greece. The inhabitants of *Platănă* told us so great a quantity fell in the preceding winter, that they were confined to their cottages during several weeks;—a remarkable circumstance in so low a situation, and in such a latitude[2]. It affords a striking confirmation of the accuracy of *Thucydides*, who, with reference to this part of *Bœotia*, has related, that a great deal of snow fell during the night when the *Platœans* fled to *Athens*, and left their city; taking the road towards *Thebes*, in order to deceive their enemies who were

(1) Reckoning fifteen piastres for the pound sterling, as the *par* of exchange.

(2) About 38°. 20′ of North latitude.

were stationed there[3]. We set out with our host, to visit the place still pointed out, by the tradition of his countrymen, as the field of THE BATTLE OF PLATÆA. In our way thither, we passed a very small stream, called, by the people of this village, *Platănă river:* it falls into the *Asopus.* And near to it there is an *antient well,* distinguished as such by being covered with a massive marble cylinder, whose interior is worn into deep furrows by the ropes formerly used in drawing water. To mark the situation of this *well* as precisely as possible, it is necessary to state, that the whole distance to the ground called *The field of battle* by the people of *Platănă,* is not more than a mile to the north-east of their village; and this *well* is about half way thither. The stream near to it may perhaps be that of the *Gargaphian fountain,* mentioned by *Herodotus* when he notices the station of the Lacedæmonian soldiers, before the battle of *Platæa*[4]*:* it was near to the *Asopus,* and upon the *right wing* of the Grecian army at the foot of *Cithæron*[5]. And the *well* seems to correspond, as to its situation, with the *sacred well* of *Pausanias;* but there were no ruins by the side of it[6]. The peasants still entertain traditions and superstitious notions concerning another *well,* somewhat farther on, more accordant with

(3) Καὶ ἡ νὺξ τοιούτῳ ἀνέμῳ ὑπονιφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις ὑπερέχοντες ἐπεραιώθησαν. Thucydid. lib. iii. cap. 23. p. 160. edit. *Hudsoni. Oxon.* 1696.

(4) Τήν τε κρήνην τὴν Γαργαφίην, ἀπ' ἧς ὑδρεύετο πᾶν τὸ στράτευμα τὸ Ἑλληνικὸν, συνετάραξαν καὶ συνέχωσαν. ἔσαν μὲν δὴ κατὰ τὴν κρήνην Λακεδαιμόνιοι μοῦνοι τεταγμένοι. Herodoti Calliope, c. 48. p. 532. *Lond.* 1679.

(5) Ibid.

(6) Ἐν τοῖς ἐρειπίοις, κ. τ. λ. Pausan. Bœot. c. 2. p. 714. ed. *Kuhn.*

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with his account[1] of the inspiring properties of the ΦΡΕΑΡ ΙΕΡΟΝ, and whose situation will be particularly described. Every object of this kind, not being liable to change, will be eagerly sought for by travellers, as the antient topography of Greece becomes more known; for the time is fast approaching when the history of the *battle of Platæa* will be illustrated by an accurate survey of the scene of action. The position of the *sacred well* is falsely assigned in the plan of the battle by *Barbié du Boccage*. Instead of being sought for towards *Cithæron*, or in the plain immediately below the mountain, as he has placed it, the vestiges, perhaps of the *Temple of Apollo*, and the *well* itself, may be found quite in a contrary direction. That we may describe the spot with so much precision as to become guides for others who come after us, it will be necessary to mark its situation, with reference not only to the village of *Platănă*, but to the main route from *Thebes* to the *Peloponnesus*. In the road which leads from *Thebes* to the *Morea*, about a league and a quarter from *Thebes*, there is a bridge over the *Asopus*, now called "*the Morea bridge;*" and here, according to the tradition of the inhabitants, was *the camp of Mardonius*, or, as they style him, "*the Generalissimo of the grand army of the Medes:*" and certainly there is nothing in their tradition contradicting what historians teach us to believe was the real position of the Persian camp. From this bridge (which, as a landmark, no traveller will be at any loss to discover) turning out of the road, and crossing the *Asopus* to the south-west, about a mile

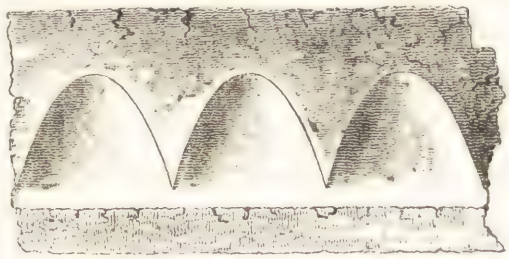
Camp of Mardonius.

(1) Ἐμαντεύοντο πίνοντες. Pausan. Bœot. c. 2. p. 714. ed. *Kuhnii*.

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Situation of the Sacred Well.

mile up the *plain of Platănă*, is the *well* considered by the inhabitants as the "*sacred well.*" Among several large antique stones, lying by the side of it, they pointed out to us a piece of rude, and very antient sculpture, considered by them as now exhibiting the marks of *horses' feet;* but which is evidently nothing more than a part of an architectural ornament belonging to some *temple* once erected near to this *well*, probably that of *Apollo*, which was in ruins in the time of *Pausanias*[2], and with whose situation, from the remarkable circumstance of the *well itself*, and its reputed sanctity even at the present time, it seems so accurately to correspond. The form of the grooving in the stone exhibits this appearance, which has given rise to the



absurd notion of an impression made by the feet of horses. All along this plain, from the *Morea bridge* to the *well*, the peasants, as they till the soil, find bits of iron and of lead, together with antient coins: from this circumstance, and the great fertility of the soil, they maintain that this was the field of the memorable *battle of Platæa*. The road leading from *Thebes* to the *Peloponnesus* is the present boundary

(2) Vid. Bœot. c. 2. p. 714. ed. *Kuhnii*.

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Platæensian Territory.

boundary of the territory of *Platănă*[1]; which is however very extensive, as the people of *Platănă* informed us; for they say it reaches to a very considerable distance, winding in a fine fertile plain between *Platănă* and *Purgos*. We observed no tombs either upon or near to the spot assigned by tradition for the scene of such a memorable contest; but in going from *Platănă* to *Cocla*, just before arriving at the latter place, we found the ruins of the city of PLATÆA; and here we saw some *antient sepulchres* without the walls of the Citadel[2]; also afterwards, in descending from *Cocla* towards LEUCTRA, we noticed *tumuli* in the *Platæensian* plain; corresponding with the account given by *Pausanias*[3]; more than one of them being surmounted by a ruin in stone.

Ruins of the City of *Platæa*.

*Platănă* of course takes its present name from the ground whereon it stands. The ruins of PLATÆA, which no traveller before us had noticed, are situated upon a promontory, projecting from the base of CITHÆRON. The place has now the usual appellation bestowed upon the ruins of Grecian citadels: it is called *Palæo-Castro;* but it must not be confounded with *Cocla,* being at least a mile nearer to *Platănă* than that village. In going from *Platăn*[a] to *Palæo-Castro,* before arriving at these ruins, we saw the tombs before mentioned: then we arrived at the walls of PLATÆA; standing rather in an elevated situation, upon the promontory which here stretches out from the mountain. Those walls

(1) According to *Pausanias,* the *Asopus* afforded the antient boundary between the *Theban* and the *Platæensian* plains.

(2) Κατὰ δὲ τὴν ἔσοδον μάλιστα τὴν ἐς Πλάταιαν τάφοι τῶν πρὸς Μήδους μαχεσαμένων εἰσί. Pausaniæ, lib. ix. c. 2. p. 715. edit. *Kuhnii.*

(3) Pausan. ibid.

walls are of the earliest kind of military structure, and almost *Cyclopéan;* consisting of very considerable masses, evenly hewn, and well built. Here the peasants, in ploughing the soil, find their labours frequently obstructed by large blocks of stone; and the earth is filled with broken remains of *terra cottas.* The upper part of the promontory is entirely covered with ruins: among these we found some pieces of *serpentine porphyry,* but the buildings in general appear to have been constructed with *common limestone.* Some labourers then employed among these ruins had found upon the spot a few small silver coins, which they sold to us. The legend not being entire upon any one of them, we can only conjecture, from the subjects represented, that they are of *Chalcis* in *Eubœa.* In front they exhibit the same head of *Ceres* that appears upon the smaller *Carthaginian* medals; and upon their obverse sides, *an eagle devouring a serpent,* which may be considered as an invariable type of the medals of *Chalcis.* Besides these, both here and at *Platănă,* we obtained a few very small bronze coins of *Bœotia,* with the usual symbols—the *Bœotian shield,* a *trident,* and the legend ΒΟΙΩΤΩΝ. Not a single medal of *Platœa* could be procured, here or in any part of *Bœotia;* nor is there a single example of such a medal in any European collection. It has been said, in order to explain this, that the city was destroyed at a very early period; but after its restoration, first by Philip, and afterwards by Alexander, it continued to be inhabited until a very late age. *Pausanias,* in the second century, gives an account of the curiosities of the city, and relates the traditions of its inhabitants.

Medals observed upon the spot.

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inhabitants[1]. Future travellers, who have leisure for making excavations, will find this spot very likely to answer the purposes of such an undertaking, and to reward them for the labour it will require. The ground-plot and foundations of *temples* are visible among the vestiges of the citadel; and the remains of *towers* are conspicuous upon its *walls*. A remarkable proof of the great antiquity of *mural turrets* in military architecture was afforded in a former Part of these Travels[2]; and of this style of structure were the fortifications of PLATÆA. In the account given of the citadel by *Thucydides*, we further learn that it was also protected by a *fosse:* yet such was the simplicity of the means used for securing those antient fastnesses, compared with the complicated works of a modern fortress, that when the *Thebans*, after their vain attempt to surprise the city, were endeavouring to effect their escape, they cut the *wooden* bolt of the gates asunder; a woman having supplied them with a hatchet for this purpose[3].

Mural Turrets of the Citadel.

About a mile beyond the ruins of PLATÆA, is the modern village of *Cocla*. Here we also collected some bronze medals of *Bœotia*, from the inhabitants. It is situated upon an

Cocla.

(1) Vid. Pausan. lib. ix. cc. 1, 2, 3, 4. ed. *Kuhnii*.

(2) See the Vignette to Chap. XVII. Part I. of these Travels; also the observations which afterwards occur in that Chapter upon a very antient medal found in Macedonia, whence that Vignette was taken, p. 395. *Second edit. Broxbourne*, 1811.

(3) Οἱ δὲ, κατὰ πύλας ἐρήμους, γυναικὸς δούσης πέλεκυν, λαθόντες καὶ διακόψαντες τὸν μοχλὸν, ἐξῆλθον οὐ πολλοί. Thucydid. lib. ii. c. 4. p. 86. edit. *Hudsoni*.

Remains of LEUCTRA.

an eminence upon the side of CITHÆRON, at one hour's distance from *Platănă*. Descending from *Cocla* towards LEUCTRA, which retains something of its antient name, although pronounced *Leftra*, or *Lefca*, we noticed several tombs; and upon a lofty conical hill, about half way between these two places, we observed the remains of an antient fortress. Below this hill, upon the left hand, about a quarter of a mile from the road, we saw also some columns, and the remains of a temple, since formed into a chapel. The peasants told us that there was an inscription in the pavement of this building; but after working for some time, to no purpose, in search of it, by removing the earth and rubbish which covered the pavement, we abandoned the undertaking. The modern chapels which exist everywhere in the vicinity of *Thebes*, and indeed over all *Bœotia*, constructed from the ruins of old Pagan sanctuaries, prove the vast number of antient *Hiera* and *temples* which formerly abounded in the country. We observed them in all the *Bœotian plain*, at *Palæo-Castro*, and throughout the whole route towards THESPIA and HELICON. Having crossed the hills which separate the plain of PLATÆA from that of LEUCTRA, we arrived at the ruins of the latter place; which though but a village of *Bœotia*, became so conspicuous, owing to the victory obtained here by the *Thebans* under *Epaminondas*, over a very superior force of the *Spartans*, that the traces yet remaining of its antient monuments are like those of a considerable city. This famous battle was fought on the eighth of July, in the year 371 before Christ. On the side of the *Thebans* only three hundred were slain; but the

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*Spartans* lost four thousand[1], who were every one put to death, together with their king *Cleombrotus;* and they forfeited, for ever, the empire of Greece, which they had retained during three centuries[2]. *Wheler* seems to have mistaken the ruins of LEUCTRA for the remains of another city. They are situated at the distance of three hours from *Cocla*[3]. The ground for a considerable space is covered with immense fragments of marble and stone; among which the inhabitants have long laboured in vain to introduce the plough for the cultivation of the soil. We saw them employed in breaking a huge *bas-relief,* and labouring hard to remove the foundations of antient edifices: but the remains of the trophies, temples, and walls of LEUCTRA will resist their utmost unremitted efforts for a long time to come. Half a mile farther on, upon the brow of a hill, above the plain of *Leuctra,* is *Rimocastri.* We continued journeying along this plain towards *Neocorio;* and about two miles from LEUCTRA we passed upon our right the remains of an antient town, now called *Phria,* whose vestiges are very considerable. It was here that *Wheler* found several inscriptions; but none of them enabled him to ascertain the original name of the place[4]. Near the road was observed a *bas-relief* representing

Ruins at Phria.

(1) Pausanias states the numbers very differently; making the loss of the *Thebans* only equal to *forty-seven,* and that of the *Spartans, one thousand.*

(2) Οὐκέτι γὰρ ἐξ ἐκείνου τὴν τῶν Ἑλλήνων ἡγεμονίαν ἀναλαβεῖν ἴσχυσαν, ἣν εἶχον πρότερον. Strabon. Geog. lib. ix. p. 601. edit. *Oxon.*

(3) Δείκνυται δὲ ὁ τόπος οὗτος κατὰ τὴν ἐκ Πλαταιῶν εἰς Θεσπιὰς ὁδόν. Ibid.

(4) "We came to some ruins, and old decayed churches, called *Phria:* where we also found some inscriptions; especially one, which was a pedestal, dedicated *by the town* to one TITUS FLAVIUS ARISTUS." *Wheler's Journ. into Greece,* Book VI. p. 470. *Lond.* 1682

representing a human figure with a lance or spear, standing by a horse. Thence turning towards the left, we crossed a river which runs from HELICON into the plain, and saw the shaft of a column lying in the channel of it. We then ascended gradually towards the side of HELICON, now called *Zagŏrā*, and came to the village of *Neocorio*, considered by *Wheler* as antiently THESPIA: it is distant one hour, or three miles, from LEUCTRA. There are so many ruins near to this place, at the foot of HELICON, that we could not confirm the observations of *Wheler* as to the exact situation of THESPIA. The ruins at *Phria* have perhaps more pretension to the name of THESPIA than the village called *Neocorio*, where there is not a trace even of the broken pottery which is always found upon the site of antient cities, nor of any antiquity whatsoever[1]. At a short distance from *Neocorio*, before our arrival there, upon our right, we thought we had found the situation of THESPIA, by the quantity of ruins we there observed: but its position is by no means certain; nor have we since been satisfied with what other travellers, whom we consulted, have said upon the subject. If *Neocorio* be considered as now occupying the site of THESPIA, not a vestige remains of the antient city. Even the inscription which *Wheler* discovered upon the pedestal of a statue serving for the altar of a church

Village of Neocorio.

Doubts respecting the supposed situation of Thespia.

(5) The very name of the place is against the notion of its having ever been an antient city. *Neocorio* signifies *New-town*; in opposition to *Palæo-corio*, and *Palæo-castro*, names generally applied to places where there are ruins.

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church was not found at *Neocorio*, but in its neighbourhood; and this we sought for in vain[1]. We observed, indeed, a few letters belonging to a Greek inscription, in a chapel above the village of *Neocorio*; but these stones might all of them have been brought from *Phria*, which is hard by, and which has evidently served as a quarry for the inhabitants of all this district, whenever building materials were required. As the ruins at *Phria* do immediately succeed to those of *Leuctra*, in journeying from PLATÆA to MOUNT HELICON, it seems probable that they can be no other than those of THESPIA. At *Neocorio* we failed in obtaining one essential requisite for throwing light upon this subject; namely, *Thespian* medals; for by attention to local circumstances, connected with the discovery of the antient coins of Grecian cities, many doubts may be removed concerning the situation of those cities; and if scholars, visiting Greece, would be careful to notice the particular symbols which predominate upon gems, as well as upon medals, in particular places, before these reliques are indiscriminately mixed together, to be classed according to the cabinet theories of untravelled antiquaries, much of the confusion introduced by the writings of the latter might be precluded[2]. The particular symbol that

Medals.

(1) See Wheler's Journey into Greece, p. 471. *Lond.* 1682.

(2) For examples of errors thus introduced into Numismatic history, the reader may be referred to the splendid description of the *Hunterian* Collection by *Combe*, where the medals of AMPHIPOLIS are assigned to *Lesbos*, and those of ÆGINA to *Ægium*. *Vid. Num. Vet. Pop. et Urb. &c. Caroli Combe, p.* 171. *Tab.* 33. *et p.* 12. *No.* I. *&c. Lond.* 1782.

that might be said to predominate among the medals found here, was that of a *radiated female head,* represented in front; and upon the obverse side, *a warrior,* leaning with his right arm upon his right thigh, his right foot being elevated and supported by a pedestal: this figure holds in his left hand a spear. Such medals we often found in *Bœotia;* but never with any legible inscription. We obtained at *Neocorio* two very remarkable bronze coins, having a beautiful full face in front of each, differing from the former; and upon their obverse sides was the letter Φ in a chaplet or wreath of laurel. Perhaps these are medals of *Phocis;* but being found upon this spot, it is possible that they might belong to *Phria,* and that an antient town of this name once stood where the ruins now are, which bear this appellation. From these observations, it must be evident that some employment remains for future travellers in this part of *Bœotia;* and above all, that the situation of THESPIA, although nearly that which *Wheler* has assigned for it, has not yet been satisfactorily ascertained.

Perhaps we may be more fortunate in marking the position of places in MOUNT HELICON. As there is no map to illustrate the topography of HELICON, it was necessary to be more than usually attentive to the observations of *Strabo* and *Pausanias:* no description of the mountain having been given by any modern author; nor, at the time of our journey, was there any thing known of the antient road from LEUCTRA and THESPIA to LEBADÉA. It had always been customary to avoid the mountain, and to proceed to LEBADÉA by a circuitous route along the level country. Yet

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Yet it must have been evident to any one who had read the learned work of *Barthelemy*, respecting the imaginary Travels of *Anacharsis*, that, being guided by *Strabo* and by *Pausanias*, he proceeds from PLATÆA, to LEUCTRA and to ASCRA, as a common route in going to LEBADÉA. We were therefore convinced, that if we could discover the old route in which ASCRA was situated, we should not only be gratified by visiting the birth-place of HESIOD, but perhaps discover also the site of THE GROVE OF THE MUSES, which was also in HELICON; although neither of these places had then been recognised by any modern traveller.

Discovery of the old Route through *Helicon*.

After a very diligent inquiry at *Neocorio*, we were informed that a defile, or pass, of *Mount Helicon* conducted to LEBADÉA; and that this road might be used, instead of the more usual way by the plain. As we remained in this village during the night, we had an opportunity of examining many of the peasants concerning this route. Attracted by a natural curiosity to see strangers, several of them came from other dwellings to the cottage where we lodged. They told us, that if we would send our baggage round by *Palæo Panaja*, and *Mazi*, we might go over the mountain, by the *Monastery of St. Nicholo*, to *Sagărå*, or *Sackra*, and afterwards descend by another *Monastery of St. George*, to LEBADÉA. "It was," they said, "a mountain pass; and the shortest way: "but being the *old road*, narrow and stony, and difficult "for travellers, it had long been disused, except by the "peasants; and the other route had been considered as "more convenient for travellers." This was precisely the sort of information we had been desirous to obtain. In many parts

parts of Greece, where the antient paved road has fallen to decay, and the parts of it have been torn up, it has been abandoned: in the passage of a mountain, the destruction of the antient pavement would therefore in all probability cause the road to become so bad as to occasion the entire desertion of the whole route; and that this was the case in the present instance, will presently be made manifest.

Further account of the Albanian Peasants.

We passed the night, as we had done at *Platănă*, in the midst of *Albanians*, stretched around a hearth upon the same floor with us; their cattle occupying one half of the room, and the family the other. The same simplicity appeared in all things relating to their manner of life,—the same disinterested hospitality and cleanliness: for although the best Albanian cottage has no hole in the roof whereby the smoke from the hearth may escape, yet the walls and the floor, being covered with clay or plaister constantly swept, are so perfectly clean, that neither vermin nor dirt of any kind can be harboured; nor is there in these dwellings the same liability to contagion which exists in the divâns and couches of more lordly mansions. For the rest, the condition of the *Albanian peasantry*, who cultivate the plains of Greece, is so much the same, and their way of living so uniform, that the description of a single family may apply to the whole community. The great plains of Bœotia and Thessaly may be said to surpass every other in the world in beauty and fertility. To us the plain of *Bœotia* appeared as a vast natural garden. Yet the labouring peasants, who are all of them *Albanians*,—for the

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the idea of industry in Greece has no other association than that of an *Albanian peasant*,—complain everywhere of oppression: and indeed the labours of the plough can hardly be considered as a peaceful occupation, in a land where the husbandmen appear in the fields armed as for battle. Such, however, seems to have been the condition of the country ever since the days of Homer: and when the traveller enters one of the houses, every thing he sees calls to mind the simplicity of manners which characterized the inhabitants of *Hellas* in the first ages of its history. The bread is always made into cakes, which are baked upon the hearth beneath the embers and ashes: while this is preparing by the women, the men are engaged in peeling and splitting the onions to be served with it. The master of the house, after receiving his guests, as it has been before stated, takes the post of honour, by seating himself against the sacks of corn, which often occupy a considerable portion of the floor of his cottage: there he remains, issuing his orders to his family until the meal is over; when he encourages his guests to take their rest, by first setting the example, and consigning himself to sleep, without moving from the spot where he finished his repast.

Journey over *Mount Helicon.*

The next morning, December the ninth, we left *Neocorio*, and immediately began to ascend MOUNT HELICON in a N. W. direction, above the village; passing the ruined chapel before noticed, which we believed to be the building where *Wheler* found the inscription relating to THESPIA. Below us, upon our right hand, there was *a rivulet*, formed by

by a stream of water falling from HELICON, towards the plain of *Neocorio*, or THESPIA; and beyond this, upon the opposite side of the dingle through which this rivulet fell, standing upon an eminence, we saw a village, called *Panaja*[1]. Our road conducted us along the *north-east* side of the mountain; and in about an hour we arrived at the little *Monastery* of *St. Nicholo*, situated within a sheltered recess of HELICON. The description of this remarkable scene shall be given from the notes written upon the spot, without the slightest alteration. A more delightful place can hardly be found in the romantic retreats of Swisserland. It was surrounded on all sides by the mountain; one small opening alone presenting a picturesque view of a ruined tower belonging to *Panaja*, upon an eminence, in front. The air was filled with spicy odours, from numberless aromatic plants covering the soil. A perennial fountain, gushing from the side of a rock, poured down its clear and babbling waters into the rivulet below. A thick grove almost concealed the monastery; and every tree that might contribute to its beauty and luxuriance seemed here to be the wild and spontaneous produce of the mountain[2]. Nothing interrupted the still silence of this solitude, but the

Monastery of St. Nicholo.

(1) Πᾶν ἅγια.

(2) The number and variety of the trees growing near the *Monastery* of *St. Nicholo* were so remarkable, that we made a list of them: and as the natural productions of HELICON are probably the same now that they were formerly, this list will serve to give the Reader an idea of the *Grove of the Muses*, as it existed during the celebration of the ΜΟΥΣΕΙΑ.

1. Walnut

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the humming of bees, and the sound of its falling waters. As we drew near to the *fountain*, we found it to be covered with moss, and with creeping plants, extending everywhere a pendant foliage over all the fabric constructed round it, and hanging from the trees by which it was shaded. Such are the natural beauties of this *Aönian bower*. It may now perhaps be proved, that there is nothing in its physical character likely to occasion half the interest which will be excited by its antient history.

Monasteries and chapels, throughout this country, may generally be regarded as favourable indications of the former situation of the shrines and sanctuaries of Antient Greece. The ruins of the Pagan *Hieron* afforded to the pious labours of the hermits and monks, in the first ages of Christianity, the most ready materials for the construction of their own places

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1. Walnut . . . . . *Juglans Regia.*
2. Pine . . . . . *Pinus Sylvestris.*
3. Olive . . . . . *Olea Europæa.*
4. Almond . . . . . *Amygdalus Communis.*
5. Strawberry-tree . . *Arbutus Unedo.*
6. Fig . . . . . *Ficus Carica.*
7. Plum . . . . . *Prunus Domestica.*
8. Holly . . . . . *Ilex Aquifolium.*
9. Rosebay . . . . . *Nerium Oleander.*
10. Vallonia . . . . . *Quercus Ægilops.*
11. Vine . . . . . *Vitis vinifera.*
12. Myrtle . . . . . *Myrtus Communis.*
13. Ivy . . . . . *Hedera Helix.*
14. Bramble . . . . . *Rubus Fruticosus.*

Also a tree, called, by the Greeks, Κοχελέα. We took the seed of it, but it produced no plants in England. To this list might also be added the Woodbine (*Lonicera*); and many parasitical plants, heaths, &c.

places of worship; and the simple altars they put together, consisting often of little more than so many rude heaps of stone, were afterwards enlarged, and more regularly built, as the number of their followers increased. Contiguous buildings were then added to those altars, and monasteries were erected. In this manner many of the most valuable antiquities were either buried, broken, and destroyed, or they were accidentally preserved; according as they were required for the purposes either of laying foundations, or for making lime; or as they were casually suited, by their shape and size, to facilitate the barbarous masonry now seen in all the walls and pavements of these ecclesiastical structures. At the same time, if we attribute such a style of building entirely to the Modern Greeks and to the Turks, we may perhaps be liable to error. The works of the Antients themselves were sometimes characterized by similar disorder: and very curious evidence may be adduced to prove that even the walls of *Athens*, in the time of the Peloponnesian war[1], exhibited that style of building now generally considered as the peculiar characteristic of a Mahometan dynasty and a barbarous people; the most discordant masses being collected from other works, and the *Stélæ* of the sepulchres mixed with stones

(1) This evidence occurs in the First Book of *Thucydides*; and, considering the curious fact it contains, it has been remarkably overlooked by those who have written upon the subject of the antiquities of Athens. Πολλαί τε Στῆλαι ἀπὸ Σημάτων καὶ Λίθοι εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ Περίβολος πανταχῆ ἐξήχθη τῆς πόλεως. Thucydid. lib. i. c. 93. p. 52. edit. Hudsoni. *Oxon.* 1696.

stones of all shapes and sizes in the materials then used; just as they now appear when heaped together, as it is commonly believed, by *Romaic* or by *Turkish* workmen. That the Antients may, therefore, have left examples of this promiscuous disorder, even in *their* works, is evident: but in seeking for inscriptions, and fragments of sculpture, a traveller is seldom more successful than among modern ecclesiastical buildings. The capitals of the columns of antient temples often serve in the Greek chapels for Christian altars: and when these chapels have been erected upon the site of a Heathen temple, those capitals not unfrequently denote the order of architecture observed in the original edifice, when every other trace of its history has been lost. The *Monastery of St. Nicholo* is among the number of modern fabrics constructed from the ruins of a long-forgotten shrine; and, fortunately, a clue to its pristine celebrity has been here preserved in the manner we have mentioned. In a church near to the monastery we found a long inscription upon the shaft of one of the pillars, distinctly mentioning the ΜΟΥΣΕΙΑ, or GAMES SACRED TO THE MUSES; which *Pausanias* says were CELEBRATED NEAR A GROVE, UPON MOUNT HELICON; and containing the names of THE CONQUERORS IN THOSE GAMES, WHEN AURELIUS CALLICLIANUS THE SON OF SOTERICHUS WAS PRESIDENT, AND AURELIUS MUSEROS WAS ARCHON. This inscription therefore, added to circumstances of collateral evidence, subsequently adduced, satisfied us of the propriety of the route we had chosen; for it had already conducted us to THE FOUNTAIN AGANIPPE, AND THE GROVE OF THE MUSES. Being in possession of this

Antiquities discovered at the Monastery of St. Nicholo.

Situation of the *Fountain Aganippe* and *Grove of the Muses* ascertained.

this important clue to the knowledge of other objects, the guidance afforded by *Strabo* and by *Pausanias* is sufficient for the rest. The rivulet below becomes at once the PERMESSUS, parent of AGANIPPE; called TERMESSUS by *Pausanias*[1]; and flowing, as he describes it, *in a circuitous course*, from MOUNT HELICON. Both the *fountain* and the *river* were sacred to the MUSES. *Wheler* calls this rivulet TERMESSUS, and very accurately describes its course, as beheld by him from the ruined tower at *Panaja*: and he considered *Panaja* as having been antiently CERESSUS, a citadel of the *Thespians*. But he distinguishes the TERMESSUS of *Pausanias* from the PERMESSUS of *Strabo*; saying, that the *former* falls into the *Gulph of Livadostro*, and the *latter* into the *Lake Copais*[2]. This distinction, whether correct or not, has not been admitted by the commentators upon *Pausanias*; for they expressly state, that the two names apply to the same river[3]. *Wheler*, who seems to have taken uncommon pains in seeking for antiquities that might enable him to ascertain the situation of THESPIA, although he visited *Neocorio* upon one side of HELICON, and the *Monastery of St. George* upon the other side, yet knew nothing of this antient road leading through the

River *Permessus.*

(1) Pausan. Bœot. c. 29. p. 766. ed. *Kuhn.*

(2) Journey into Greece, Book VI. p. 476. *Lond.* 1682.

(3) (Τερμήσσου) Hartungus legit Περμησσοῦ: itidemque mox Περμησσὸς ex Strab. 469, 473. Ejusdem Περμησσοῦ mentio est in Theogonia, et in Virgilii Bucolicis. A Nicandro in Theriacis appellatur Παρμησσός. Τέρμησσος sanè per τ Straboni est urbs Pisidica, 764. pro qua Τερμισσὸς legitur apud Stephanum. S. *Vid. Annot. Sylburgii in Pausan. lib.* IX. *p.* 766. *edit. Kuhnii.*

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the mountain from the former to the latter place: consequently, the remarkable *fountain* here falling into the PERMESSUS, and the remains of antiquity near to it, together with the other interesting objects occurring along this route, entirely escaped his observation. Yet with what zeal did he endeavour to penetrate the recesses of *Helicon*; retracing often his own footsteps, to find a position for the fountain HIPPOCRENE; and actually obtaining, with difficulty and danger, a distant prospect of the Vale of ASCRA, into which this road would have easily conducted him[1].

Inscription relating to the Games called ΜΟΤΣΕΙΑ.

In the Inscription, of which the following copy is a *fac-simile*, the Μ occurs in the same form as in an inscription at *Telmessus*. There are also other proofs of its being written in a late age; and were it not for the intelligence it affords respecting the place where it was found, we should not deem it worthy of being inserted in its entire state.

ΑΓΑΘΗΤΥΧΗ
ΑΓΩΝΟΘΕΤΟΝΤΟΕΤΩΝ
ΜΕΓΑΛΩΝΚΑΙCΑΡΩΝΩΝ
COΚΑΡΠΩΝΜΟΥCΕΙ
ΩΝΑΥΡΗΚΑΛΛΙΚΛΕ
ΑΝΟΥ ΤΟΥCΩΤΗΡΙ
ΧΟΥ ΕΠΙΑΡΧΟΝΤΟC
ΑΥΡΗΜΟΥCΕΡΩΤΟC

(1) "As to the fountain Hippocrene," (*See Wheler's Journ. into Greece, p.* 478. *Lond.* 1682.) "the famous haunt of the Nine Sisters, it was then frozen up, if it were where I guessed it to have been. So that were I a poet, and never so great a votary of those *Heliconian Deities*, I might be excused from making verses in their praise; having neither their presence to excite, nor their liquor to inspire me. For having gone two or three miles forwards on the top, till I came to the snow, my further proceedings that

ΠΥΡΦΟΡΟΥΝΤΟCΑΥ̅Ρ̅Η
ΑΡΙCΤΟΚΛΕΟΥCΤΟΥCΕΠΙΚΤΑ
ΓΡΑϠϠΑΤΕΥΟΝΤΟCΑΥ̅Ρ̅ΗΛΙΒΑ
ΝΟΥ7ΕΝΕΙΚΑΝΟΙΔΕ
CΑΛΠΙΚΤΗCΠΟΥΑΙΛΙΟCCΕΡΑ
ΠΙΩΝΕΦΕCΙΟCΚΗΡΥΞϽΑΥ̅Ρ̅Η
ΕΥΤΥΧΗCΤΑΝΑΓΡΑΙΟCΡΑΨΩ
ΔΟCϠΑΥ̅Ρ̅ΗΕΥΚΑΙΡΟCΤΑΝΑΓΡΑΙ
ΟCΠΥΘΙΚΟCΑΥΛΗΤΗCϠΑΥ̅Ρ̅Η
ΙΟΥΛΙΑΝΟCΤΡΙΠΟΛΕΙΤΗC
ΠΥΘΙΚΟCΚΙΘΑΡΙCΤΗCΛΟ̅Υ
ΓΑΙΟCΑΙΛΙΟCΑΛΕΞΑΝΔΡΟC
ΚΥΚΛΙΟC·ΑΥΛΗΤΗCϠΑΥ̅Ρ̅Η
CΕΠΤΙϠΙΟCΝΕϠΕCΙΑΝΟCΑΝ
ΤΙΓΕΝΙΔΗCΚΟΛΩΝΑΝΤΙΟΧΕΥC
ΤΡΑΓΩΔΟCϠΑΥΦΙΔΙΟCΑΙΤΕ
ΕΙΔΩΡΟCΚΟΡΙΝΘΙΟC·ΚΩϠΩΔΟC
ϠΕΥΤΥΧΙΑΝΟCΑΘΗΝΑΙΟC
ΚΙΘΑΡΩΔΟCϠΑΥ̅Ρ̅ΗΑΛΕΞΑΝ
ΔΡΟCΝΕΙΚΟϠΗΔΕΥC
ΧΟΡΟΥΠΟΛΕΙΤΙΚΟΥΑΥ̅Ρ̅ΗΖΩCΙ
ΩΑΝΟCΓΑΥΚΩΝΟCΘΕCΠΙΕΥC
ϽΑΠΑΝΤΩΝϠΑΥ̅Ρ̅ΗCΕΠΤΙ
ϠΙΟCΝΕϠΕCΙΑΝΟCΑΝΤΙΓΕ
ΝΙΔΗCΚΟΛΩΝΑΝΤΙΟΧΕΥC

That

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that way were hindered; only alighting, I made shift to clamber up the rocks somewhat higher, *until I came to look down into a place encompassed round with the tops of mountains*; so that the inclosed space seemed to me to be a lake frozen and covered with snow." It will afterwards appear plainly that this was *Ascra*; and thither *Wheler* was directing his steps, in his endeavour to ascend *Helicon*, from the *Monastery of St. George*, on the side of *Lebadéa*.

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That not a trace may be lost of any inscription belonging to this place, we shall now add the only remains of this kind that we could discover about the spot, however little worthy of notice they may be in any other respect.—Upon a small stone we observed the following letters:

ΕΠΙ
ΕΥΚΑΙΡΗωC

And upon another,

ΔΜΜΑΤΡΙΑ

And in the wall of the church,

ΓΕΡΑCΟΙΜω
CΙΕΡΟΙΟΥΑΥ
ΚΔΙΚΤΟΙΤΟΡΑ

These imperfect legends, and the vestiges of antient architecture in the walls of these buildings, are sufficient to prove that the monastery and its church occupy the site of some more antient shrine: and the allusion to the *Games here solemnized in honour of the Muses* plainly indicate its real nature. Having therefore *Pausanias* in our hands, we began a further examination of the spot, comparing the different objects with his description. The *sacred Grove*, according to him, was *in Helicon* (ἐν Ἑλικῶνι), at a distance from THESPIA, which was not *in Helicon*, but *beneath*, that is to say, at the foot of the mountain[1]. In the time of *Pausanias*, the *Grove* was surrounded by inhabitants;

(1) Ὑπὸ τὸ ὄρος τὸν Ἑλικῶνα, κ. τ. λ. Pausan. Bœot. c. 26. p. 761. ed. *Kuhnii*.

inhabitants; and thither the *Thespians* annually resorted[2], to celebrate *Games in honour of the Muses,* which were called ΜΟΥΣΕΙΑ. It is to these *games* that the inscription we found within the church evidently relates: and as the pillar whereon it is inscribed may possibly still remain upon or near to the spot where this festival was commemorated, we may proceed thence towards the FOUNTAIN AGANIPPE and the RIVER PERMESSUS, being guided by the words of *Pausanias;* for the *fountain* then occurs upon the *left hand,* exactly as he has described it[3]. From the monastery, a path, winding through the Grove now covering this part of the mountain, conducts to the spot where, upon the *left hand,* the water gushes forth in a clear and continued stream. The work about the *fountain* was, until lately, very antient; and not long ago there was an antique cistern in front of it; but the present monks, finding the work in a ruined state, undertook to repair it, and thus destroyed much of its original and venerable appearance. In its state of restoration, however, it is not without picturesque beauty; for they have merely erected an arcade of stone, whence the water issues; and this is already adorned by moss and by creeping plants, as before described. The walks about the *fountain,* winding into the deep solitude of HELICON, are

Extraordinary beauty of the Scenery.

(2) Περιοικοῦσι δὲ καὶ ἄνδρες τὸ ἄλσος, καὶ ἑορτήν τε ἐνταῦθα οἱ Θεσπιεῖς καὶ ἀγῶνα ἄγουσι ΜΟΥΣΕΙΑ. Ibid. c. 31. p. 771.

(3) Ἐν Ἑλικῶνι δὲ πρὸς τὸ ἄλσος ἰόντι τῶν Μουσῶν, ἐν ἀριστερᾷ μὲν ἡ Ἀγανίππη πηγή. Ibid. c. 29. p. 766.

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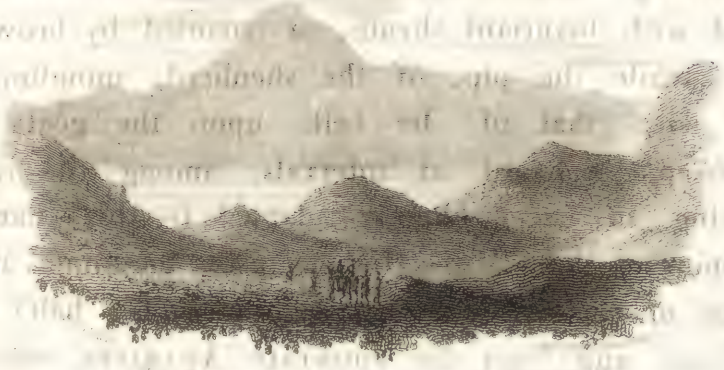
are in the highest degree beautiful: all above is grand and striking; and every declivity of the mountain is covered with luxuriant shrubs, or tenanted by browsing flocks; while the pipe of the shepherd, mingling its sound with that of the bells upon the goats and the sheep, is heard at intervals, among the rocks, producing an effect happily adapted to the character and genius of the place. Higher up the mountain, at the distance of twenty *stadia* (two miles and a half) from this *Grove*, and from the FOUNTAIN AGANIPPE, was the FOUNTAIN HIPPOCRENE, fabled to have sprung from the earth, when struck by the hoof of *Pegasus*[1]: and here the inhabitants exhibited to *Pausanias* a most antient votive offering made of *lead*, "inscribed," says he, "with that poem of Hesiod's which is called 'WORKS.'[2]"

Situation of the Fountain *Hippocrene*.

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(1) Ἐπαναβάντι δὲ στάδια ἀπὸ τοῦ ἄλσους τούτου ὡς εἴκοσιν, ἔστιν ἡ τοῦ Ἵππου καλουμένη κρήνη. ταύτην τὸν Βελλεροφόντου ποιησαί φασιν ἵππον, ἐπιψαύσαντα ὁπλῇ τῆς γῆς. Pausan. Bœot. c. 31. p. 771. edit. *Kuhnii*.—*For the origin of this fable, see Note* (4), *page* 76.

(2) Καί μοι μόλιβδον ἐδείκνυσαν ἔνθα ἡ πηγὴ, τὰ πολλὰ ὑπὸ τοῦ χρόνου λελυμασμένα· γέγραπται δὲ αὐτῷ τὰ Ἔργα. Ibid.



# CHAP. IV.

## GROVE OF THE MUSES, UPON MOUNT HELICON, TO LEBADÉA.

*Plants of* Helicon—*View from the Heights*—*Valley of Sagărâ*—Ascra—*Summit of* Helicon—*Descent of the Mountain*—*Kotúmala*—*Panori*—Lebadéa—*House of the Archon*—*Manners of the higher class of Modern Greeks*—*Order of their meals*—*Society*—Ῥαψωδοὶ—*Ceremony observed in holding a* divân—*Low pride*—*Dresses*—*Etiquette concerning slippers*—*Albanian Tenants*—*Joannina*—*Modern state of* Lebadéa—Hieron of Trophonius—*Uncertainty respecting the* Adytum—*Sources of the* Hercyna—*Validity of the remarks by* Pausanias—*Further account of the sources of the River*—*Water of* Oblivion—*Water of* Memory—*Origin of these appellations*—*General aspect of the* Hieron—*Receptacles for the* votive offerings—Throne of Mnemosyne—Stoma *of the* Adytum—*Attempt to explore the interior*—

*interior—Situation of the consecrated Grove—Its original decorations—Denuded state of the antient City—Acropolis—Commerce of* LEBADÉA.

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FROM the *Grove of the Muses* we descended towards the PERMESSUS; and crossing that rivulet, quitted this charming scene, and continued our journey, *north-west*, towards the higher parts of MOUNT HELICON. The weather was stormy: and as we ascended almost to the summit of this part of the mountain, we saw only the *Snow-drop* in bloom, although we had left the *Crocus* and *Erica* in full flower about *Marathon;* but all *Bœotia* is colder than *Attica*. We have already alluded to the fact of snow falling in January, so as to bury the doors of the cottages. This happens also at THEBES. In ATHENS, snow is rarely seen; but when it falls there, it is considered as a promising indication of a good crop of olives for the ensuing summer. *Pausanias* relates[1], that no unwholesome plants are found in HELICON: perhaps he did not place *Fungi* in his class of vegetables: we noticed a *white mushroom* that is not considered eatable in England. Many however of the *Fungus* tribe are much esteemed in foreign countries as a luxurious food, which the inhabitants of our country consider as being poisonous[2]. In *Russia*, they are almost all eaten indiscriminately, salted, and thus kept for winter use.

Plants of *Helicon.*

(1) Ἄγουσι δὲ οἱ περὶ τὸν Ἑλικῶνα οἰκοῦντες καὶ ἁπάσας ἐν τῷ ὄρει τὰς πόας, καὶ τὰς ῥίζας ἥδιστα ἐπὶ ἀνθρώπου θανάτῳ φύεσθαι. Paus. Bœotica, c. 28. p. 764. ed. *Kuhnii.*

(2) See Martyn's edit. of Miller's Dict. vol. I. Part 2. (Article *Fungus.*) *Lond.* 1807.

use. It is observed by *Martyn*, that many have suffered disease, and some even death, from eating voraciously or incautiously of *fungusses;* but that it is doubtful whether many of them be really poisonous, in the strict and proper sense of the word[3]. The other plants, as we ascended the mountain, were, *Thyme*, *Sage*, and *Balm;* with few or no trees, excepting the *Vallonia* Oak, appearing as a shrub. In the lower parts of *Helicon*, as about the *Monastery* of *St. Nicholo*, and in sheltered places nearer to the summit, the *Vallonia* grows to a tree of considerable magnitude. Wherever the naked surface of the mountain was disclosed, we found the rocks to consist of *primary limestone*. A craggy narrow path, along which our horses proceeded with difficulty, conducted us to the heights above *Sagărå*, or *Sacra*, whence the mountain has received its modern appellation; and not, as *Wheler* relates, from the abundance of the *hares* found upon it. Here we observed a part of the antient paved causeway, which formerly led from THESPIA to ASCRA and to LEBADÉA[4]. Crocusses, and other early plants, were in flower. The weather, which had before been boisterous in this elevated region, was changed suddenly to the finest temperature of spring. We saw from hence all *Bœotia*, with here and there more distant regions and towering summits, whose

View from the Heights.

(3) Ibid.

(4) Rectiùs Λεβάδεια, ut Ἐλάτεια, et similia. *Vid. Annot. Sylburgii in Pausan. p.* 788. *edit. Kuhnii.*

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whose bearings by the compass we immediately ascertained. The following statement will give the situation of the principal objects thus viewed from the N. E. side of HELICON; and the Vignette to this Chapter will serve to exhibit the appearance presented by the highest mountain of *Eubœa*, bearing *East and by North* from the same point of view; the sea being here admitted into the prospect.

Highest mountain of NEGROPONT . . . . E. and by N.

Mountain PARNES, here called *Oziā* . . . . S. E. and by E.

Mountain CITHÆRON, called *Elatæa* . . . . S. E. And between the mountain CITHÆRON and the spectator, in this line of observation, the high tower near *Panaja*, occurring as the first principal object.

HELICON concealed all the other western and southern points of the *panoramic* circle.

The Plain of LEBADÉA appeared through two gaps or openings of the mountain, bearing N. and by E. and E. N. E. the villages of the *Greater* and *Lesser Mulchy* being at the foot of HELICON in this direction; and beyond them, in the plain, the village of *Topola*.

Our road extended S. E. and N. W.—The distance from *Neocorio* to this spot is reckoned a journey of two hours; and it required almost another hour to descend into the deep valley in which *Sagărå* is situated. The view of it, from above, somewhat resembles the appearance of the remarkable Vale of *Ursilen*, or *Ursaria*, in the passage of *St. Gothard*, in the *Alps*: but it is still more inclosed; and it is walled in by bolder acclivities, being entirely surrounded by high rocks, and by the towering summits of

Valley of *Sagărå*.

HELICON.

HELICON. Below is seen a level plain, whose woods and corn-fields are almost buried in the deep bosom of the mountain. A very steep and rugged descent at last conducted us into this sequestered vale; and as we drew near to the village of *Zagŏrā* here situated, the same pleasing notes of shepherds' pipes which we had heard at *St. Nicholo,* with the cheerful noise of bells tinkling in the groves, seemed to give gladness to the scene, and again to welcome our coming. A river, flowing across this valley, divides the village into two parts; one being high above the other, on the right hand. The lower part stretches into the level plain: and above the upper part, a small white edifice appears rising among thick embowering trees, as such buildings are often seen in Swisserland, commanding every beauty and advantage of situation: it is called the *Monastery of Panaja,* or the (*all holy*) Virgin.

There is every reason to believe that this village of *Zagŏrā* occupies the site of the antient ASCRA, the place of *Hesiod*'s nativity[1]. Its distance from THESPIA accords very accurately with that mentioned by Strabo[2], of forty *stadia;* either supposing THESPIA to have stood where *Phria* now is, or where *Wheler* places it, at *Neocorio;* and its situation cannot have been remote from either of those places, on account of its distance from LEUCTRA. The site of *Zagŏrā* also

*Ascra.*

(1) Hesiodi Ἔργα, v. 639, 640. p. 172. (Vid. Dissertat. de Vit. Script. et Ætat. HESIODI, in edit. Robinson.) *Oxon.* 1737.

(2) Ἀπέχουσα τῶν Θεσπιῶν ὅσον τεττεράκοντα σταδίους. Strabon. Geog. lib. ix. p. 594. ed. *Oxon.*

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also corresponds with the account given of ASCRA, in a fragment of the poems of *Hegesinous*, preserved by *Pausanias*[1]. Its fertility is mentioned by *Homer*[2]; and this character is given of it, in the inscription found upon the *tomb of Hesiod*, by the people of Orchomenus[3]. It should be also stated, that the only arable land in all HELICON is this of *Zagără*, which is remarkable for its fertility, and has been cultivated from immemorial time. Although a valley, its elevation is very considerable; and being surrounded by lofty rugged rocks, it is exposed in summer to the most vehement heat, as it is to extreme cold in winter; when it is continually covered with snow. In this respect it answers to the account given of it by *Hesiod* himself[4]. It is also to be observed, that *Pausanias*, speaking of ASCRA, seems to consider it as connected, by its situation, with the *Hieron* and *Grove of the Muses*. The two places occurring successively in the same passage over the mountain, are therefore

(1) ——— ἥ θ' Ἑλικῶνος ἔχει πόδα πιδακόεντα. Vid. Pausan. Bœot. c. 29. p. 765. ed. *Kuhnii*.

(2) See also the passage cited from *Xenodotus* by *Strabo*, (p. 600. ed. *Oxon.*) who was at a loss to reconcile the account given of *Ascra* by antient Poets, with what *Hesiod* had said of his native country.

(3) ΑΣΚΡΗΜΕΝΠΑΤΡΙΣΠΟΛΥΛΗΪΟΣΑΛΛΑΘΑΝΟΝΤΟΣ
ΟΣΤΕΑΠΛΗΞΙΠΠΙΩΝΓΗΜΙΝΥΩΝΚΑΤΕΧΕΙ
ΗΣΙΟΔΟΥΤΟΥΠΛΕΙΣΤΟΝΕΝΕΛΑΔΙΚΥΔΟΣΟΡΕΙΤΑΙ
ΑΝΔΡΩΝΚΡΙΝΟΜΕΝΩΝΕΝΒΑΣΑΝΩΙΣΟΦΙΗΣ

(4) Νάσσατο δ' ἄγχ' Ἑλικῶνος ὀϊζυρῇ ἐνὶ κώμῃ,
Ἄσκρῃ, χεῖμα κακῇ, θέρει ἀργαλέῃ, οὐδέ ποτ' ἐσθλῇ.
Hesiodi Ἔργα, v. 639. p. 172. *Oxon.* 1737.

therefore associated in his description of HELICON; the mention of one inducing an allusion to the other[5]. Having stated the names of those by whom the *Hieron of the Muses* was first consecrated, he terminates the sentence by adding[6], that "the same persons founded ASCRA." Every observation of *Pausanias* is particularly valuable; because he passed this route himself, and his remarks were made upon the spot. This may be gathered from what he has said of the condition of ASCRA. He relates, that in his time nothing remained of it but a single tower; and that of every thing else, even the remembrance had perished[7]. But the observations of *Strabo* are more decisive in confirming the opinion here given. Speaking of ASCRA, he says it was situated "in a lofty and rugged part" of HELICON, at the distance of forty *stadia*[8] from THESPIA. The name of the place seems also to be still preserved, although corrupted, in the modern appellation of this village: for, with a transposition only of the two first letters, ASCRA becomes *Sacra;* and

(5) Vid. Pausan. Bœotic. c. 29. p. 765. ed. *Kuhnii.*

(6) Οἰκίσαι δὲ αὐτοὺς καὶ Ἄσκρην. Ibid.

(7) Ἄσκρης μὲν δὴ πύργος εἷς ἐπ' ἐμοῦ, καὶ ἄλλο οὐδὲν, ἐλείπετο ἐς μνήμην. Ibid.

(8) Ἐν δὲ τῇ Θεσπιέων ἐστὶ καὶ ἡ Ἄσκρη κατὰ τὸ πρὸς Ἑλικῶνα μέρος, ἡ τοῦ Ἡσιόδου πατρίς· ἐν δεξιᾷ γάρ ἐστι τοῦ Ἑλικῶνός, ἐφ' ὑψηλοῦ καὶ τραχέος τόπου κειμένη, ἀπέχουσα τῶν Θεσπιῶν ὅσον τετταράκοντα σταδίους, κ. τ. λ. (Strabon. Geog. lib. ix. p. 594. edit. *Oxon.*) These words therefore of *Strabo*, ἐφ' ὑψηλοῦ καὶ τραχέος τόπου κειμένη, and still more the appearance of the place itself, prove the classical accuracy of *Kennet*, in describing Hesiod's occupation as that of a shepherd keeping his "sheep on the *top* of HELICON;" (*See Lives and Characters of the Grecian Poets, Part* I. *p.* 47. *Lond.* 1697.); and they serve to nullify the critical objection made to that biographer by the learned Professor *Robinson*, editor of the Oxford *Hesiod;* who, in the dissertation prefixed to his edition of *Hesiod's* Poems, makes the following remark: "Rus plerumque se abdebat *Hesiodus*, ibique in *vallibus* (non *jugis*, ut narrat ingeniosissimus *βιόγραφος*) HELICONIS pastor erat." *Vid. Dissertat. in Vit. &c. Hesiodi, p.* 4. *Oxon.* 1737.

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and although it be commonly written *Sagără*, as the modern name of HELICON, in books of travels, the pronunciation of the word is *Sacra*, or *Sackra;* evidently being rather a corruption of the old name of the place, than an allusion, as *Wheler* supposes[1], to the number of *hares* found upon the mountain. Many instances of more remarkable changes may be observed in the modern names of places in Greece, still retaining indisputable traces of their original appellations. Here then the shepherd, and poet, *Hesiod*, fed his flock; although in a *valley*[2], yet near the *summit*[3] of HELICON: and amidst the rugged rocks surrounding this *valley*, we saw shepherds, guarding their sheep and goats; and heard them piping their tuneful reeds, as when the *Muses* first vouchsafed to the *Ascræan* bard their heavenly inspiration[4]. Around the village are many *fountains* and *streams*, falling into the river upon whose banks it is situated; and there are woods near it[5]. After passing this place, we advanced among

(1) "This mountain is now called *Zagără* by the Turks, from the great abundance of hares they say breed there." *Journey into Greece, p.* 477. *Lond.* 1682.

(2) "Nec mihi sunt visæ Clio, Cliûsque sorores,
Servanti pecudes *vallibus*, ASCRA, *tuis*." *Ovid. de Arte Amandi, lib.* i. *v.* 25.

(3) Ἀκροτάτῳ Ἑλικῶνι χοροὺς ἐνεποιήσατο,
Καλούς, ἱμεροέντας.
Hesiodi Deorum Generatio, v. 7. p. 2. edit. Robins. *Oxon.* 1737.

(4) Αἴ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδήν,
Ἄρνας ποιμαίνονθ' Ἑλικῶνος ὑπὸ ζαθέοιο.
Τόνδέ με πρώτιστα θεαὶ πρὸς μῦθον ἔειπαν
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς Αἰγιόχοιο. Ibid. v. 22. p. 4.

(5) At *Sagără* we found the "true Greek HELLEBORE," *Helleborus Orientalis* of *Willdenow*. This species of HELLEBORE, whose virtues were so highly extolled by the Antients, was first illustrated by *Tournefort (Voyage du Levant, tom.* II. *p.* 474.); and an original drawing of the plant, taken for him by *Aubriet*, has been lately engraven, and published in the *Annales du Muséum d'Histoire Naturelle*. We also found upon *Helicon* the "Scarlet Oak," *(Quercus Coccifera, Linn.)*; and the "Flax-leaved Daphne," *(Daphne Gnidium, Linn.)*

among the boldest rocks imaginable, exhibiting the liveliest colours. Thence we began once more to ascend, by a narrow, rough, steep, and stony path, as before; and soon gained the highest point of all this passage over HELICON; commanding a prospect, which, in the grandeur of its objects, and in all the affecting circumstances of history thereby suggested, cannot be equalled in the whole world. The eye ranges over all the plains of LEBADÉA, CHÆRONÉA, and ORCHOMENUS; looking down upon the numerous villages now occupying the sites of those and of other illustrious cities. From the spot where the spectator is placed, the most amazing undulation of mountain scenery descends in vast waves, like the swellings of an ocean, towards PARNASSUS, whose snowy bosom, dazzling by its brightness, was expanded before us with incomparable grandeur[6].

Summit of *Helicon*.

As we began to descend from this place, we passed another fountain, pouring its tribute into other streams that, on this side HELICON, fell, in noisy, rapid, and turbulent courses, from the summit of the mountain. An antient paved causeway, of which we had before observed the frequent remains, again occurred, and it was continued to the distance of a quarter of a mile; conducting us to a magnificent terrace, elevated, as it were, above all Greece, and actually commanding the principal features of the country. Hence, as we

Descent of the Mountain.

(6) "And yet how lovely in thine age of woe,
Land of lost Gods and godlike men! art thou!
Thy vales of ever green, thy hills of snow,
Proclaim thee nature's varied favourite now."
*Childe Harold's Pilgrimage, Canto* II. 77. *p.* 103. *Lond.* 1812.

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we continued to descend, the *Monastery of St. George* appeared in view, below us, bearing *north and by west;* and that part of HELICON which extends into the plain of LEBADÉA, *north-east.* We then arrived at a village called *Regania,* or *Kotûmala,* for it has recently changed even its modern name. This village is distant one hour and three quarters from *Zagără.* It is situated where the sage, the poet, and the painter, might wish to spend their days; amidst such a marvellous assemblage of great and sublime features as no other region can exhibit; exciting feelings which the view of no other country can call forth;—all the mountains and plains of HELLAS being here displayed in one living picture. The effect produced by it upon the mind of the traveller is transitory; because new objects succeed, and dissipate the impression;—alas! it fades even as he writes[1].

Kotûmala.

The *Papas,* or priest, at *Kotûmala,* told us that this village had changed its name from that of *Regania,* the name of a neighbouring fountain. It is about one fourth of the way down the mountain, on the side of LEBADÉA. Hence descending towards the plain, we passed the

(1) If the notes written immediately after viewing this prospect from HELICON be of this nature (and they have been transcribed exactly as they were suggested at the time), it may be conceived with what feeling the following stanzas would be read, calculated to convey to every reader of taste and genius that vivid impression which can be communicated by no other hand:

" Where'er we tread, 'tis haunted holy ground;
No earth of thine is lost in vulgar mould;
But one vast realm of wonder spreads around,
And all the Muses' tales seem truly told,

Till

the remains of an aqueduct, and also the ruins of an antient city, upon a hill, which we left towards our right. A small chapel, as usual, had been constructed from the ruins. We then continued along the side of the lower part of the mountain, again noticing an antient paved causeway: this appeared in different places, during the rest of the day's journey. At the distance of one hour from *Kotûmala*, there is a *fountain;* and at two hours' distance a village called *Panori*[2], upon the left, beyond which there is another *fountain;*—trivial occurrences when regarded merely as fountains, but on no account to be disregarded by the writer of a book of travels intended to illustrate the antient topography of Greece; where every fountain was consecrated to some Deity; and every insignificant rivulet, as the country becomes more known, will be an object of importance, in serving as a land-mark. We passed two bridges built over small streams descending from the mountain; and then came in sight of LEBADÉA, which was covered

Panori.

*Lebadéa.*

Till the sense aches with gazing to behold
The scenes our earliest dreams have dwelt upon:
Each hill and dale, each deepening glen and wold,
Defies the power which crushed thy temples gone:
Age shakes Athena's power, but spares gray Marathon.
Long to the remnants of thy splendour past
Shall pilgrims, pensive, but unwearied, throng;
Long shall the voyager, with th' Ionian blast,
Hail the bright clime of battle and of song;
Long shall thine annals and immortal tongue
Fill with thy fame the youth of many a shore;
Boast of the aged! lesson of the young!
Which sages venerate and bards adore,
As Pallas and the Muse unveil their awful lore."

*Childe Harold's Pilgrimage, Canto* II. *stanzas* 80, 81. *p.* 105. *Lond.* 1812.

(2) Πᾶν *omne*, et ὁράω *video?*

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covered with a white, milky fog, the never-failing indication of bad air. Its inhabitants are consequently subject to agues during the summer; and strangers, of course, are more liable to such fevers. The rest of our road was over that part of the base of HELICON which projects into the plain of LEBADÉA; and the view of this plain, appearing below us, with its numerous villages, and the courses of the rivers through it, was very pleasing. We did not arrive at LEBADÉA until it was almost dark. Notwithstanding the lateness of the hour, such is the extraordinary situation of the town, that it presented a very remarkable appearance, amidst the surrounding gloom of rocks, which here rise in perpendicular elevations, at the extremity of an extensive plain. It occupies the two sides of a ravine, growing narrower as you advance towards a lofty naked precipice; upon whose summit appears an antient fortress, towering over all the scene. At the foot of this precipice, below the fortress, is situated the *Hieron* of the famous oracle *Trophonius*; and the rushing waters of the *Hercyna*, flowing thence through the *ravine*, called to mind the extraordinary history of the *cavern* of that oracle, whose present appearance and situation we were now particularly anxious to explore.

House of the Archon.

We were conducted to the house of a rich Greek merchant, of the name of *Logotheti*, the *Archon* or chief of LEBADÉA; a subject of the Grand Signior, since well known to other English travellers for his hospitality and kind offices. His brother had been beheaded for his wealth, two years before, at *Constantinople*. In the house of this gentleman

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Manners of the higher class of Modern Greeks.

gentleman we had an opportunity of observing the genuine manners of the higher class of Modern Greeks, unaltered by the introduction of any foreign customs, or by an intercourse with the actions of other countries. They seemed to us to be as antient as the time of *Plato*, and, in many respects, barbarous and disgusting. The dinners, and indeed all other meals, are wretched. Fowls boiled to rags, but still tough and stringy, and killed only an hour before they are dressed, constitute a principal dish, all heaped together upon a large copper or pewter salver, placed upon a low stool, round which the guests sit upon cushions; the place of honour being on that side where the long couch of the *divân* extends along the white-washed wall. A long and coarse towel, very ill washed, about twelve inches wide, is spread around the table, in one entire piece, over the knees of the party seated. Wine is only placed before strangers; the rest of the company receiving only a glass each of very bad wine with the dessert. Brandy is handed about before sitting down to table. All persons who partake of the meal, wash their hands in the room, both before and after eating. A girl, with naked and dirty feet, enters the apartment, throwing to every one a napkin: she is followed by a second damsel, who goes to every guest, and, kneeling before him upon one knee, presents a pewter water-pot and a pewter bason, covered by a grill, upon the top of which there is a piece of soap. An exhibition rather of a disgusting nature, however cleanly, then takes place; for having made a lather with the soap, they fill their mouths with this,

Order of their meals.

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this, and squirt it, mixed with saliva, into the bason. The ladies of the family also do the same; lathering their lips and teeth; and displaying their arms, during the operation of the washing, with studied attitudes, and a great deal of affectation; as if taught to consider the moments of ablution as a time when they may appear to great advantage. Then the master of the house takes his seat, his wife sitting by his side, at the circular tray; and stripping his arms quite bare, by turning back the sleeves of his tunic towards his shoulders, he serves out the soup and the meat. Only one dish is placed upon the table at the same time. If it contain butcher's meat or poultry, he tears it into pieces with his fingers. During meals, the meat is always torn with the fingers. Knives and spoons are little used, and they are never changed. When meat or fish is brought in, the host squeezes a lemon over the dish. The room all this while is filled with girls belonging to the house, and other menial attendants, all appearing with naked feet; also with a mixed company of priests, physicians, and strangers, visiting the family. All these are admitted upon the raised part of the floor, or *divân:* below are collected meaner dependants, peasants, old women, and slaves, who are allowed to sit there upon the floor, and to converse together. A certain nameless article of household furniture is also seen, making a conspicuous and most revolting appearance, in the room where the dinner is served; but in the houses of rich Greeks it is possible that such an exhibition may be owing to the vanity of possessing goods of foreign manufacture: the poorer class, certainly, whether

Society.

whether from a regard to decorum, or wanting the means of thus violating it, are more cleanly. The dinner being over, presently enters the Ῥαψῳδὸς, or *Homer* of his day, an itinerant songster, with his lyre, which he rests upon one knee, and plays like a fiddle. He does not ask to come in, but boldly forces his way through the crowd collected about the door; and assuming an air of consequence, steps upon the *divân*, taking a conspicuous seat among the higher class of visitants: there, striking his instrument, and elevating his countenance towards the ceiling, he begins a most dismal recitative, accompanying his voice, which is only heard at intervals, with tones not less dismal, produced by the scraping of his three-stringed lyre. The recitative is sometimes extempore, and consists of sayings suited to the occasion; but in general it is a doleful love-ditty, composed of a string of short sentences expressing amorous lamentation, rising to a sort of climax, and then beginning over again; being equally destitute of melodious cadence, or of animated expression. The Ῥαψῳδία that we heard, when literally translated, consisted of the following verses or sayings, thus *tagged together:*

Ῥαψῳδοί.

> "For black eyes I faint!
> For light eyes I die!
> For blue eyes I go to my grave, and am buried!"

But the tone of the vocal part resembled rather that of the howling of dogs in the night, than any sound which might be called musical. And this was the impression made upon us everywhere by the national music of the Modern

 Greeks;

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Greeks; that if a scale were formed for comparing it with the state of music in other European nations, it would fall belo w every other, excepting only that of the Laplanders, to which nevertheless it bears some resemblance. The ballads of the *Greeks* appeared to us to be, generally, love-ditties; and those of the *Albanians* to be war-songs, celebrating fierce and bloody encounters, deeds of plunder, and desperate achievements. But such general remarks are liable to exception, and to error: other travellers may collect examples of the *Romaic* and *Arnaout* poetry, seeming rather to prove that a martial spirit exists among the *Greeks*, and a disposition towards gallantry among the *Albanians*[1]. One of these Ῥαψῳδοὶ entertained us, during dinner, every day that we remained in LEBADÉA. When the meal is over, a girl sweeps the carpet; and the guests are then marshalled, with the utmost attention to the laws of precedence, in regular order upon the *divân;* the master and mistress of the house being seated at the upper end of the couch, and the rest of the party forming two lines, one on either

Ceremony observed in holding a *Divân.*

(1) See, for examples, the famous Greek war-song Δεῦτε παῖδες τῶν Ἑλλήνων, as it has been beautifully translated by LORD BYRON, (*Poems printed at the end of "Childe Harold's Pilgrimage," No.* VIII. *p.* 183. *Lond.* 1812.) Also two popular choral songs in the *Albanian* or *Arnaout* dialect of the *Illyric*, in the Notes to "*Childe Harold*," *p.* 133.—However, the stanzas taken from different *Albanese* songs, p. 97, breathe all the martial spirit of the ballads that we heard among the *Arnaouts;* particularly the tenth, where the poet, with all the fire of his own genius, has transfused into his lines the most genuine character of his original sources:

"Dark Muchtar his son to the Danube is sped,
Let the yellow-haired Giaours view his horse-tail with dread;
When his Delhis come dashing in blood o'er the banks,
How few shall escape from the Muscovite ranks."

*See* "*Childe Harold*," *p.* 100. *Lond.* 1812.

either side; each person being stationed according to his rank. The *couches* upon the *divâns* of all apartments in the Levant being universally placed in the form of a Greek Π, the manner in which a company is seated is invariably the same in every house[2]. It does not vary, from the interior of the apartments in the Sultan's seraglio, to those of the meanest subjects in his dominions; the difference consisting only in the covering for the couches, and the decorations of the floor, walls, and windows. After this arrangement has taken place, and every one is seated cross-legged, the pewter bason and ewer are brought in again; and again begins the same ceremony of ablution, with the same lathering and squirting from all the mouths that have been fed. After this, tobacco-pipes are brought in; but even this part of the ceremony is not without its etiquette; for having declined to use the pipes offered to us, they were not handed to the persons who sate next to us in the order observed, although the tobacco in them was already kindled, but taken out of the apartment, and others of an inferior quality substituted in their stead, to be presented to the persons seated below us. There are no people more inflated with a contemptible and vulgar pride than the *Turks;* and the *Greeks,* who are the most servile imitators of their superiors, have borrowed many of these customs from their lords. Costly furs are much esteemed

Low pride.

(2) Hence may be understood what is meant by "*holding a divân,*" as well as the origin of that expression; the members of a Council, or of any State assembly, being thus seated.

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esteemed by both, as ornaments of male and female attire; that is to say, if they be literally *costly;* as the finest fur that ever was seen would lose all its beauty in their eyes if it should ever become cheap. Their habits are only esteemed in proportion to the sum of money they cost; changes depending upon what is called *fashion* being unknown among them. The cap of the infant of *Logotheti* consisted of a mass of pearls, so strung as to cover the head; and it was fringed with sequins, and other gold coin, among which we noticed some of the latest Christian emperors, and of the church. The dress worn by his wife was either of green velvet or of green satin, laden with a coarse and very heavy gold lace; the shoulders and back being further set off with grey squirrel's fur. There is yet another curious instance of their scrupulous attention to every possible distinction of precedency. The slippers of the superior guests are placed upon the step of the *divân:* those of lower rank, of the unfortunate, or dependant, are not allowed this honour; they are left below the *divân,* upon the lower part of the floor of the apartment, nearer to the door. About the time that the pipes are brought in, female visitants arrive to pay their respects to the mistress of the house, who, upon their coming, rises, and retires with the women present, to receive her guests in another apartment. On one of the days that we dined here, it being the day of a Greek festival, two *Albanians,* with their wives and children, came to visit the archon. These peasants, upon entering the room, placed each of them a sack of provisions in one corner of the apartment, and then came forward to salute their landlord.

Etiquette concerning slippers.

Albanian Tenants.

When

When the women advanced, they touched his hand only, and then placed their own hands to their foreheads, making the sign of the cross, as in *Russia:* but the children took his hand and kissed it, applying afterwards the back part of it to their foreheads.

Joannina.

The famous *Ali Pasha* of *Joannina* had already exacted tribute from the inhabitants of LEBADÉA. The archon informed us that he had been more than once to convey it. He spoke much of the riches of *Joannina,* distant seven days' journey, telling us that it contained 7000 houses. The mother of his wife was a native of that city, and a very handsome woman. Being in the costume of the place of her nativity, as she herself informed us, it was evident, from her appearance, that the elder females of *Epirus* dress better, and in a more comely manner than those of Greece: they bind up their braided hair around the head, after the manner represented in antient sculpture[1]; and they wear a more decent and becoming apparel than the Greek matrons; of whom, in general, nothing is conspicuous but what ought to be concealed.

Modern state of *Lebadéa.*

LEBADÉA contains fifteen hundred houses. A commerce is here carried on, in the produce of *Attica, Bœotia,* and *Thessaly.* The archon received an order from *Constantinople,* the day after our arrival, to purchase the worth of fifty thousand piastres in oil; for which purpose he sent to Athens, to buy up all the oil that could be found. He told us

(1) See an exact representation of this *costume,* in the Plate representing "*Votive offerings found at Thebes,*" No. 2. upon a small bust of Parian marble.

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us that the produce of *Attica*, in oil, exceeded that of all the rest of Greece. The streets of the town are narrow and ill paved. Water is seen falling in all directions; so numerous are the conduits and channels for supplying mills and reservoirs from the bed of the *Hercyna*. This river issues with great force from beneath a rock, a few paces from the old HIERON OF TROPHONIUS. Among all that now remains of the antiquities of Greece, there is nothing better authenticated than this most curious place; the site of it being distinctly ascertained by the cavities grooved in the rock for the reception of the *votive offerings*. The only uncertainty respects the *Adytum*, where the *oracle* was supposed to reside; for although the mouth of this place seems very accurately to correspond with the account given of its entrance by *Pausanias*, the interior has never been explored in modern times. As it was very near to the house of *Logotheti*, we had frequent opportunities of visiting the spot, and of making all the inquiry in our power. Every thing belonging to the *Hieron* appears to exist in its original state; except, that the *vows* have been removed from the niches where they were placed; and that the narrow entrance, supposed to lead to the *Adytum*, is now choked with stones and rubbish. The women of *Lebadéa* kindle fires here while washing their linen, and the sides of it are consequently covered with soot. This aperture in the rock is close to the ground. Immediately below it, in the front of the little terrace above which the niches were cut for the *dona votiva*, a fountain issues, from several small pipes often out of repair, into

*Hieron of Trophonius.*

Uncertainty respecting the *Adytum*.



CAVE of TROPHONIUS in LEBADIA,

*with the cavities cut in the Rock for votive Tablets, &c.*

into a *bath*, the interior of which is faced with large hewn stones and pieces of marble: here the *Lebadéan* women wash their linen; and at the distance of a few paces from this *bath*, as before stated, is the spot where the river *Hercyna* bursts forth, receiving almost in the instant of its birth the tributary streams from the *fountain*. The river therefore may be described as having *two sources;* and this agrees with the account given of it by *Pausanias*. The *bath* was used by those who came to consult the *oracle;* for these persons were obliged to purify themselves, and, abstaining from the use of hot baths, to wash in the river *Hercyna*[1]. Indeed nothing can accord more accurately with the present appearance of the place than his description of the *Hieron;* and we ought to rely upon it with the greater confidence, because we receive it from a writer always accurate, who in this instance is pre-eminently entitled to notice, having not only visited the spot, but also himself descended into the *Adytum*, and consulted the oracle. "WHAT I HERE RELATE," says he[2], "WAS NOT RECEIVED AT SECOND-HAND, BUT EITHER AS BY OCULAR DEMONSTRATION I HAVE PERCEIVED IN OTHERS, OR WHAT I HAVE PROVED TRUE BY MY OWN EXPERIENCE." Laying aside the reserve he sometimes assumes, with regard to the sacred mysteries of the country, he gives a succinct and very interesting detail

Sources of the *Hercyna*.

Validity of the remarks by *Pausanias*.

(1) Vid. Pausan. in Bœot. c. 39. p. 790. ed. *Kuhnii*.

(2) *Γράφω δὲ οὐκ ἀκοὴν, ἀλλὰ ἑτέρους τε ἰδὼν καὶ αὐτὸς Τροφωνίῳ χρησάμενος.* Ibid.

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detail of all he witnessed upon the occasion; and his readers, with a prospect of the scene itself, become almost as well acquainted with every thing that was necessary to sustain this most curious example of antient credulity, as if they had themselves been present with him; the jugglery of a stupid superstition, as far as it related to the *oracle*, being easily divined, without any præternatural communication from *Trophonius*. The *two sources* are called, by *Pausanias*, the waters of LETHE and MNEMOSYNE, or, in other words, the *Water of Oblivion*, and the *Water of Memory*[1]. But a remarkable observation previously occurs, respecting the place where they rise: he says[2], they are both of them (ἐν τῷ σπηλαίῳ) "WITHIN THE CAVERN." Hence we may learn that the *Adytum* and the *Cavern* were two distinct things: the *first* was a small aperture within the other: and the appellation ΣΠΗΛΑΙΟΝ was applied to the whole of the chasm, or range of precipitous rock, around the place, which contained not only the "*sacred aperture*" (στόμα τὸ ἱερὸν), but also the *source of the Hercyna*, and perhaps the *Grove of Trophonius*, with all its *temples*, *statues*, and other *votive offerings*. The *stoma* is described, as it now appears, to have been a small opening like unto an *oven*[3]; and it was near to the terrace or floor; for the votary, lying down, was thrust into it with his feet foremost; the rest of his body being rapidly hauled in afterwards by some person or persons

Water of *Oblivion*.

Water of *Memory*.

General aspect of the *Hieron*.

(1) Vid. Pausan. in Bœotic. c. 39. p. 790. ed. *Kuhnii*.

(2) Ibid. p. 789.

(3) Τοῦ δὲ οἰκοδομήματος τούτου τὸ σχῆμα εἴκασται κριβάνῳ. Paus. Bœot. c. 39. p. 791. ed. *Kuhnii*.

persons within the *Adytum*. These leading facts being stated, an accurate description of the place, according to its present appearance, will be rendered more perspicuous: and it is proper that it should be well understood, because it serves to illustrate a very curious part of the religion of Greece, and all that *Plutarch*, and *Pausanias*, have written upon a subject, for whose investigation Archbishop *Potter* dedicated an entire chapter of his work[4].

The main body of water which constitutes the principal source of the *Hercyna* is very different from that of the *fountain* represented in the Plate. The *first* is troubled, and muddy; the *second*, clear, and much better fitted for use. The *first* is evidently the gushing forth of some river, from a subterraneous channel, that had been previously exposed to the surface; having been swallowed up, during its course, in some chasm of the earth. This appears, both from the substances found floating in the water, and from its perturbed muddy aspect. We observed at this principal source an antique *terra-cotta* cylinder, used formerly to compress the current within a narrower channel: it was fixed into the rock with cement and tiles. That this was the source called LETHE, must be evident; because the other, being close to the throne of MNEMOSYNE, as will presently appear, was necessarily the *Water of Memory:* and perhaps the origin of the name of the *Water of Oblivion*, and the superstition thereon founded, may be deduced from this singular circumstance of its re-appearance after being once buried; receiving

(4) Archæologia Græca, vol. I. chap. 10. p. 289. *Lond.* 1751.

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receiving a new birth after its resurrection, as it were *oblivious* of its former course. The Antients could not have been ignorant of this part of its history, because it is obvious to all who examine the water. *Wheler*, when he had seen the force with which it gushes forth, and examined the nature of the current, said[1], "I do not call it the *Fountain*; but think that some other rivers from the *Helicon* do make it rise here, *by a subterraneous passage* under the mountain:" and in a preceding paragraph he describes it as coming "with such a plentiful source out of the mountain, that it turneth twenty mills in the town, not a bow-shot off its rise." But this writer, in the map prefixed to his work[2], has marked the disappearance of two rivers into the earth, south of LEBADÉA,—the one during its descent from *Helicon*, and the other from *Anticyra*; and has traced what he conceived to be their subterraneous courses, by dotted lines, towards this source of the *Hercyna*. The same therefore might antiently have been said of the river that was believed to happen to those who drank of its water,—that it assumed a new state of existence, forgetful of the past[3]: and having once received a name derived from any thing marvellous or remarkable in its history, it is easy to account for the appellation bestowed upon the neighbouring *fountain*, and all the other circumstances of association connected with the spot; since nothing was more common among antient nations,

(1) Journey into Greece, p. 327. *Lond.* 1682.

(2) See the edition printed at London in 1682.

(3) Ἐνταῦθα δὴ χρὴ πιεῖν αὐτὸν Λήθης τε ὕδωρ καλούμενον, ἵνα λήθη γένηται οἱ πάντων ἃ τέως ἐφρόντιζε. Paus. Bœot. c. 39. p. 790. ed. *Kuhn*.

nations, particularly in Greece, than to erect a vast and complicated superstructure of superstition upon the most contracted and insignificant foundation. There was something in the nature of the scenery here, which tended to excite the solemn impressions that were essential to the purposes of priestcraft. The votaries of the Oracle were conducted through a *Grove*[4] to the *Hieron:* having reached the consecrated precincts of the divinity, they could not avoid being struck by its gloomy and imposing grandeur. It is surrounded with rocks, bare and rugged, rising in dreadful precipices to a great height, where the silence of the retirement was only interrupted by the roaring of waters bursting with uncommon force from their cavernous abyss. The most sacred part of the *Hieron*, containing the narrow entrance to the *Adytum* and the receptacles for the *offerings*, is a perpendicular rock of black marble. It faces the east. The niches are above the *Adytum*, to the right and left of it: they are of different capacities and shapes, and amount to twelve in number. The most capacious is an entire chamber of stone, containing a *stone bench*. This, according to *Pausanias*, may have been the *throne of Mnemosyne:* it was near to the *Adytum;* where those, who came from consulting the oracle, being seated[5], underwent the necessary interrogatories. This chamber is five feet ten inches from the ground. The whole of it is hewn in the solid rock, like to the sepulchres of *Telmessus* in *Asia Minor;* being twelve feet eight

Receptacles for the *Votive Offerings.*

*Throne of Mnemosyne.*

(4) Ἔστι δὲ τὸ μαντεῖον ὑπὲρ τὸ ἄλσος ἐπὶ τοῦ ὄρους. Pausan. Bœot. c. 39. p. 791. ed. *Kuhn.*

(5) Καθίζουσιν ἐπὶ θρόνου Μνημοσύνης καλουμένου. Ibid. p. 792.

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eight inches in length, eleven feet three inches in width, and eight feet eight inches high. The stone bench within is eight feet nine inches long, fourteen inches wide, and eighteen inches in height. There are two niches, one on either side of the opening to this chamber; and seven others to the left of it, in the face of the rock. Immediately below the chamber, a little towards the left hand, is the *Stoma*, or *sacred aperture* of the *Adytum*. A Figure is represented, in the Plate, as pointing to it. It is small and low, and shaped like an oven; and this *Pausanias* affirms to have been the form of the artificial masonry adapted to its mouth: it is, in fact, barely capacious enough to admit the passage of a man's body. The inhabitants of *Lebadéa* refused to *Monsieur Fauvel*, of Athens, the permission of clearing out the rubbish from the opening, through fear of an *Avanïa*[1] from the Turks; who might suspect them of having discovered a concealed treasure. The work might be accomplished, and with little labour; having the proper utensils, and the consent of the *Waiwode*. We made some progress towards it; and after obtaining permission from the Turkish governor, endeavoured to prevail upon some workmen to assist us; but they were deterred by their fears, and would not, for any consideration, begin the labour. There was therefore no other alternative than that of putting our own hands to the task: and we so far succeeded,

*Stoma* of the *Adytum*.

Attempt to explore the interior.

(1) A species of robbery, constituting the chief riches of the Turkish populace in the great cities. It consists in the payment of money extorted to avoid a vexatious suit of law.

succeeded, as to enable Mr. Cripps to introduce the whole length of his body into the cavity; where being provided with a long pole, and thrusting it before him, he found at last the passage to be entirely closed. The difficulty of carrying on the work within so narrow a space becoming insurmountable, and the *Oracle* being deaf to our entreaties of assisting us by his advice, we were compelled to abandon the undertaking.

The stone chamber, with seats, answering to the description given by Pausanias of the *throne of Mnemosyne,* (for he says[2] it was not far from the *Adytum,*) it follows, of course, that the fountain, springing into the *bath* below, was also that which afforded the *Water of Memory.* At present, it serves to supply the town of Lebadéa with its best water, adding greatly to the picturesque beauty of this remarkable scene; and this is further heightened by deep shadows in all the cavities of the rock, by a number of pensile plants adorning the face of the precipice, and by an old stone bridge of one arch, crossing the *Hercyna* a little below this place. *Pausanias* mentions another curious circumstance, which seems to prove that the small opening above the *bath* can be no other than the mouth of the *Adytum:* it is this; that the place where the *Oracle* resided was surrounded by a wall of *white stone,* not exceeding the height of two cubits[3], inclosing a very small area. The diameter of such a *peribolus* must have been very limited; because it could only extend from the face of the precipice

(2) Κεῖται δὲ οὐ πόῤῥω τοῦ ἄδυτου. Pausan. Bœot. c 39. p. 792. ed. *Kuhn.*

(3) Ibid. p. 791.

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precipice to the brink of the river; that being at the distance of nine feet four inches from the *stoma*, or mouth, of the *Adytum*. And the reason why the wall was only two cubits in height, is also explained by the appearance of the *stoma*; for this was all the elevation necessary to conceal it from sight. Near the same *peribolus* were two sanctuaries; the one (οἴκημα) being sacred to the *good dæmon*, and the other (ἱερὸν) to *good luck*[1]. It is impossible to say what the real nature of those *sanctuaries* may have been. That they were any thing rather than *temples*, must appear from the want of space for such edifices. The present town of LEBADÉA seems to occupy that part of the consecrated district once covered by the *Grove of Trophonius*[2]; and above this is the rocky recess called by *Pausanias* ΣΠΗΛΑΙΟΝ, and ΑΝΤΡΟΝ ΚΟΙΛΟΝ, containing the sources of the *Hercyna*. The whole space from the antient city, along the banks of this river, to the residence of the *Oracle*, was covered with temples, Hiera, images, and every species of votive decoration. The statues were by the best sculptors of Antient Greece: and when we read that a work of *Praxiteles* was among the number of its ornaments[3], we are little inclined to doubt the fidelity of the historian, who, speaking of LEBADÉA, says, that its decorations were not inferior to those of the most flourishing cities of Greece[4]. Yet it is now so completely stripped of all its costly ornaments, that, with

Situation of the consecrated Grove:

Its original decorations.

Denuded state of the antient city.

(1) Τὸ δὲ οἴκημα Δαίμονός τε ἀγαθοῦ καὶ Τύχης ἱερόν ἐστιν ἀγαθῆς. Pausan. Bœot. c. 39. p. 789. ed. *Kuhnii*.

(2) Τὸ ἄλσος τοῦ Τροφωνίου. Ibid.

(3) Πραξιτέλης δὲ ἐποίησε τὸ ἄγαλμα (Τροφωνίου). Ibid.

(4) Κεκόσμηται μὲν δὴ τὰ ἄλλα σφίσιν ἡ πόλις ὁμοίως τοῖς Ἑλλήνων μάλιστα εὐδαίμοσι. Ibid.

with the exception of the interesting remains at the sources of the river, our search after antiquities was almost made in vain. We could not obtain a single medal; and the few that we saw, upon the head-dresses of the women and children, were wretched ecclesiastical coins, or the still more barbarous impressions of the Turkish mint. We ascended to the *Citadel*, erected upon the summit of the rock above the *Hieron of Trophonius;* and found there the capital of a large pillar, of that most antient and rare variety of the Corinthian order, described in our account of *Thebes*. It is wrought of the hard black marble of the rocks whereon the citadel stands. Within the fortress we noticed a few fragments of antiquity, less worthy of notice than this capital; and in a Mosque near it, some inscriptions; but only one of them is entire, and this has been already published by Wheler: it is upon a block of marble over the door of the minaret. Another imperfect legend is upon a stone in the same building, also noticed by *Wheler*[5]: they were moreover both published by his companion *Spon*[6]. The name of the city occurs in these inscriptions variously written,—ΠΟΛΙΣ ΛΕΒΑΔΕΩΝ, and ΛΕΒΑΔΕΙΕΩΝ. From the fortress we observed the bearings of *Chæronéa* and *Orchomenus*.

Acropolis.

Chæronéa bears *north and by east*, and is distant from Lebadéa one hour and a half.

Orchomenus, *east-north-east*, distant from Lebadéa two hours.

The commerce of Lebadéa is very considerable. It carries

(5) See Journey into Greece, pp. 327, 328. *Lond.* 1682.

(6) Voyage de Grèce, et du Levant, tome II. pp. 266, 267. *à la Haye*, 1724.

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Commerce of *Lebadéa.*

carries on a thriving trade in the exportation, even to London, of corn and cotton, and of currant-raisins: the last article it sends from *Patras.* Its own port is *Aspropiti,* antiently ANTICYRA. The wine of ORCHOMENUS is also sold here: it is as good as old hock, having a similar flavour, but with less acidity: it is sometimes of the colour of the clearest spring water. The honey of LEBADÉA is sent to the Grand Signior's seraglio; but in our opinion it was much inferior to the honey of ATHENS. We had brought some of the Athenian honey with us: they were both placed upon the table of the archon, to be compared: that of ATHENS was paler, but as clear as crystal; and so inspissated, that it might be cut with a knife.



# CHAP. V.

## EXCURSIONS FROM LEBADÉA TO CHÆRONÉA AND ORCHOMENUS.

*The Author visits a Village called* Capranû—*Aspect of* Parnassus—*Ruins of* Chæronéa—*Inscriptions*—*Aqueduct*—Theatre—*Acropolis*—*Battles of Chæronéa*—Tomb of the Thebans—*Sceptre of Agamemnon*—*Antiquities at the Church of Capranû*—Marble Cathedra—*Five Inscriptions upon one Tablet*—*Visit to a Village called Romaiko*—*Remarkable Bas-relief*—*Visit to Screpú*—*River* Melas—Tomb of Hesiod—*Ruins of* Orchomenus—*Archaïc Inscriptions*—Hieron of the Graces—*Inscriptions relating to the* Charitesian Games—*Observations on the* Æolian Digamma—Homoloïa—Sophocles *of* Athens, *mentioned as a Victor in Tragedy*—*Later Inscriptions*—Hieron of Bacchus—Sciatericon *of the antient City*—*Greek Epigram thereby illustrated*—Treasury of Minyas—*Proof of the*

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*antiquity of domes in architecture—Acropolis of* Orchomenus—*Condition of the present inhabitants—Superstition respecting certain stones—Return to* Lebadéa.

On Thursday, December the tenth, we made an excursion across the plain, from *Lebadéa;* and passing a bridge, took a *north-west* direction, towards some hills, over which we rode, following the antient paved way to Chæronéa. Descending these hills, we crossed a rivulet, and entered the *Plain of Chæronéa;* thus divided from that of *Lebadéa,* but resembling the latter in its beauty and fertility. It extends from *east-south-east* to *west-north-west;* being about two miles in breadth, and ten or twelve in length. This plain is bounded towards the *north-west* and *west* by Parnassus, which entirely closes it in on that side, and exhibits one of the boldest and most striking barriers in nature, visible the whole way from *Lebadéa;* its sharp ridge alone being covered with snow, but all below appearing in bleak and rugged masses of primary limestone, of a grey aspect, except the base, and this is covered with shrubs and coppice. Parnassus universally bears, at present, the name of *Lakŭra:* it stands, to all appearance, quite solitary; as if it suffered no other eminence to dispute with it the smallest portion of that sanctity, which originally extended over every part of the mountain[1].

Aspect of *Parnassus.*

The Ruins of *Chæronéa* are on the western side of this plain: a village called *Capranû* now occupies the site of them, distant only two hours, about six miles, from *Lebadéa.* This

Visit to *Capranú.*

(1) Ἰσοπρεπὴς δ' ἐστὶ πᾶς ὁ Παρνασσός. Strabon. Geog. lib. ix. p.604. ed. *Oxon.*

This we were enabled to ascertain by the antiquities we discovered upon the spot. The first inscription that we found mentions the inhabitants of CHÆRONÉA. It was upon a marble, in the corner of a small chapel at *Capranû;* and highly interesting at the moment of our arrival among the ruins of the city. It states, that "THE SENATE AND PEOPLE OF THE CHÆRONÉANS HONOUR THE EMPEROR MACRINUS."

Inscriptions.

ΑΥΤΟΚΡΑΤΟΡΑ
ΜΟΝΟΑΛΙΟΝ
ΣΕΒΗΡΟΝΜΑΚΡΕΙΝΟΝ
ΣΕΒΑΣΤΟΝΗΒΟΥ
ΛΗΚΑΙΟΔΗΜΟΣ
ΧΑΙΡΩΝΕΩΝ

Hard by, upon the ground, we saw another inscription, upon marble, also satisfactory on account of its concurring local testimony. This last sets forth, that "CHAROPEINA, DAUGHTER OF TIBERIUS CLAUDIUS DIDYMUS, A PRIESTESS OF DIANA, IS HONOURED BY THE CHÆRONÉANS, FOR HER VIRTUE AND RELIGIOUS ATTENDANCE ON THE DEITY." The legend is as follows.

ΗΒΟΥΛΗΚΑΙΟΔΗ
ΜΟΣΧΑΙΡΩΝΕ
ΩΝ . ΤΗΝΙΕΡ
ΑΝ . ΤΗΣΑΡΤΕΜΙ
ΔΟΣ . ΧΑΡΟΠΕΙΝΑΝ
ΤΒ . ΚΛΑΥΔΙΟΥ . ΔΙΔΥ
ΜΟΥ . ΘΥΓΑΤΕΡΑ
ΑΡΕΤΗΣΕΝΕΚΕΝ
ΚΑΙΤΗΣΠΕΡΙΤΗΝ
ΘΕΟΝΘΡΗΣΚΕΙΑΣ

We

We noticed the remains of a small *temple,* perhaps that of *Diana,* in two ruined buildings, still standing, in the same line of a range of antient tile-work, once covered with marble; also in the shafts of columns of highly-polished grey granite, eighteen inches in diameter, lying near to the spot. Close to the little chapel we saw also two capitals of columns; one of the *Corinthian* order, barbarously executed; and another belonging to the *Ionic,* in better taste, but of small size. Opposite to the door of this chapel appears Parnassus, with its shining snowy summit; and between both, in the same line, is the lofty rock whereon the Acropolis of *Chæronéa* was situated; as appears by the remains of its walls.

Aqueduct.

The next thing that attracted our notice, was a beautiful antique *fountain,* with five mouths; supplied, by means of a *small aqueduct,* from the neighbouring rock, wherein the *Coilon* of the *Theatre of Chæronéa* was excavated. In its present state, this *fountain* is entirely made up of fragments from the antient buildings of the city. Here we saw some large pedestals, granite shafts, small Doric capitals,—and a mass of exceeding hard blue marble, exhibiting, in beautiful sculpture, the leaves and other ornaments of the cornice of a temple. There was a cistern at this fountain, with an inscription in honour of Demetrius Autobulus, a Platonic Philosopher.

ΔΑΜΑΤΡΙΟΝΑΥΤΟΒΟΥΛΟΝΦΙΛΟCΟ
ΦΟΝΠΛΑΤωΝΙΚΟΝΦΛΑΒΙΟCΑΥΤΟΒΟΥ
ΛΟCΤΟΝΠΡΟCΜΗΤΡΟCΠΑΠΠΟΝ

An inscription found at Smyrna in honour of the Platonic

Platonic philosopher *Theon,* is given by *Spon,* in his *Miscellanea*[1].

Following the aqueduct towards the *theatre,* we found, upon the right hand, a subterraneous passage, seeming to go under the *theatre.* The entrance to it is like that of a *well,* lined with antient tiles: the whole is closed, and covered with masonry. At the entrance there are two inscriptions, beautifully cut; but a part of one of them alone is legible, belonging to a metrical composition.

....ΑΝΔΡΕΣΣΙΧΑΡΩΝΔΑ
ΑΙΧΑΝΟΡΚΑΙΦΙΣΟΔΟΡΩΙΠ
ΑΡΜΟΔΙΟΣΠΟΛΕΜΩ

This *well* is about twelve feet in depth. Having descended to the bottom, we found an arched opening, offering a passage towards the W.N.W. but immediately afterwards inclining towards W.S.W. Proceeding along the vaulted passage, to the distance of one hundred and fifty paces, we came to the mountain where the *Coilon* of the *theatre* has been hewn. The source of the *fountain* is upon the *north-western* side of it; for by striking the ground there, a cavity may be observed. The vaulted roof of this subterraneous passage, once undoubtedly an aqueduct, is formed with antient tiles; and the workmanship at the source of the *fountain* is of the same nature.

We

(1) Eruditæ Antiquitatis Miscell. Sect. iv. p. 135. *Lugd.* 1685.
ΘΕΩΝΑΠΛΑΤΩΝΙ
ΚΟΝ . ΦΙΛΟΣΟΦΟΝ
ΟΙΕΡΕΥΣ . ΘΕΩΝ
ΤΟΝ . ΠΑΤΕΡΑ

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*Theatre.*

We next visited the THEATRE, perhaps one of the most antient in Greece, and one of the most entire now remaining. It faces the N.N.E. looking across the plain to a village called *Karamsa*, situated at the base of the opposite mountains. The *Coilon* is now in as perfect a state as when it was first formed: it is hollowed in the rock, above the *ruined edifice* before mentioned and the *fountain*, to the S.S.W. of the latter. Nothing is wanted belonging to this part of the *theatre*, but the marble covering for the seats. There is this reason for believing that they were once covered with marble; they are only twelve inches high, and seventeen inches and a half wide; sufficient space is therefore not allowed for the feet of the spectators. The magnificent theatre constructed by *Polycletus* in *Epidauria*, whereof a description was given in a former part of these Travels[1], contained a space equal to eighteen inches behind each row of seats, for the feet of the spectators; and fourteen inches in front for the stone benches; making a total of two feet eight inches for the width of every seat. The *Proscenium* of this theatre still remains: it is forty-eight paces in width.

Acropolis

The ACROPOLIS is above the *theatre*, and the road leading to it is cut in the side of the rock. Like the *Acro-Corinthus*, it covers the top of a lofty precipice. This precipice is mentioned by *Pasanias*[2]; and yet it is somewhat remarkable, that

(1) See the former Section, p. 630. *Broxbourne*, 1814.

(2) Bœotica, p. 793. ed. *Kuhnii*.

that neither he, nor *Strabo*[3], who also notices the city, make any mention of the *theatre.* "Above the city," says *Pausanias*[4], "is a precipice called PETRACHUS." Here was preserved a small image of Jupiter[5]. The very antient walls of this citadel yet remain all around the summit; flanking the edges of the craggy precipice: they are of massive but regular workmanship, and offer an astonishing monument of the perseverance and enterprising labours of the antient inhabitants.

*Chæronéa* was not the original name of this city[6]; it had more antiently been called ARNE: this appellation is given to it by *Homer*[7]. Its plain, celebrated by the poet for its fertility, became very memorable for the battles that were here fought;—for the defeat of the Athenians by the Bœotians, in the *fifth* century before Christ; for the victory obtained by Philip over the allied armies of Thebes and Athens in the *fourth;* and for that which Sylla obtained over the forces of Mithradates in the *first.* At about an hour's distance from the village, a most conspicuous *tomb,* remarkable for its size and elevation, still remains, an everlasting monument of the ensanguined field, resembling the Tomb of the Athenians in the Plain of Marathon. It is very distinctly mentioned by *Pausanias:* he says it was raised

Battle of *Chæronéa.*

*Tomb of the Thebans.*

(3) Strabonis Geog. lib. ix. p. 600. ed. *Oxon.*

(4) Ἔστι δὲ ὑπὲρ τὴν πόλιν κρημνὸς Πετραχὸς καλούμενος. Paus. Bœot. c. 41. p. 797. ed. *Kuhnii.*

(5) Ibid.

(6) Ἐκαλεῖτο δὲ ἡ πόλις καὶ τούτοις Ἄρνη τὸ ἀρχαῖον. Ibid. c. 40. p. 793.

(7) Οἵ τε πολυστάφυλον Ἄρνην ἔχον. Iliad. B. 507.

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raised over the *Thebans* who fell in the engagement against Philip[1]. This tomb is now called *Mangoola*. When viewed at the eastern extremity of the plain by a person going from *Lebadéa* to the village of *Romaiko*, in the road to *Orchomenus*, it is seen to the greatest advantage, being then backed by *Parnassus*, and in a line with its summit, standing close to its base. A Pasha called *Hachi*, passing this way, hoisted upon it the Turkish standard;—the only circumstance related concerning it by the present inhabitants.

Sceptre of Agamemnon.

Chæronéa was the birth-place of *Plutarch*: its other *memorabilia* were few in number. The famous *sceptre of Agamemnon*, celebrated by *Homer* as that made by Vulcan for Jupiter, had been regularly transmitted, by the hands of Hermes, Pelops, Atreus, and Thyestes, to the Argive king, and was here preserved in the time of *Pausanias*. The *Chæronéans* paid to it divine honours; holding it in greater veneration than any of their idols[2]. It seems to have been held among them after the manner of a mace in our borough towns; for the same author relates, that they did not keep it in any temple prepared for its reception, but that it was annually brought forth with appropriate ceremonies, being honoured by daily sacrifices; and a sort of mayor's feast seems to have been provided for the occasion; a table covered with all sorts of eatables being then set forth.

In

(1) Προσιόντων δὲ τῇ πόλει, πολυάνδριον Θηβαίων ἐστὶν ἐν τῷ πρὸς Φίλιππον ἀγῶνι ἀποθανόντων. Paus. Bœot. c. 40. p. 795.

(2) Ibid.

Antiquities at the Church of *Capranû.*

In the church of this village were found, at the altar, four beautiful granite columns, each column of one entire piece. The altar itself is an antient pedestal of blue-and-white marble, four feet four inches in length, and four feet wide. Close to this altar, on the left hand, was a beautiful capital of a Corinthian pillar, measuring two feet six inches square at the top, of that antient style of the Corinthian which we lately described in the account of the antiquities of Thebes; but this is the most valuable specimen of it we have anywhere seen; the workmanship being exquisitely fine, and the marble uninjured. In the sanctuary of the same church, upon the right hand of the altar, we also saw the marble THYMELE of the *Chæronéans;* a magnificent *antique chair* finely sculptured, and hewn out of a single block. It was brought, in all probability, from the *Theatre:* and this will add another example to those already mentioned[3], proving the real nature of the Λογεῖον, or Θυμέλη, and the frequent recurrence of a *Cathedra* of this kind either within or near to the remains of the Grecian theatres: it is also remarkable that the Greek peasants upon the spot call it Θρόνος. The church itself, as a receptacle of precious reliques from the ruins of *Chæronéa,* has tended to the preservation of some of them, but to the destruction of others. The most valuable antiquities have been used as common building materials. A very hard kind of marble, of a blue-and-white colour, is particularly prevalent among the remains of this city. Within the church we noticed, in the wall, not less than five inscriptions upon a marble pedestal. The writing appeared to have been added at different times, as the characters

*Marble Cathedra.*

(3) See the former Section, p. 617. *Broxbourne,* 1814.

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Five Inscriptions upon one Tablet.

characters were not all equally well cut. These inscriptions were at too great a height to be legible from the floor of the church; but by placing a ladder against the wall, the author, with some difficulty, made the following copy of the whole.

ΑΡΧΟΝΤΟΣΔΙΟΚΛΕΟΥΣΤΟΥΣΙΜΜΙΟΥΜΗΝΟΣΣΥΝΕΔΡΥΝ . . . . ΤΟΝΝΟΜΟΝ
ΟΜΟΛΩΙ ΙΟΥΠΕΝΤΕΚΑΙΔΕΚΑΤΗΔΕΞΞΙΟΑΡΧΟΝΤΟΣΠΑΤΡΑΝΟΣΜΗΝΟΘΗΡ . .
ΣΑΜΜΙΚΟΥΤΟΥΦΙΛΟΞΕΝΟΥΑΝΑΤΙΘΗΣΙΔΟΡΟΥΗΑΡΧΟΝΤΟΣΑΥΤΗΤΟΥΥΙΟΥ . . . .
ΤΑΣΙΔΙΑΣΔΟΥΛΑΣΚΑΛΛΙΔΑΚΑΙΠΥΘΙΝΠΑΝΟΥΜΕΓΩΝΟΣ . . ΣΥΝΕΥΑΡΕΣΡ . . . .
ΚΑΙΤΟΕΚΤΗΣΚΑΛΛΙΔΟΣΠΑΙΔΑΡΙΟΝΩΟΤΟΣΑΝΑΤΙΘΗΣΙΤΟΝΙΔΙΟΝΟΡΠΤΟΝ
ΝΟΜΑΝΙΚΩΝΙΕΡΟΥΣΤΩΣΕΡΑΠΙΔΙΠΑΡΑΜΟΝΟΝΙΕΡΟΝΤΩΣΕΡΑΠΕΙΝ . . . ΗΠ . . .
ΜΙΝΑΝΤΑΣΔΕΞΙΠΠΑΕΥΒΟΥΛΟΥΤΗΚΑΤΑΨΥΧΗΚΟΝΤΑΝΗΘΕΝΙΜΗΘΕΝΤΗΝΑΘΕΣ
ΣΙΝΜΑΜΜΗΠΑΝΤΑΤΟΝΤΗΣΖΩΗΣΑΥ . ΠΟΙΟΥΜΕΝΗΔΙΑΤΟΥΣΥΝΕΔΗΘΥΚΑ
ΤΗΣΚΡΟΝΟΝΑΝΕΝΚΛΗΤΩΣΤΑΔΕΓΕΝ . ΑΤΟΝΝΟΜΟΝ . . . . . .
ΝΗΘΕΝΤΑΕΞΑΥΤΩΝΕΝΨΩΤΗΣΜΕΝΟΣΑΛΛΑΚΟΜΕΝΕΙΟΥΠΕΝΤΕΚΑΙΔΕΚΑΤΗΝ
ΠΑΡΑΜΟΝΗΣΚΡΟΝΩΕΣΣΤΩΣΑΝΣΟΔΩΡΑΚΡΑΤΩΝΟΣΠΑΡΟΝΤΟΣΑΥΤΗ . . ΠΑΤΡΟ
ΔΟΥΛΑΔΕΞΞΙΠΠΑΣΤΗΣΑΘΑΝΙΟΥΚΡΑΤΩΝΟΣΑΦΙΗΣΓΓΗ . . ΙΔΙΑΝΔΟΥΛΗΝΕΥ . . .
ΤΗΝΑΝΑΘΕΣΙΝΠΟΙΟΥΜΕΝΗΔΙΑΙΕΡΑΝΤΟΥΣΕΡΑΠΙΔΟΣΠΟΙΟΥΜΕΝΕΤΗΝΑΝΑΘΕΣΣ
ΤΟΥΣΥΝΕΔΡΙΟΥΚΑΤΑΤΟΝΝΟΜΟΝΚΑΤΑΤΟΝΝΟΜΟΝ

[The Letters in this Column well cut.]

ΑΡΧΟΝΤΟΣΕΥΑΝΔΡΟΥΜΗΝΟΣΑ
ΛΑΛΚΟΜΕΝΗΟΥΤΡΙΑΚΑΔΙΑΓΑΘΟ
ΚΛΗΣΕΥΑΝΔΡΟΥΑΝΑΤΙΘΗΣΙΤΟΥΣ
ΙΔΙΟΥΣΔΟΥΛΟΥΣΣΩΣΙΜΟΝΚΑΙ
ΕΙΜΩΝΑΙΕΡΩΣΤΟΥΣΕΡΑΠΙ
ΔΟΣΠΑΡΑΜΕΙΝΑΝΤΑΣΑΝΕΝ
ΚΛΗΤΩΣΕΑΤΩΤΕΚΑΙΤΗΓΥ
ΝΑΙΚΙΜΟΥΒΟΥΚΑΤΑΤΗΝΑΝΑ
ΘΕΣΙΝΠΟΙΟΥΜΕΝΟΣΔΙΑΤΟΥ
ΣΥΝΕΔΡΙΟΥΚΑΤΑΤΟΝΝΟΜΟΝ

[The Letters in this Column barbarously cut.]

ΑΡΧΟΝΤΟΣΑΝΤΙΜΩΝΟΣΜΕΝΟΣ
ΠΡΟΣΤΑΤΗΡΙΟΥΠΕΝΤΕΚΑΙΔΕΚΑΤΗ
ΜΙΛΩΝΙΠΠΙΝΟΥΚΑΙΤΗΛΗΜΑΚΙΧΕΥ
ΒΟΥΛΟΥΑΝΑΤΙΘΕΑΣΙΝΤΑΙΔΙΑΔΟΥΛΙ
ΚΑΚΟΡΑΣΙΑΑΛΕΞΑΝΔΡΑΝΚΑΙΘΑΥΜΑΣ
ΤΑΝΙΕΡΑΤΟΙΣΑΡΑΠΕΙΜΗΘΕΝΙΜΗΘΕΝ
ΠΡΟΥΣΗΚΟΥΣΑΣΠΕΡΑΜΕΝΑΣΑΣΔΕΜΙ
ΛΩΝΙΝΑΙΤΗΛΕΜΑΧΙΔΙΕΚΑΙΕΡΟΝΕΩΣ
ΑΝΣΩΣΙΝΑΝΕΙΚΛΗΤΩΣΤΗΝΑΝΑΘΕ
ΣΙΝΠΟΙΟΥ . Ι . ΛΟΔΙΑΤΟΥΣΥΝΕΔΡΙΟΥΚΑΤΑ
ΤΟΝΝΟΜΟΝ

[In the two following Inscriptions, the Letters were well cut.]

ΑΡΧΟΝΤΟΣΦΙΛΟΞΕΝΟΥΜΕΝΟΣΑΛΛΑΚΟΜΕΝΗΟΥΠΕΝΤΕΚΑΙΔΕΚΑΤΗ
ΑΛΕΞΩΝΡΟΔΩΝΟΣΑΝΑΤΙΘΗΣΙΤΗΝΙΔΙΑΝΔΟΥΛΗΝΔΙΟΝΥΣΙΑΝ
ΙΕΡΑΝΤΩΣΑΡΑΠΙΠΑΡΑΜΕΙΝΑΣΑΝΕΑΤΩΑΝΕΝΚΛΗΤΩΣΠΑΝΤΑ
ΤΟΝΤΟΥΖΗΝΧΡΟΝΟΝΤΗΝΑΝΑΘΕΣΙΝΠΟΙΟΥΜΕΝΟΣΔΙΑΤΟΥΣΥΝΕΔΡΙΟΥ
ΚΑΤΑΤΟΝΝΟΜΟΝ

ΑΡΧΟΝΤΟΣΚΑΦΙΣΙΟΥΜΕΝΟΣΒΟΥΚΑΤΙΟΥΤΡΙΑΚΑΔΙΚΡΑΤΩΝΑΜΙΝΙΟΥΚΑΙ
ΕΥΠΙΤΑΝΙΚΑΡΕΤΟΥΣΥΝΕΥΑΡΕΣΤΟΥΝΤΩΝΚΑΙΤΩΝΥΙΩΝΑΝΑΤΙΘΕΑΣΙΝΤΟ
ΔΟΥΛΙΚΟΝΑΥΤΩΝΚΟΡΑΣΙΟΝΣΩΣΙΧΑΝΙΕΡΟΝΤΩΣΕΡΑΠΙΠΑΡΑΜΙΝΑΝ
ΚΡΑΤΩΝΙΚΑΙΕΥΠΙΤΑΕΩΣΑΝΖΩΣΙΝΑΝΕΝΚΛΗΤΩΣΤΗΝΑΝΑΘΕΣΙΝΠΟΙ
ΟΥΜΕΝΟΙΔΙΑΤΟΥΣΥΝΕΔΡΙΟΥΚΑΤΑΤΟΝΝΟΜΟΝ

They have been here printed so as to correspond with their appearance upon the marble; for they all relate to the same subject, namely, the dedication of a slave to the God SERAPIS: the translation of one of them will therefore be sufficient; and for this purpose we shall select the *fourth*, because the legend is there quite perfect; and the letters in the *fourth* and *fifth* were better graven, and more legible, than in the *three* preceding inscriptions.

"ON THE FIFTEENTH DAY OF THE MONTH ALALCOMENIUS (October), PHILOXENUS BEING ARCHON, ALEXON, THE SON OF RHODON, DEDICATES HIS OWN SLAVE DIONYSIA, AS SACRED TO THE GOD SERAPIS, HAVING REMAINED BLAMELESS WITH HIM, ALL HER LIFE. HE HAS MADE THE DEDICATION THROUGH THE COUNCIL, ACCORDING TO THE LAW."

In the *fifth* and last inscription, the dedication of the slave is made in the month BUCATIUS (January[1]), "THE SONS OF CRATON AND EUGITA CONSENTING THERETO."

In the evening we returned, by the same road, again to *Lebadéa*, and had a fine prospect of the town. About half an hour's distance from it there is a fountain. The stream which we crossed before in the morning, by a bridge, is not the *Hercyna*, but one of its branches: this river becomes divided,

(1) For the order of the *Bœotian months*, the Reader is referred to Mr. WALPOLE's Notes upon some of the Inscriptions we found afterwards at *Orchomenus*. The word ΜΕΝΟΣ Mr. Walpole thinks should be written ΜΕΙΝΟΣ, the Bœotians using ΕΙ for Η: but we have thought it right to print our copy as it was made from the original, believing it to be written ΜΕΝΟΣ, and ΜΗΝΟΣ, upon the Marble. "In the *Acharnenses* of *Aristophanes* (it is observed by Mr. Walpole) the Bœotian says Θείβαθι. See the passage from Eustathius, cited by Brunck, on v. 867 of that play."

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divided, and distributes itself into several small channels, whereby it is rendered very beneficial to the inhabitants, in watering a number of gardens and cotton-grounds.

Visit to a Village called *Romaiko.*

On Friday, December the eleventh, we set out for ORCHOMENUS; proceeding first to the village of *Romaiko*, bearing N. N. E. distant one hour and three quarters from *Lebadéa.*

Remarkable Bas-relief.

At the church here we saw the most remarkable *bas-relief* which exists in all Greece, whether we consider the great antiquity of the workmanship, or the very remarkable nature of the subject represented. It is executed upon a block of the blue-and-white marble that is common in the country, and abounds among the ruins of *Chæronéa*, six feet six inches long and two feet wide, and represents an aged figure, of the size of life, with a straight beard, in a cloak, leaning by his left arm upon a knotted stick like a black-thorn or crab, and with his right hand offering a locust to a greyhound, who is rising upon his hinder feet and stretching himself out to receive it. Whether this figure be intended to represent *Hercules* with the *dog of Hades*, as mentioned by *Pausanias*[1], or the shepherd *Hesiod*, whose *tomb* existed in the neighbourhood, others may determine. From the age of the person represented, it seems little likely that there is, in this *bas-relief*, any allusion to the superstitions concerning *Actæon* among the *Orchomenians*[2]. Pausanias, by whom they are noticed, also relates that there was

(1) Ἐνταῦθα δὲ οἱ Βοιωτοὶ λέγουσιν ἀναβῆναι τὸν Ἡρακλέα ἄγοντα τοῦ ᾅδου τὸν κύνα. Pausan. Bœotic. c. 34. p. 779. ed. *Kuhnii.*

(2) Περὶ δὲ Ἀκταίωνος λεγόμενα, κ.τ.λ. Ibid. c. 38. p. 787. ed. *Kuhnii.*



ANTIENT BAS-RELIEF found near ORCHOMENUS

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was a *Temple of Hercules*, containing an image of the Deity[3], at the distance of *seven stadia* from *Orchomenus*, near the sources of the *Melas*, a small river falling into the Lake *Cephissis*. The figure here exhibited has upon his head precisely the sort of scull-cap now worn by the Greeks and Albanians[4]; but this, as a part of the old costume, is of such high antiquity, that we find it worn by *Mercury*, as he appears upon the silver medals of *Ænos* in Thrace. The style of the sculpture is *Græco-Etruscan*, and perhaps it may be considered as one of the earliest specimens of the art: the hands of the figure, and the dog, are well executed, but the rest is rude and angular. We have since heard that there is an inscription below the feet of the figure, but we were never able to procure a copy of it: this, if faithfully transcribed, so as to exhibit a fac-simile of the characters, might enable us to determine the age of the workmanship; but we have no hesitation in saying, without having seen the inscription, that it will be found to belong to that period of the art of sculpture in Greece, alluded to by *Quintilian*, when a resemblance to the style of the Etruscans characterized the works of the Grecian artists[5]. This is further denoted

(3) Σταδίους δὲ ἀφέστηκεν ἑπτὰ Ὀρχομενοῦ ναός τε Ἡρακλέους, καὶ ἄγαλμα οὐ μέγα. ἐνταῦθα τοῦ ποταμοῦ Μέλανός εἰσιν αἱ πηγαὶ, κ. τ. λ. Ibid.

(4) The sketch, from which an engraving has been made for this work, cannot pretend to accuracy; it was made almost from memory: but the original has lately excited considerable curiosity; and as no view of it has hitherto been published, it was thought that this might assist a description of it, until some more faithful representation shall appear.

(5) " Duriora, et Thuscanicis proxima *Calon*, atque *Egesias*, jam minus rigida Calamis, molliora adhuc supra dictis *Myron* fecit." *Quintilian. Institut. Orat. lib.* xii. *c.* 10. See also *Winkelmann, Histoire de l'Art chez les Anciens, tom.* I. *p.* 313. *à Paris, An* 2 *de la République.*

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denoted by the great length of the body and limbs, and a certain simplicity in the manner of the execution, easier to recognise than to describe. There is a cavity in the head of the figure, which seems to indicate that a gem, or a piece of metal, was originally introduced into that part of the sculpture. The peasants relate that they found this bas-relief in the river, near to the spot where it is now placed. It was probably intended to close the entrance to some sepulchre.

Visit to *Serepû.*

Hence we continued our excursion through vineyards as old as the time of *Homer*[1], and watery lands, to another village called *Screpû.* Just before our arrival, we crossed a bridge over a river, called *Black Water* by the inhabitants *(Mauronero).* The river MELAS may therefore be here recognised, retaining something of its antient appellation[2]. According to *Strabo,* it flowed between *Orchomenus* and *Aspledon*[3]. Before passing the bridge, we saw towards our right, at a short distance in the plain, a large *tumulus.* When upon the bridge, this tomb is directly in front of the spectator. Near to the bridge are remains of the antient paved road. That *Screpû* is situated in the midst of the ruins of ORCHOMENUS, will plainly appear by the inscriptions we found upon the spot. Indeed, these inscriptions had been

River *Melas.*

Ruins of *Orchomenus.*

(1) Vid. Iliad. B. 507.

(2) Its sources were distant only *seven stadia* from *Orchomenus.* Vid. Pausan. in Bœot. c. 38. p. 787. ed. *Kuhn.*

(3) " Ὁ Μέλας ποταμός. De hoc flumine multa scitu digna." Plutarchus in Sylla, p. 465. tom. I. edit. *F. Furt. Vid. Annot. Casaubon. in Strabon. Geog. lib.* ix. *p.* 603. ed. *Oxon.*

been noticed by *Meletius;* but we had never seen his work; nor would it have rendered to us any service; for it might have induced us to forego the very great fatigue it was necessary to encounter, in making a faithful transcript from the marbles; and it is now known that his copies of the *Orchomenian inscriptions* are full of inaccuracies. With regard to the *Tumulus* near *Screpû,* as this is *one* of *two* remarkable *tombs* mentioned by *Pausanias*[4], and as his description of the other connects that with the *Treasury of Minyas* (concerning whose situation there can be little doubt to a person upon the spot), perhaps we shall not err if we consider this to be the identical mound heaped over the bones of *Hesiod,* when the *Orchomenians* removed them from the territory of *Naupactus*[5].

*Tomb of Hesiod.*

We were conducted, upon our arrival at *Screpû,* to the Monastery there. In the wall of this building we found *three* inscriptions upon one tablet: and of these, the two first relate to a sum of money which had been paid by the *Lord of the Treasury*[6] to *Eubulus,* in the archonship of *Thynarchus;* and the bonds, which are kept in the hands of some people of *Phocis* and *Chæronéa,* whose names are mentioned, are cancelled[7]. With regard to the *third* inscription, remarkable for the distinction of dialect, where *Orchomenus*

Archaïc Inscriptions.

(4) Vid. Pausan. Bœotic. c. 38. pp. 786, 787. ed. *Kuhnii.*

(5) Ibid.

(6) " Ταμίας, præfectus ærarii." *Walpole's MS. Note.*

(7) " Ἀναιρεῖσθαι τὴν συγγραφὴν, syngrapham irritam facere, ἄκυρον ποιεῖν." *Budæus. Walpole's MS. Note.*

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*Orchomenus* is written *Erchomenus*, as also for the recurrence of the *digamma*, the Reader is referred to a Note subjoined, for the observations of Mr. Walpole upon the copy of it which the author made upon the spot[1]: and that its meaning may be the more readily apprehended, a mark has been placed at the termination of every word in that inscription.

First Inscription.

ΘΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΘΕΙ
ΛΟΥΘΙΩΑΓΧΙΑΡΟΣΕΥΜΕΙΛΟΤΑΜΙ
ΑΣΕΥΒΩΛΥΑΡΧΕΔΑΜΩΦΩΚΕΙΙΧΗ
ΟΣΑΠΕΔΩΚΑΑΠΟΤΑΣΣΟΥΓΓΡΑΦΩ
ΠΕΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝ
ΚΑΤΟΠΤΑΩΝΑΝΕΛΟΜΕΝΟΣΤΑΣ
ΣΟΥΓΓΡΑΦΩΣΤΑΣΚΕΙΜΕΝΑΣΠΑΡΕΥ
ΦΡΟΝΑΚΗΦΙΔΙΑΝΚΗΠΑΣΙΚΛΕΙΝΟΝ
ΚΗΤΙΜΟΜΕΙΛΟΝΦΩΚΕΙΑΣΗΔΑΜΟ
ΤΕΛΕΙΝΑΥΣΙΔΑΜΩΚΗΔΙΩΝΥΣΙΟΝ
ΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙΑΚΑΤΤΟΨΑ
ΦΙΣΜΑΤΩΔΑΜΩΜΨΓΕΤ▷III

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(1) " In the third inscription, beginning ΑΡΧΟΝΤΟΣ ΕΝ ΕΡΧΟΜΕΝΥ *κ. τ. λ.* mention is made of a contract entered into by *Eubulus* of *Elatéa* with the city of *Orchomenus*, and of the interest of a sum of money which had been lent by him to that State; and permission is given him to have a right of pasturage, for a certain time, for a number of cattle therein specified.

" Upon a silver medal of *Orchomenus*, once in my possession, were the letters ΕΡΧ. This change of O into E, says a Grammarian in *Eustathius*, is Dorian: *ἰστέον δὲ ὅτι τὸ Ἀργεφόντης, καθὰ καὶ τὸ ἀνδρεφόντες δωρικά εἰσιν.* ad Il. *β.* p. 183. And as the Æolic was used in *Bœotia*, (Paus. Bœot. Strabo, lib. ix. Salm. de Hellen. 417.) we have in these inscriptions *ου* for *υ*, as in *σουγγραφὴ*, *η* for *αι*, and *υ* for *ω*, as in the fragment of another inscription found at *Orchomenus*, *δεδόχθη τυ δαμυ*. Μεὶς (see v. 1.)

Second Inscription.

ΘΥΝΑΡΧΩΑΡΧΟΝΤΟΣΜΕΙΝΟΣΑΛΑΛ
ΚΟΜΕΝΙΩΓΑΡΝΩΝΠΟΛΥΚΛΕΙΟΣ
ΤΑΜΙΑΣΑΠΕΔΩΚΕΕΥΒΩΛΥΑΡΧΕ
ΔΑΜΩΦΩΚΕΙΙΑΠΟΤΑΣΣΟΥΓΓΡΑ
ΦΩΤΟΚΑΤΑΛΥΠΟΝΚΑΤΤΟΨΑΦΙΣΜΑ
ΤΩΔΑΜΩΑΝΕΛΟΜΕΝΟΣΤΑΣΣΟΥΓ
ΓΡΑΦΩΣΤΑΣΚΙΜΕΝΑΣΠΑΡΣΩΦΙ
ΛΟΝΚΗΕΥΦΡΟΝΑΦΩΚΕΙΑΣΚΗΠΑΡ
ΔΙΩΝΥΣΙΟΝΚΑΦΙΣΟΔΩΡΩΧΗΡΩΝΕΙ
ΑΚΗΛΥΣΙΔΑΜΟΝΔΑΜΟΤΕΛΙΟΣΠΕ
ΔΑΤΩΝΠΟΛΕΜΑΡΧΩΝΚΗΤΩΝΚΑΤΟ
ΠΤΑΩΝΨΠΗΕΗΕΗΕΓΕ ▷ ▷ΙΙΙΟΗ

Third

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v. 1.) occurs in *Homer*, Il. τ. 117. where the Scholiast observes that the form is Æolic. The Bœotian, in the Acharnenses, uses Θείβαθι. (See also *Etymol. Mag.* 583. 4.)

"The inscriptions of Orchomenus give the names of some of the Bœotian months, one only of which had been hitherto found on any marble. (See *Muratori*, i. 140.) In the antient authors no more than seven have been met with; but from these inscriptions we are able to add another, *Theluthius*, which was also in use at *Delphi*. (*See Corsini Fast. Att. p.* 442.) The following list shews the correspondence of some *Bœotian* months with the *Attic*.

| | *Bœotian.* | *Attic.* |
|---|---|---|
| 1. | Bucatius . . . . . | Gamelion. |
| 2. | Hermæus . . . . . | Anthesterion. |
| 3. | Prostaterius . . . . . | Elaphebolion. |
| 4. | - - - - | - - - - |
| 5. | - - - - | - - - - |
| 6. | - - - - | - - - - |
| 7. | Hippodromius . . . . . | Hecatombæon. |
| 8. | Panemus . . . . . | Metagitnion. |
| 9. | - - - - | - - - - |
| 10. | Alalcomenius . . . . . | Maimacterion. |
| 11. | Damatrius . . . . . | Pyanepsion. |
| 12. | - - - - | - - - - |

" *Line*

CHAP. V. Third Inscription.

ΑΡΧΟΝΤΟΣ,ΕΝ,ΕΡΧΟΜΕΝΥ,ΘΥΝΑΡΧΩ,ΜΕΙ
ΝΟΣ,ΑΛΑΛΚΟΜΕΝΙΩ,ΕΝ,ΔΕ,ϜΕΛΑΤΙΗ,ΜΙ
ΝΟΙΤΑΟ,ΑΡΧΕΛΑΩ,ΜΕΙΝΟΣ,ΓΡΑΤΩ,ΟΜΟ
ΛΟΓΑ,ΕΥΒΩΛΥ,ϜΕΛΑΤΙΗΥ,ΚΗ,ΤΗ,ΓΟΛΙ,ΕΡ
ΧΟΜΕΝΙΩΝ,ΕΠΙΔΕΙ,ΚΕΚΟΜΙΣΤΗ,ΕΥΒΩ
ΛΟΣ,ΓΑΡ,ΤΑΣ,ΓΟΛΙΟΣ,ΤΟ,ΔΑΝΕΙΟΝ,ΑΓΑΝ,
ΚΑΤ,ΤΑΣ,ΟΜΟΛΟΓΙΑΣ,ΤΑΣ,ΤΕΘΕΙΣΑΣ,ΘΥ
ΝΑΡΧΩ,ΑΡΧΟΝΤΟΣ,ΜΕΙΝΟΣ,ΘΕΙΛΥΘΙΩ,
ΚΗ,ΟΥΤ,ΟΦΕΙΛΕΤΗ,ΑΥΤΥ,ΕΤΙ,ΟΥΘΕΝ,ΓΑΡ,ΤΑΝ,
ΓΟΛΙΝ,ΑΛΛ,ΑΠΕΧΙ,ΓΑΝΤΑ,ΓΕΡΙ,ΓΑΝΤΟΣ,
ΚΗ,ΑΠΟΔΕΔΟΑΝΘΙ,ΤΗ ΓΟΛΙ,ΤΥ,ΕΧΟΝΤΕΣ,
ΤΑΣ,ΟΜΟΛΟΓΙΑΣ,ΕΙΜΕΝ,ΠΟΤΙ,ΔΕΔΟΜΕ
ΝΟΝ,ΧΡΟΝΟΝ,ΕΥΒΩΛΥ,ΕΠΙΝΟΜΙΑΣ,ϜΕΤΙΑ,
ΠΕΤΤΑΡΑ,ΒΟΥΕΣΣΙ,ΣΟΥΝ,ΙΠΠΥΣ,ΔΙΑΚΑ
ΤΙΗΣ,ϜΙΚΑΤΙ,ΠΡΟΒΑΤΥΣ,ΣΟΥΝ,ΗΓΥΣ,ΧΕΙ
ΛΙΗΣ,ΑΡΧΙ,ΤΩ,ΧΡΟΝΩ,Ο,ΕΝΙΑΥΤΟΣ,Ο,ΜΕΤΑ,
ΘΥΝΑΡΧΟΝ,ΑΡΧΟΝΤΑ,ΕΡΧΟΜΕΝΙΥΣ,ΑΠΟ
ΓΡΑΦΕΣΘΗ,ΔΕ,ΕΥΒΩΛΟΝ,ΚΑΤ,ΕΝΙΑΥΤΟΝ,
ΕΚΑΣΤΟΝ,ΓΑΡ,ΤΟΝ,ΤΑΜΙΑΝ,ΚΗ,ΤΟΝ,ΝΟΜ
. ΑΝ,ΤΑ,ΤΕΚΑΥΜΑΤΑ,ΤΩΝ,ΠΡΟΒΑΤΩΝ,ΚΗ,
ΤΑΝ,ΗΓΩΝ,ΚΗ,ΤΑΝ,ΒΟΥΩΝ,ΚΗ,ΤΑΝ,ΙΠΠΩΝ,Κ
ΚΑΤΙΝΑ,ΑΣΑΜΑΙΩΝ,ΟΙΚΗΤΩΝ,ΠΛΕΙΘΟΣ,ΜΕ
ΑΠΟΓΡΑΦΕΣΘΩ,ΔΕ,ΠΛΕΙΟΝΑ,ΤΩΝ,ΓΕΓΡΑΜ
ΜΕΝΩΝ,ΕΝ,ΤΗ,ΣΟΥΓΧΩΡΕΙΣΗ,ΔΕΚΑΤΙΣ
. . . . . Η,ΤΟ,ΕΝΝΟΜΙΟΝ,ΕΥΒΩΛΟΝ,ΟΦΕΙΛ
. . . . . ΙΣ,ΤΩΝ,ΕΡΧΟΜΕΝΙΩΝ,ΑΡΓΟΥΡΙΩ,
. . . . . ΠΕΤΤΑΡΑΚΟΝΤΑ,ΕΥΒΩΛΥ,ΚΑΘ,ΕΚΑ
ΣΤΟΝΕΝΙΑΥΤΟΝ,ΚΗ,ΤΟΚΟΝ,ΦΕΡΕΤΩ,ΔΡΑ
ΤΑΣ,ΜΝΑΣ,ΕΚΑΣΤΑΣ,ΚΑΤΑ,ΜΕΙΝΑ,
ΤΟΝ,ΚΗ,ΕΜΠΡΑΚΤΟΣ,ΕΣΤΟ,ΕΥΒ . . .
ΤΟΝ,ΕΡΧΟΜΕΝΙΟΝ

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" *Line* 4. ϜΕΛΑΤΙΗΥ, 'civi Velateæ.'—The Υ is used for the Ω, as in ΕΥΒΩΛΥ.

—— 9. Οὐθὲν was written by the Œolians for οὐδὲν; see *Eustat.* on Odyss. σ. p. 1841.

—— 11. The latter part of the line, in common Greek, would be τῇ πόλει τοι ἔχοντες for οἱ ἔ. Υ for οι is to be found in an inscription discovered in Bœotia, in which we have seen Fυχίας for οἰκίας.

" *Line*

In this monastery is the *well* or *fountain* mentioned by *Pausanias*[1]; and there are, besides, two antient wells remaining in the village. Almost every thing belonging to *Orchomenus* remains as *Pausanias* found it in the second century. It was evidently then in ruins, for he mentions the causes of its destruction[2]. Its most antient name was MINYEIA; and its inhabitants were called *Minyeans* long after the name of the city was changed to *Orchomenus*. They are mentioned, under this appellation, in the verses that were inscribed upon the *Tomb of Hesiod*[3]. A colony from *Orchomenus* founded *Teos*. In the days of its prosperity it was distinguished, among all the cities of Greece, as one of the most illustrious and renowned[4]; and its opulence was such, as to render it, before the age of *Homer*[5], the subject of a saying common in the country. *Strabo*, citing the

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" *Line* 13. ἐπινομίας, ' right of pasture.'

—— 14. From the Æolic word πέτταρα for τέσσαρα, came, according to Menage, the Oscan word *petorritum*, a four-wheeled carriage. *Juris Civilis Amœnitat. p.7.*

—— 15. Here, in the enumeration of the cattle, we have the word FIKATI. BEIKATI, for εἴκοσι. (*See Hesych.*) In the Heraclean inscriptions, Ϝείκατι. From this form comes the *V* in the Latin ' Viginti.' ΔΙΑΚΑΤΙΗΣ, ' two hundred.'

—— 19. The marble is wanting at the end of this verse. Mr. Knight supposes the meaning of the passage to be, ' the superintendant of the public herds and flocks;' τεκαύματα for τεκεύματα, ἃ τίκτουσι τὰ πρόβατα.

—— 21. A letter is wanting at the end of this line in the marble, perhaps H.

—— 22. KATINA Mr. Knight supposes to be for ἄτινα, from the old relative pronoun κος. In the same line he conjectures the last word to be μετεί."

*Walpole's MS. Note.*

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(1) Bœotica, c. xxxviii. p. 786. ed. *Kuhnii.*

(2) Ibid. p. 779. (3) Ibid. p. 787. (4) Ibid. p. 779.

(5) Οὐδ' ὃς ἐς Ὀρχομενὸν ποτινίσσεται, κ.τ.λ. Iliad. ι. ver. 381.

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the poet's allusion to its riches, extols its wealth and power[1]. The *Graces* were said to have chosen *Orchomenus* for their place of residence, owing to a most antient *Hieron* founded by *Eteocles*, wherein they were here honoured with a peculiar veneration[2]; and on this account they were called *Eteocléan*, by *Theocritus*[3]. It is rather extraordinary, that in so many examples of allusion to *Orchomenus* as it is easy to adduce from different authors, no instance occurs where any notice has been taken of the *Charitesian Games* that were here celebrated in honour of the *Graces*. The MINYEIA, indeed, are mentioned by the Scholiast upon *Pindar*[4]; and possibly they may have been the same. The CHARITESIA attracted competitors from all parts of Greece; as we shall presently show by the inscriptions that we copied here, commemorating the *victors* at those solemnities. It was with much delight and satisfaction that we found ourselves to be admitted to such a *muster-roll*; for within the list we read the name of SOPHOCLES, SON OF SOPHOCLES THE ATHENIAN, who is recorded as having obtained the prize for his talents in TRAGEDY. He was a descendant of the famous Greek tragedian of that name[5]. These inscriptions are within the church or chapel belonging to

*Hieron of the Graces.*

Inscriptions relating to the *Charitesian Games.*

(1) Φαίνεται δὲ τὸ παλαιὸν καὶ πλουσία τις γεγοννῖα πόλις, καὶ δυναμένη μέγα. Strabon. Geog. lib. ix. p. 601. ed. *Oxon.*

(2) Ibid. p. 601, 602.

(3) Ὦ Ἐτεόκλειοι Χάριτες Θεαὶ, αἱ Μινύειον
Ὀρχομενὸν φιλέοισαι, κ.τ.λ. Theocrit. Idyll. xvi. ver. 104.

(4) Pindari Scholiastes Isthm. Od. I. See also *Archæologia*, vol. I. p. 414. *Lond.* 1751.

(5) Σοφοκλῆς, Ἀθηναῖος, τραγικὸς, καὶ λυρικὸς, ἀπόγονος τοῦ παλαιοῦ. He flourished after the seven celebrated Tragedians. *Suidas, tom.* III. *p.* 350. ed. *Cantab.*

to the monastery. There are two of them: they occur upon two long slabs of a dark colour, near the entrance; one being on either side of a sort of buttress facing the aisle. They are of no other utility in the structure than as common building materials, for which any other stones of the same size might be substituted. Our desire to obtain them for the University of Cambridge induced us to make an earnest solicitation for the purchase of them, to *Logotheti* the *Archon* of *Lebadéa,* who is the owner of the estate, and whose secretary accompanied us during this day's excursion. The *Archon* insisted upon presenting them to us without payment; saying that he was under great obligations to Englishmen, in being protected by their Government; and he promised to send them, with his next cargoes, to *Aspropiti,* where ships were freighted for British ports; to be forwarded to the University; for which purpose alone we sought to obtain them:—but they have never arrived. Indeed a rumour prevails, that some more fortunate individual has since removed them, with other views: yet the author will not terminate this part of his narrative, concerning what it is almost his duty to state, without making a last effort, by humbly entreating their possessor, whoever he may be, to consecrate those valuable reliques to the general interests of Literature, by depositing them in either of the two principal Universities, or in the National Museum.

The first inscription states, that "IN THE ARCHONSHIP OF MNASINUS, WHEN EUARES THE SON OF PANTON WAS PRESIDENT OF THE CHARITESIAN GAMES, THE FOLLOWING WERE CONQUERORS IN THOSE GAMES." Their employments, names, and countries, are then subjoined:

ΜΝΑΣΙΝΩ

ΜΝΑΣΙΝΩΑΡΧΟΝΤΟΣΑΓΩΝΟ
ΘΕΤΙΟΝΤΟΣΤΩΝΧΑΡΙΤΕΙΣΙΩΝ
ΕΥΑΡΙΟΣΤΩΠΑΝΤΩΝΟΣΤΥΔΕ
ΕΝΙΚΩΣΑΝΤΑΧΑΡΙΤΕΙΣΙΑ
ΣΑΛΠΙΓΚΤΑΣ
ΦΙΛΙΝΟΣΦΙΛΙΝΩΑΘΑΝΕΙΟΣ
ΚΑΡΟΥΞ
ΕΙΡΩΔΑΣΣΩΚΡΑΤΙΟΣΘΕΙΒΕΙΟΣ
ΠΟΕΙΤΑΣ
ΜΗΣΤΩΡΜΗΣΤΟΡΟΣΦΩΚΑΙΕΥΣ
ΡΑΨΑΓΥΔΟΣ
ΚΡΑΤΩΝΚΛΙΩΝΟΣΘΕΙΒΕΙΟΣ
ΑΥΛΕΙΤΑΣ
ΠΕΡΙΓΕΝΕΙΣΗΡΑΚΛΙΔΑΟΚΟΥΞΙΚΗΝΟΥ
ΑΥΛΑΓΥΔΟΣ
ΔΑΜΗΝΕΤΟΣΓΛΑΥΚΩΑΡΓΙΟΣ
ΚΙΘΑΡΙΣΤΑΣ
ΑΓΕΛΟΧΟΣΑΣΚΛΑΠΙΟΓΕΝΙΟΣΑΙΟΛΕΥΣΑΠΟΜΟΥΡΙΝΑΣ
ΚΙΘΑΡΑΓΥΔΟΣ
ΔΑΜΑΤΡΙΟΣΑΜΑΛΩΙΩΑΙΟΛΕΥΣΑΠΟΜΟΥΡΙΝΑΣ
ΤΡΑΓΑΓΥΔΟΣ
ΑΣΚΛΑΠΙΟΔΩΡΟΣΠΟΥΘΕΑΟΤΑΡΑΝΤΙΝΟΣ
ΚΟΜΑΓΥΔΟΣ
ΝΙΚΟΣΤΡΑΤΟΣΦΙΛΟΣΤΡΑΤΩΘΕΙΒΕΙΟΣ
ΤΑΕΠΙΝΙΚΙΑΚΟΜΑΓΥΔΟΣ
ΕΥΑΡΧΟΣΕΥΡΟΔΟΤΩΚΟΡΩΝΕΥΣ

The

The Reader may recollect that this inscription is in *Meletius* his Geography; but a comparison of the present copy with his, will shew that the Greek Archbishop has omitted the *digamma*, and thereby deprived it of its archaic character. Some observations made upon it by Mr. Walpole are subjoined in a Note[1]. The recurrence of EI, for H, and for AI, as in ΘΕΙΒΕΙΟΣ, ΑΘΑΝΕΙΟΣ; and of A, for H, in this latter word; will not escape the erudite reader. Concerning the *digamma*, occurring not less than six times in this inscription, the author owes it to the pious memory of his most learned grandfather[2], to insert here a few remarks published by him upon this subject half a century ago, which have been often borrowed, without any acknowledgment being made of their author. "The Saxons used the *digamma* in the beginning and middle of the words, just as

Observations on the *Æolian Digamma*.

(1) " *Line* 9. ποείτας. — We find ἐπόησε in Montfaucon Diar. Italicum, p. 425. and εὐνόα for εὐνοία in the Æolic Inscription quoted by Caylus, *Recueil d'Ant.* 2.

—— 11. ΡΑΨΑϜΥΔΟΣ.—The *digamma* was placed sometimes in the commencement of a word, whether it began with a *lenis* or *aspirate*, as in Ϝοικίαν, Ϝάναξ, Ϝανὴρ, and many others; sometimes in the middle, as in αϜυτοῦ, in the Delian Inscription; and Σιγενέυσι in the Sigean, where the *v* is written instead of it. (*See Chishull ad Sig. Mar. and Lanzi.*) In the Heraclean Tables we have this form, Ɛἐξ, for ἓξ, Ɛίδιος, for ἴδιος. The affinity between the *sigma* and *digamma* is shewn in many instances. The Æolians, says Salmasius, (*de Re Hell. p.* 431.) 'partim ΝυμφάϜων dicebant, partim Νυμφάσων.' Hence the Latins wrote *sex* from the Greek ἕξ. In parts of Greece, says Priscian, they say *muha* for *musa*. In the Lacedæmonian dialect they pronounced, without any aspiration, παα μωα, for πᾶσα μοῦσα. (*See Lanzi on the Tuscan Language.*)" *Walpole's MS. Note.*

(2) See the Life of William Clarke, M.A. Residentiary of Chichester, in the *Biographia Britannica.*

CHAP. V.

as the Æolian Greeks[1] used it, who spread as far as the sides of the Hellespont, and lived nearest to their Saxon ancestors, the Thracians. Thus we have the initial *digamma*[2] in *weather, work, weight, wool, whole* from ὅλος; *worth, worthy,* from ὀρθὸς; *wise,* from the same root as ἴσημι; *wreck, break,* from ῥήσσω: and thus in the middle of words, to prevent the coalition of vowels, as ꝩcea-pian, *to see;* ha-pian, *to look on;* hy-punȝ, *deceit;* ꝩcea-ꝑeꝑe, *a scoffer.*"

The

(1) *Note by the author of the Extract above cited, on the words* "Æolian Greeks."] "In pronouncing both Greek and Latin, the sound of the *digamma* was familiar and well known. The Æolians expressed this sound by a particular character, and so possibly might the other Greeks; but this does not seem sufficiently evinced; for the Antients speak of the *digamma* as peculiar to the Æolians. Thus *Terentianus:*

'Nominum multa inchoata literis vocalibus
*Æolicus* usus reformat, et *digammon* præficit.'

"The different powers of it were these: It was inserted between two vowels in the middle of words, or before a vowel at the beginning, with the sound of a *V* consonant. Or its more peculiar property was, expressing the sound of the Greek *ov*, or our *W*. The Romans had from the beginning the letter *V*, which fully answered the first of these purposes; and therefore, when the Emperor Claudius introduced the inverted *digamma* to supply what was wanting in their alphabet, it could only be intended to express this last sound. So *Quintilian* explains it: 'In his *servus* et *vulgus* Æolicum DIGAMMA desideratur:' *i. e.* to shew they were pronounced *serwus,* and *wulgus.* But be this as it will; the Saxons certainly borrowed the *form,* as well as the *power* of their ꝩ from the Æolians; the two transverse strokes, which were divided in the Æolian *digamma* ꝼ, being joined together in theirs. By this means they possessed a letter which the Romans wanted, and which all the languages more immediately derived from the Latin, as the French, Spanish, and Italian, have not. This letter, therefore, which has been sometimes objected to, as a mark of barbarism in the Teutonic language, is really a proof of its primitive and high original."

CLARKE'S *Connexion of Coins, c.* 2. *p.* 42. *Lond.* 1767. *Note* [*d*].

(2) *Note by the same author, upon the words* "initial digamma."] "Upton's remarks upon Shakespeare, p. 207. Instead of the *digamma,* they sometimes used the *asper,* as ὄλβι-ος, *happy.* 'Græcorum DIGAMMA, Germani, Saxones, Belgici, et Britanni, partim simplicem *U,* partim duplicem faciunt; idemque hi durius, illi suavius, alii lenius ut liquidum *U,* pronuntiant.' Ariæ Mont. Præfat. in Bibl. Heb. p. 1."

*Ibid. c.* 2. *p.* 43. *Note* [*e*].

*Homoloïa.*

The next inscription is twofold; because it relates not only to the *Charitesia*, but also to the games called ΟΜΟΛΩΙΑ, solemnized in honour of Jupiter Ὁμολώϊος, who was worshipped in *Bœotia*. It differs therefore, in some degree, as to the subject, and also to the writing; but the form is the same, and it contains a list of the *Victors*. The age of the writing is manifestly different; because for ΕΙ we have Η, ΡΑΨΩΙΔΟΣ, for ΡΑΨΑΓΥΔΟΣ, &c. there being no recurrence of the *digamma*. It is here that we find mention made of *Sophocles*, son of *Sophocles the Athenian*, who obtained the prize in Tragedy. He is stated by *Suidas*, in a passage before cited, to have been an *Athenian*, a writer of tragedies, and a descendant of SOPHOCLES, who flourished after the seven principal tragedians. The names of others, as *Aminias* and *Callistratus*, are also known; and *Zoïlus*, mentioned in the fourth line as a *Paphian bard*, and son of *Zoïlus*, obtained the victory in the *Pythia* upon another occasion, as appears from an inscription preserved by *Muratori*[3]. The words which *Muratori* applied to a record of this nature[4] may be cited with reference to this valuable inscription: "AD ILLUSTRANDA CERTAMINA GRÆCORUM MUSICA, THEATRALIA, LITERARIA, EGREGIUM MARMOR." Here we have neither the name of the *Archon*, nor of the person who presided. The

Sophocles of Athens mentioned as a Victor in Tragedy.

(3) Thesaurus Veter. Inscript. tom. II. Class. ix. p. 648. No. 2. *Mediol.* 1740.

" ΖΩΙΛΟΣΖΩΙΛΟΥ
ΠΥΘΙΑΝΙΚΗΣΑΣ
ΘΕΟΙΣ

Id est: *Zoïlus, Zoïli filius, Pythiorum victor, Diis faventibus.*"

(4) Ibid. p. 651.

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The *formula* of the opening simply states, that "THE FOLLOWING WERE CONQUERORS OF THE CHARITESIAN GAMES: TRUMPETER, MENIS, SON OF APOLLONIUS OF ANTIOCH UPON THE MÆANDER; CRYER, ZOILUS, SON OF ZOILUS OF PAPHOS," &c. &c.

ΟΙΔΕΕΝΙΚΩΝΤΟΝΑΓΩΝΑΤΩΝΧΑΡΙ
ΤΗΣΙΩΝΣΑΛΠΙΣΤΗΣ
ΜΗΝΙΣΑΠΟΛΛΩΝΙΟΥΑΝΤΙΟΧΕΥΣ
ΑΠΟΜΑΙΑΝΔΡΟΥ
ΚΗΡΥΞ
ΖΩΙΛΟΣΖΩΙΛΟΥΠΑΦΙΟΣ
ΡΑΨΩΙΔΟΣ
ΝΟΥΜΗΝΙΟΣΝΟΥΜΗΝΙΟΥΑΘΗΝΑΙΟΣ
ΠΟΗΤΗΣΕΠΩΝ
ΑΜΙΝΙΑΣΔΗΜΟΚΛΕΟΥΣΘΗΒΑΙΟΣ
ΑΥΛΗΤΗΣ
ΑΠΟΛΛΟΔΟΤΟΣΑΠΟΛΛΟΔΟΤΟΥΚΡΗΣΑΙΟΣ
ΑΥΛΩΙΔΟΣ
ΡΟΔΙΠΠΟΣΡΟΔΙΠΠΟΥΑΡΓΕΙΟΣ
ΚΙΘΑΡΙΣΤΗΣ
ΦΑΝΙΑΣΑΠΟΛΛΟΔΩΡΟΥΤΟΥΦΑΝΙΟΥ
ΑΙΟΛΕΥΣΑΠΟΚΥΜΗΣ
ΚΙΘΑΡΩΙΔΟΣ
ΔΗΜΗΤΡΙΟΣΠΑΡΜΕΝΙΣΚΟΥΚΑΛΧΗΔΟΝΟΣ
ΤΡΑΓΩΔΟΣ
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ΚΑΛΛΙΣΤΡΑΤΟΣΕΞΑΚΕΣΤΟΥΘΗΒΑΙΟΣ
ΠΟΗΤΗΣΣΑΤΥΡΩΝ
ΑΜΙΝΙΑΣΔΕΜΟΚΛΕΟΥΣΘΗΒΑΙΟΣ
ΥΠΟΚΡΙΤΗΣ

ΔΩΡΟΘΕΟΣΔΩΡΟΘΕΟΥΤΑΡΑΝΤΙΝΟΣ
ΠΟΙΗΤΗΣΤΡΑΓΩΔΙΩΝ
ΣΟΦΟΚΛΗΣΣΟΦΟΚΛΕΟΥΣΑΘΗΝΑΙΟΣ
ΥΠΟΚΡΙΤΗΣ
ΑΒΙΡΙΧΟΣΘΕΟΔΩΡΟΥΘΗΒΑΙΟΣ
ΠΟΙΗΤΗΣΚΩΜΩΔΙΩΝ
ΑΛΕΞΑΝΔΡΟΣΑΡΙΣΤΙΩΝΟΣΑΘΗΝΑΙΟΣ
ΥΠΟΚΡΙΤΗΣ
ΑΤΤΑΛΟΣΑΤΤΑΛΟΥΑΘΗΝΑΙΟΣ
ΟΙΔΕΕΝΙΚΩΝ
ΤΟΝΝΕΜΗΤΟΝΑΓΩΝΑΤΩΝΟΜΟΛΩΙΩΝ
ΠΑΙΔΑΣΑΥΛΗΤΑΣ
ΔΙΟΚΛΗΣΚΑΛΛΙΜΗΛΟΥΘΗΒΑΙΟΣ
ΠΑΙΔΑΣΗΓΕΜΟΝΑΣ
ΣΤΡΑΤΙΝΟΣΕΥΝΙΚΟΥΘΗΒΑΙΟΣ
ΑΝΔΡΑΣΑΥΛΗΤΑΣ
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ΑΝΔΡΑΣΗΓΕΜΟΝΑΣ
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ΚΩΜΩΔΟΣ
ΚΑΛΛΙΣΤΡΑΤΟΣΕΞΑΚΕΣΤΟΥΘΗΒΑΙΟΣ
ΤΑΕΠΙΝΙΚΙΑ
ΚΩΜΩΔΙΩΝΠΟΙΗΤΗΣ
ΑΛΕΞΑΝΔΡΟΣΑΡΙΣΤΙΩΝΟΣΑΘΗΝΑΙΟΣ

Both the church and the monastery now occupy the site of the *Hieron of the Graces,* and have been built out of its ruins. This appears not only from these inscriptions, but also from the circumstance of the *fountain* in the monastery mentioned

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mentioned by *Pausanias*[1], thereby denoting the spot. The *Hieron of Bacchus* seems also to have been connected with that of the *Graces*, from the manner in which they are coupled by the same author[2], who says of the latter that it was (ἀρχαιότατον) *most antient*. The honours rendered to the *Graces* by the *Orchomenians* are alluded to by *Pindar*[3], by *Theocritus*[4], and by *Nonnus*[5]. Both *Casaubon*[6] and *Kuhnius*[7] quote their testimonies. Little could it have been imagined, by either of those learned commentators, that some remains of the sanctuary itself might yet be recognised; and that actual catalogues of the *Victors at the Charitesian Games* might still be referred to. This circumstance ought to excite an expectation, that other documents, if not more antient, yet perhaps fully as interesting, will hereafter be brought to light upon the same spot. We were unable to copy the whole of the inscriptions that we found; and perhaps some of them would be considered as destitute of any *archaic* and *palæographic* character. One of them evidently belongs to an ecclesiastical establishment, founded here long after the Christian æra. It is in the wall of the monastery church; and, as a specimen of *calligraphy*, it is highly deserving of notice; being executed upon marble in

Later Inscriptions.

(1) Bœotic. c. 38. p. 786. ed. *Kuhnii*.

(2) Ibid.

(3) Κοῦραι δ' ἁβρὰ λόετρα Χαρίτιδες Ὀρχομένοιο. Pindar. Olymp. Od. xiv.

(4) Idyll. xvi. ver. 104. See a former note.

(5) Σοὶ Χάριτας ζαθέοιο χαρίζομαι Ὀρχομενοῖο. Nonnus, Dionys. lib. xli.

(6) Vid. Strabon. Geog. lib. ix. p. 602. ed. *Oxon*.

(7) Kuhnius in Pausan. Bœot. c. 38. p. 786. in voce Χαρίτων.

in so elaborate and beautiful a manner, that every letter is sculptured in relief: it may serve, therefore, as a specimen of the style of the age when it was written. Such inscriptions in *relievo* were common at the latter end of the fourteenth and the beginning of the fifteenth century[8]. It states, that "LEO, THE PROTOSPATHARIUS, AND KEEPER OF THE PRIVATE PURSE[9] OF THE EMPEROR, BEAUTIFIED THE TEMPLE OF THE HOLY PETER THE CHIEF OF THE APOSTLES, IN BEHALF OF REMISSION OF HIS MANY SINS, WHILE IGNATIUS WAS ŒCUMENICAL PATRIARCH[10]. AMEN."

ΕΚΑΛΗΕΡΓΗCΕΝΤωΝΝΑΟΝΤΟΥΑ
ΓΙΟΥΠΕΤΡΟΥΤΟΥΚωΡΥΦΕΟΥΤΟΝ
ΑΠΟCΤΟΛωΝΛΕΟΝωΠΑΝΕΥΦΙ
ΜΟCΒΑCΙΛΗΚΟCΠΡΟΤΟCΠΑΘΑΡΗ
ΟCΚΑΙΕΠΗΤωΝΥΚΗΑΚωΝ . ΥΠΕΡ
ΛΥΤΡΟΥΚΑΙΑΦΕCΕΟCΤΟΝΠΟΛωΝ
ΑΥΤΟΥΑΜΑΡΤΗΟΝΕΠΗΙΓΝΑΤΗΟΥ
ΤΟΥΥΚΟΥΜΕΝΗΚΟΥΠΑΤΡΗΑΡΧΟΥΑΜΗΝ

A similar

(8) The author found an inscription of this kind at *Kaffa* in the *Crimea*, bearing date A. D. 1400. It is in the *Armenian* language, and the letters are all sculptured in relief. For a further account of it, see "*Greek Marbles*," *p.* 8. *No.* VIII. The original Marble is now in the University Library at Cambridge.

(9) In recollecting the permutation of letters so common in the lower ages of the Greek Empire, and which may be found so early as the third century after Christ, we find *επητωνυκηακων* written in the inscription for *ἐπὶ τῶν οἰκειακῶν*. The person who held this office had under his care the private patrimony of the Emperor. *See Du Cange* in v. *Οἰκειακά*.

(10) The first *Patriarch* of Constantinople who assumed this title was *John the Faster*, Joannes *Νηστευτής*. *See Du Cange*, Gloss. Gr. in v. *Οἰκουμενικός*.

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A similar inscription also occurs behind the altar, extending all round that part of the building; but it was more than half concealed by a huge stack of poles, and these we did not attempt to remove. There are others of a remote age, but very imperfect: one upon a cylindrical pedestal within the church, relating to *Orchomenus*, written *Erchomenus;* and one at the door of a house in the yard of the monastery, mentioning the ΧΟΡΑΓΟΙ of the festivals of *Bacchus*, and the *Victors* at the games solemnized in honour of that God; thereby affording additional reason for believing, as before stated, that the *Hiera* of *the Graces* and of *Bacchus* were within the same *Peribolus*. And as at ATHENS an antient *sun-dial* remained near the *Theatre of Bacchus*, so, upon this spot, where the *Orchomenian Dionysia* were observed, we had the satisfaction of seeing the public (Σκιαθηρικὸν) *time-piece*, or *town-dial*, of the citizens of ORCHOMENUS. It was a large marble tablet, in the wall of the church. The *gnomon* had long disappeared; but every thing else was entire. The (στοιχεῖα) *letters of the dial*[1], for numbering the hours by the earth's motion, were ten in number, Α, Β, Γ, Δ, Ε, Ϛ, Ζ, Η, Θ, Ι, and they were all sculptured in relief upon the surface. The remarkable illustration thus afforded of a Greek epigram in *Athenæus*, has given an

*Hieron of Bacchus.*

Antient *Sciathericon* of the City.

Greek Epigram thereby illustrated.

(1) —— σοὶ δὲ μελήσει,
Ὅταν ᾖ δεκάπουν στοιχεῖον λιπαρῶς χωρεῖν ἐπὶ δεῖπνον.
Aristophanes Concionatricibus.

an additional interest to this curious relique[2]. As to the age of the workmanship, it is very uncertain. Owing to the manner of carving the letters, like so many *caméos*, and to the existence of the H among them, it is probably not of remote antiquity. At the same time, the epigram cited from *Athenæus*, in a Note, sufficiently proves that such dials, and so inscribed, existed towards the end of the second century; and it is also evident that the H must have occurred in the same situation, among the ten letters, when that epigram was composed.

After leaving the monastery, now called that of "*the Holy Virgin*," we found close to it, towards the *west*, the ruin of a structure that had been surmounted by a *dome* of a conical form, built with very large stones. The entrance to it still remains entire, but the upper part of the dome has fallen: a single block of marble over this entrance resembles,

(2) When the author, after his return to England, mentioned this circumstance to the late Bishop *Horsley*, and shewed to that learned prelate a sketch of the dial, it suggested instantly to the mind of that profound scholar an explanation of the following Greek epigram:

Ἐξ ὥραι μόχθους ἱκανώταται, αἱ τὲ μετ' αὐτὰς
Πράγμασι δεικνόμεναι, ΖΗΘΙ λέγουσι βροτοῖς.

Mr. *Walpole*, to whom the circumstance was mentioned, introduced an etching of the dial, together with the epigram cited by the Bishop from the *Anthologia*, at the end of the *Herculensia*. It is however an illustration that did not escape the erudition of *Kircher*, who quotes *Athenæus* for the epigram, in his chapter "*De Horologiis, seu Sciathericis Veterum*," and thus explains it:

"Sex horæ laboribus sufficiunt, sequentes negotiis destinentur,
ΖΗΘΙ verò, id est, 7, 8, 9, 10, cœnales vocant.
Ita ut Α, Β, Γ, id est, 1, 2, 3, laboribus; Δ, Ε, Ϛ, id est, 4, 5, 6, negotiis civilibus; Ζ, Η, Θ, Ι, denique, id est, 7, 8, 9, 10, cœnali refectioni deputarentur."

*Athanasii Kircheri Œdip. Ægyptiac. tom.* II. *Pars Altera, p.* 229. *Romæ*, 1653.

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*Treasury of Minyas.*

resembles, both as to its size and form, the immense slab that covers the portal of the *Tomb of Agamemnon* at *Mycenæ*. There can be no doubt but that this ruin corresponds with the account given by *Pausanias* of the TREASURY OF MINYAS. Enough yet remains to prove that the covering was a *dome;* and the description given of it by that author[1] will also confirm this observation. Therefore they, who, of late years, have disputed the existence of *domes* in very antient architecture, maintaining that the *Tomb of Agamemnon*, being constructed by horizontal projections of stone, does not constitute what may properly be considered as a *dome*, will find a stumbling-block in the *Treasury of Minyas*. It is true that this building was considered, even by the Antients themselves, as one of the wonders of the world[2]; equally worthy of admiration with the *Walls of Tiryns*, and the *Pyramids of Egypt*[3]. In a different direction from the monastery, going towards the *east*, at a short distance, we found a *tumulus*, with several pieces of marble lying near it; and this may be the *Tomb of Minyas* also noticed by *Pausanias*, and remarkably distinguished, in his description of *Orchomenus*, from the *Treasury* of that monarch[4], or we should have considered the latter as being his magnificent sepulchre.

Proof of the antiquity of domes in architecture.

(1) Λίθου μὲν εἴργασται, σχῆμα δὲ περιφερές ἐστιν αὐτῷ, κορυφὴ δὲ οὐκ ἐς ἄγαν ὀξὺ ἀνηγμένη, τὸν δὲ ἀνωτάτω τῶν λίθων φασὶν ἁρμονίαν παντὶ εἶναι τῷ οἰκοδομήματι. Pausan. Bœot. c. 38. p. 786. ed. *Kuhnii*.

(2) Ibid. c. 36. p. 783. and in c. 38, he says, Θησαυρὸς δὲ ὁ Μινύου θαῦμα τῶν ἐν τῇ Ἑλλάδι ὂν καὶ τῶν ἐτέρωθι οὐδενὸς ὕστερον, πεποίηται τρόπον τοιόνδε.

(3) Ibid. c. 36. p. 783.

(4) It is after giving a description of the *Treasury*, that *Pausanias* adds, Τάφοι δὲ Μινύου τε καὶ Ἡσιόδου. cap. 38. p. 786.

sepulchre. Near to this *tomb*, but a little farther on, are the ruins of a Greek chapel, built with materials that once served to ornament the sepulchre. Here we found part of an inscription, but in too imperfect a state to afford any information. However, as the most glimmering ray respecting a place of such celebrity will be eagerly sought for by every learned reader, we shall insert even this fragment. It is part of a decree. In the sixth line is δέδοχθη τυ δαμυ, which is the common Bœotian form of δέδοχθαι τῷ δαμῷ. In the seventh line, τῶν πολιτάων is evident for τῶν πολίτων. In the ninth line, κατασκευάττη is put for κατασκευάζει; the Bœotians using ττ for ζ, as in φράττω for φράζω; and η for ει. In the tenth line, ἐν τυ ἰαρυ is properly put for ἐν τῷ ἱερῷ.

1. ΔΑΜΟΤΟΙΔΑΟΑΡΧΟΝΤΟΣ
2. ΙΑΡΕΙΑΔΔΟΝΤΟΣ
3. ΑΝΤΙΧΑΡΙΔΑΟΑ..ΑΝΟ
4. ΔΩΡΩΔΡΙΟΛΙΣΔΙΙΜΕΙΛΙΑ
5. ΑΝΤΙΧΑΡΙΔΑΣΑΘΑΝΟΔΩΡΩΕΛ
6. ΞΕΔΕΔΟΧΘΗΤΥΔΑΜΥΟΠΩ . ΕΧΩΡ
7. ΘΙΤΩΝΠΟΛΙΤΑΩΝΤΥΟΥΘΝΙΕΣΕ
8. ΧΥΜΕΙΛΙΧΙΥΟΧΛΑΤΙΧΡΕΙΕΙΣΟΗΓ
9. ΤΙΜΥΚΑΤΑΣΚΕΥΑΤΤΗΚΕ
10. ΕΝΤΥΙΑΡΥΕΙΠΑΡΤΟΛΑΡ..
11. ΔΟΚΙΕΙΚΑΛΛΙΣΤΟ.....

There are some remains of the *Acropolis* of ORCHOMENUS; a part of the *walls* and of the *mural turrets* are still visible. The village of *Screpû* consists, besides the monastery, only of a few Greek cottages; but the condition of the peasants is favourable: their bread is good; and their olives afford them

Acropolis of Orchomenus.

Condition of the present inhabitants.

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them a delicious food, whether fresh or salted. It cannot, however, be a healthy place of residence in the summer, because the land is universally swampy, and contains pools of stagnant water. The children wear small stones about their necks, which are found here, and are superstitiously regarded: for their parents would not allow them to be sold, or even taken off to be examined. Of this nature, perhaps, were the *stones* mentioned by *Pausanias* as a principal object of veneration among the *Orchomenians,* who believed them to have fallen from heaven[1]: unless indeed, as some are inclined to believe, substances that had really fallen from the atmosphere were preserved in this city, and, as at *Ægos Potamos,* worshipped by the inhabitants. That the old superstitions of Greece are by no means altogether eradicated, must be evident to every traveller who visits the country. As we returned in the evening to LEBADÉA, the secretary of the *Archon,* considered a man of education among the Greeks of that city,—speaking of the tops of the mountains, and particularly of *Parnassus,* which he perceived attracted our attention continually towards it,—said in Italian, "It is there that the old Gods (*antichi Dei*) have resided, ever since they were driven from the plains:"—and observing that we were amused by his observation, he added, with great seriousness, "They did strange things in this country: those old Gods are not fit subjects for laughter."

Superstition respecting certain stones.

Return to *Lebadéa.*

(1) Τὰς μὲν δὴ πέτρας σέβουσί τε μάλιστα, καὶ τῷ Ἐτεοκλεῖ φασὶν αὐτὰς πεσεῖν ἐκ τοῦ οὐρανοῦ. Pausan. Bœot. c. 38. p. 786. ed. *Kuhnii.*



# CHAP. VI.

## LEBADEA TO DELPHI.

*The author sets out for* Delphi—*View of* Parnassus—*Circular Monument*—*Defile of* Schiste—*Situation of* Crissa—*Castri*—*Present condition of* Delphi—*its antiquities and natural curiosities*—*Inscriptions at St. Nicholo*—Fountain Castalius—*Gorgon*—*Plants*—*Discovery of the* Corycian Cave—*Eastern Gate of the city*—Gymnasium—*Inscriptions there*—Stadium—*Monastery of Elias*—*Caverns*—*Plan of* Delphi—*Probable Site of the* Temple of Apollo—*Other Inscriptions*—*Cause of the wretched state of Castri*—*Medals.*

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Journey to *Delphi.*

On the morning of December the 14th, we left Lebadéa; and proceeded in a N.W. direction, across an undulating district, towards Parnassus; keeping the road to Delphi, now called *Castri*. After journeying three hours, having passed over

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View of *Parnassus.*

over a ridge of hills, the antient boundary between Phocis and Bœotia, previous to our descent into a valley that reaches quite up to the base of *Parnassus,* we enjoyed a glorious prospect of that mountain; which the author has vainly endeavoured to represent by the annexed Plate. They who have beheld *Snowdon* from *Anglesea* will have anticipated this scene by a miniature representation: and as it brought to our recollection the sublime Druidical Chorus of Mason's Caractacus, we were ready at every instant to exclaim, "Hear, thou king of mountains, hear!" It was at this time almost without a cloud; its upmost ridges being white with snow: below these, appeared a wide expanse of naked and rugged rocks, exhibiting hues of silvery grey, peculiar to *Parnassus:* still lower, towards the base, and in the sheltered recesses of the valley, were trees, dispersed or collected into thickets and tufted groves; presenting altogether such a region of bold and dignified scenery—of varied and broken eminences, of wilderness, and woodland, and pasture—as we have seldom seen. Among the thickets we saw the *Arbutus,* and *Myrtle,* and *Vallonïa Oak,* flourishing luxuriantly; and we recognised a sort of tree that we had first observed in going up Mount *Gargarus,* in *Troas;* which we had called the *Ivory Wood of Ida;* because, whenever we attempted to cut it, we found it to be so hard and brittle, that it was like making an incision into a piece of ivory. It is at first very heavy; but after it has been kept a short time, it loses both its weight and strength, and breaks like a dried willow. We do not know its botanical name; having lost the specimens that we collected during its fructification.

After



W. Pars del.

Etch.d by E.R. Hay.

MOUNT PARNASSUS, viewed to the North West,

*in the Journey from Livadia to Delphi, at the distance of nine Miles from Livadia.*

After descending into the valley, we saw between thirty and forty eagles collected upon one spot; and we observed, upon our right, two immense rocks towering above the road. The huge masses they exhibit, added to a striking effect produced by their ochreous colour, gave a surprising degree of grandeur to the fore-ground of the magnificent picture that was here presented to the eye. Upon the top of the higher rock is a remarkable ruin, corresponding with the description and situation of the *monuments* (τὰ μνήματα) of *Laïus and his followers*, according to *Pausanias*[1]; but perhaps originally a tower of observation and defence, upon the frontier of *Phocis*. It is of a circular form; built, like the wall of *Tiryns*, with those huge stones (denoting the *Cyclopéan* style of structure), which the Antients had the art of raising to such heights, and of placing together upon the acclivities of rocks, without any cement, in the most regular manner. We ascended to examine the workmanship, and were struck with the enterprise and skill manifested in its construction. It agrees, in all its circumstances, with what *Pausanias* has said of the place where *Œdipus* murdered his father; for this happened upon the frontier of *Phocis*, near to a spot where three roads met—the roads leading from *Daulis*, *Lebadéa*, and DELPHI; just before entering the *military pass*, or defile of *Parnassus*, called *Schiste*, or the *way cut*[2]. Upon the left hand, in descending,

Circular Monument.

(1) Καὶ τὰ τοῦ Λαΐου δὲ μνήματα, καὶ οἰκέτου τοῦ ἑπομένου, ταῦτα ἔτι ἐν μεσαιτάτῳ τῆς τριόδου, καὶ ἐπ' αὐτῶν λίθοι λογάδες σεσωρευμένοι. Pausan. Phocica, c. 5. p. 808. ed. *Kuhnii*.

(2) Ἐπὶ ὁδὸν ἀφίξῃ καλουμένην ΣΧΙΣΤΗΝ. Ibid.

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descending, is an *antient fountain.* The structure upon the rock, although very near to this fountain, is not visible from it; because the rock only is seen on this side, the ruin facing in an opposite direction: but the traveller wishing to find it, may be guided by its bearing from the fountain, which is E. N. E.; the road from *Lebadéa* to *Delphi* continuing, as before, *north-west*.

Defile of *Schiste.*

After we had crossed this valley, we began to ascend PARNASSUS, by the pass of *Schiste,* having lofty precipices on either side of us; and upon our right, very high among the rocks, we observed several *caverns* as we rode along the defile. The remains of the old pavement of the *Via Sacra* are seen in different parts of this route, and indeed the whole way from *Lebadéa* to *Delphi.* The road, now become stony and very bad, was rendered the more difficult, by offering a continued ascent until we arrived at a part of it immediately under the summit of PARNASSUS; which preserves its primitive appellation of *Lycorea,* now pronounced *Lakŭră.* This mountain is much inhabited, and by an industrious race, who cultivate the vales, and even the declivities, to a very great height above its base. Where its sides are very steep, they plant vineyards, opposing walls to the torrents from the rains or melting snows, that the hopes of the husbandman may not be washed away. We were now at six hours' distance from *Lebadéa:* and here the road began to descend, and the streams from *Parnassus* to take their course in an opposite direction down the other side of the mountain; so that DELPHI is evidently not situated upon the side towards *Bœotia.* This descent

descent continues uninterruptedly for four hours, through the boldest scenery in the world. The rocks are tremendous in magnitude and height: they consist of primary limestone, characterized, as to its colour, by those grey and silvery hues before mentioned, and containing veins and beds of marble. In this part of *Parnassus* there are but few trees, save only upon the heights; and these are covered with pines. Precipices everywhere surround the traveller, except where the view extends through valleys and broken cliffs towards DELPHI; giving that powerful solemnity to those scenes of Nature which formerly impressed with religious fear the minds of votaries journeying from the most distant parts of Greece, and here approaching the awful precincts of the Pythian God.

We saw the mouth of a natural cavern, in an inaccessible situation above the road. At the distance of four hours from *Delphi*, we crossed a river, running from *Parnassus* towards the *Bay of Crissa*. After journeying another hour, we left a village called *Arracovia*, pronounced *Rhacovi*, upon our right; the scenery exhibiting everywhere the same degree of grandeur. Afterwards, we arrived at a village, still preserving the antient appellation of CRISSA in its modern name, now pronounced *Crissû*. Never was there any thing more romantic than the appearance of this place. It is situated in a grove of olive-trees, distant only one hour from *Delphi;* being surrounded by lofty eminences; and so abundantly supplied with streams of living water, that it appears falling in all directions, for the supply of its various mills and fountains. The name and appearance of this place,

Situation of *Crissa*.

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place, added to the various fragments of marble and other remains of antiquity about it, may perhaps enable us to fix the disputed position of *Crissa;* concerning whose situation there are errors even in the writings of antient authors[1]. An antient scholiast upon *Pindar* pretends, that under this name of *Crissa* was designated the city of *Delphi;* the two places, owing to their vicinity, being confounded together. Other writers, as *Pausanias,* and the author of the *Etymologicon Magnum,* have supposed that *Crissa* was the same place as *Cirrha;* but the falsity of this opinion seems to have been demonstrated by *Ptolemy* and *Pliny*. After reviewing all that has been written for the illustration of this subject, whether by the Antients, or by several modern geographers—as *Casaubon, Freret, Gédoyn,* and others[2], it was concluded by *Mentelle*[3], as an opinion also adopted by *D'Anville,* that *Cirrha* was the *port,* and *Crissa* the *city*. It had given its name to an extension of territory near the gulph of that name, called, by *Strabo,* Εὐδαίμων, or "*The Happy;*" a distinction to which it was entitled, by its fertility, and the peculiar beauty of its situation. The possession of great wealth rendered the *Crissæans* arrogant and unjust. They not only levied a tax upon all vessels frequenting their port, but at last demanded contributions, considered as impious, from all those who passed through their

(1) There is an appearance, as of a ruined town, in a small plain within the defile, soon after passing *Arracovia.*

(2) Mémoires de Littérat. tom. III, et V.

(3) Géographie Ancienne, tom. I. p. 547. *Paris,* 1787.

their territory in pilgrimages to *Delphi*. In consequence of these extortions, the Council of the *Amphictyons* sent to consult the *Oracle:* and it was decreed, that *Crissa* should be destroyed, and its inhabitants reduced to slavery; and that their territory should be left uncultivated, as a district sacred to *Apollo*, to *Diana*, to *Latona*, and to *Minerva*. A war ensued in consequence, which lasted ten years; when, after a long and bloody siege, the town was taken and entirely rased, and all the survivors found within its walls were sold as slaves. *Crissa* is mentioned by *Pliny*[4], but not by *Strabo:* and this circumstance induced *Larcher* to believe that the city was rebuilt within a short time after *Strabo's* writings appeared[5].

Just before our arrival at DELPHI, we had a view of the sea; appearing like a small lake through an opening of the sides of the mountain, being a part of the *Bay of Crissa*. It was beginning to grow dark as we drew nigh to *Castri*, the name of a wretched village, now occupying the site of the sacred city; and the road was almost impassable. At length we saw this truly wonderful place, covering a lofty eminence upon the south side of the mountain, that is to say, upon our right, immediately beneath some high perpendicular precipices, whence a chasm of the rifted rock admits the waters of the CASTALIAN FOUNTAIN to fall from PARNASSUS

*Castri.*

(4) "Fons Castalius, amnis Cephissus præfluens Delphos, ortus in Lilæa quondam urbe. Præterea oppidum CRISSA," &c. *Plinii Hist. Nat. lib.* iv. *c.* 3. *tom.* I. *pp.* 205, 206. *L. Bat.* 1635.

(5) Mentelle Géog. Anc. tom. I. p. 548. *Paris*, 1787.

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Present condition of *Delphi*.

Parnassus towards the sea. Such is the general aspect of the place. The village consists of about seventy houses, whose inhabitants are *Greeks:* and wherever *Greek peasants* are found in the villages, instead of *Albanians*, want and wretchedness are generally apparent. We were conducted to pass the night in the poor cottage of the poorest peasant of this poverty-struck village; who, with a wife and many children, living in sickness and in sorrow, greeted our coming with that gladness which the afflicted feel, when they have some one to whom they may relate the story of their woes; even if this be the only consolation they are likely to experience.—The *Tchohodar* was for conjuring up a supper, after his usual manner, *à coup de bâton:* but by this time less persuasion was necessary to convince him that a method of catering more consonant to British feelings must be adopted, if he intended to pursue his journey with us any farther; neither were the people of *Castri* disposed to crouch quite so much as usual before every dastardly Turk with whom they might encounter: they had put to death seven domineering Moslems a short time before, and had cast them all together into a hole which they afterwards closed. We had brought with us bread and honey, and rice and coffee, from *Lebadéa:* Antonio filled a pitcher with the excellent wine of *Parnassus:* and making our host and his family sit down with us, we were presently all feasted, and as merry as if the most propitious oracles from the *Pythia* had been vouchsafed to every one of the party.

Its Antiquities and Natural Curiosities.

In the morning we began a very careful examination of the antiquities and natural curiosities of Delphi, the most extra-

extraordinary place in all Greece, whether with reference to the one as to the other; and we shall detail them with all the minuteness in our power. We had reason to believe, that the remarkable circumstances related of the place and manner wherein the *Pythian oracles* were delivered, would lead to the discovery of some mephitic exhalation upon the spot, similar to that of the *Grotta del Cane*, near Naples. The Tripod stood over a *crevice*, or narrow mouth of a cave[1]; and the *Pythia*, being seated thereon, was afterwards attacked by convulsions: she is moreover described as pale and emaciated, and as resisting the officiating priests, who compelled her, although reluctant[2], to be seated upon the Tripod, where she was forcibly detained. But our search after this vapour was unsuccessful: in answer to all our inquiries concerning the *Adytum*, the only information we obtained from the inhabitants was, that no place corresponded with our description, except the hole where they had buried the *seven Turks;* and this was closed. A very remarkable passage occurs in *Stephanus* of *Byzantium*, which may possibly still lead to the discovery of this *place*. He says, there was at *Delphi* an *Adytum*, constructed of *five stones*, the work of *Agamedes* and *Trophonius*[3]. Amidst the *Cyclopéan masonry* of the city, it is therefore possible that the remains of this gigantic structure

(1) Φασὶ δ' εἶναι τὸ μαντεῖον ἄντρον κοῖλον κατὰ βάθους, οὐ μάλα εὐρύστομον· ἀναφέρεσθαι δ' ἐξ αὐτοῦ πνεῦμα ἐνθουσιαστικόν. Strabon. Geog. p. 607. ed. *Oxon.*

(2) Vid. Lucan. Pharsal. lib. v.

(3) Ἔνθα τὸ ἄδυτον ἐκ πέντε κατεσκεύασται λίθων, ἔργον Ἀγαμήδους καὶ Τροφωνίου. Stephanus De Urbib. p. 229. Ed. *Gronov. Amst.* 1678.

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structure may yet be found. They will of course be sought for in the *middle* of the city; for the same superstition existed concerning *Delphi* that now belongs to *Jerusalem;* namely, that it stood in the middle of the whole earth: and the *navel*[1] of the earth was shewn in the midst of the *Temple* of *Apollo,* as it is in the *Church* of the *Holy Sepulchre.* Near to a fountain, and church, called that of *St. Nicholo,* we found an inscription upon marble, in honour of the Emperor HADRIAN, stating that "THE COUNCIL OF THE AMPHICTYONS, UNDER THE SUPERINTENDANCE OF THE PRIEST, PLUTARCH, FROM DELPHI, COMMEMORATE THE EMPEROR."

Inscriptions at St. Nicholo.

ΑΥΤΟΚΡΑΤΟΡΑΚΑΙΣΑΡΑ
ΘΕΟΥΤΡΑΙΑΝΟΥΠΑΡΘΙ
ΚΟΥΥΙΟΝΘΕΟΥΝΕΡΒΑ
ΥΙΩΝΟΝΤΡΑΙΑΝΟΝΑΔΡΙ
ΑΝΟΝΣΕΒΑΣΤΟΝΤΟΚΟΙ
ΝΟΝΤΩΝΑΜΦΙΚΤΥ
ΟΝΩΝΕΠΙΜΕΛΗΤΕΥΟΝ
ΤΟΣΑΠΟΔΕΛΦΩΝΜΕΣ
ΤΡΙΟΥΠΛΟΥΤΑΡΧΟΥ
ΤΟΥΙΕΡΕΩΣ

In the walls of this building were some architectural ornaments, part of a cornice and a triglyph; and in the pavement, a very long inscription, almost obliterated, beginning

ΑΡΧΟΝΤΟΣΣΩΣΥΛΟΥΜΗΝΟΣΙΛΑΙΟΥ
ΒΟΥΛΕΥΟΝΤΩΝΤΩΝ, κ.τ.λ.

"It is not easy," says *Corsini*[2], "to say what is the place of the

(1) Vid. Strabon. Geog. lib. ix. p. 608. ed. *Oxon.*
(2) Fast. Attic. vol. II. Diss. xiv.

the month ILAEUS in the Delphic year." Upon a pillar in the same church we found another inscription. Here we have mention made of a High-Priestess of the Achæan Council, who is honoured by the Council of the Amphictyons and Achæans.

ΑΓΑΘΗΤΥΧΗ
ΤΙΒΚΛΠΟΛΥΚΡΑΤΕΙΑΝΝΑΥΣΙΚΛΛΚΙ
ΤΗΝΚΡΑΤΙΣΤΗΝΚΑΙΑΡΧΙΕΡΕΙΑΝΤΟΥΚΟΙΝΟΥ
ΤΩΝΑΧΑΙΩΝΠΒΚΛΠΟΛΥΚΡΑΤΟΥΣΑΡΧΙΕΡΕΩΣ
ΚΑΙΩΛΛΑΡΧΟΥΔΙΒΙΟΥΤΟΥΚΟΙΝΟΥΤΩΝΑΧΑΙΩΝ
ΚΑΙΤΙΒΚΛΔΙΟΓΕΝΕΙΑΣΑΡΧΙΕΡΕΙΑΣΤΟΥΚΟΙΝΟΥΤΩΝ
ΑΧΑΙΩΝΘΥΓΑΤΕΡΑ ΤΟΚΟΙΝΟΝΤΩΝΑΜΦΙ
ΚΤΥΟΝΩΝΚΑΙΤΟΚΟΙΝΟΝΤΩΝΑΧΑΙΩΝ
ΑΡΕΤΗΣΕΝΕΚΕΝ

"THE COUNCIL OF AMPHICTYONS AND ACHÆANS, IN HONOUR OF POLYCRATEA, HIGH-PRIESTESS OF THE ACHÆAN COUNCIL, AND DAUGHTER OF POLYCRATES AND DIOGENEIA."

*Fountain Castalius.*

We then went towards the CASTALIAN FOUNTAIN, which is on the eastern side of the village. It is situated beneath a precipice one hundred feet in height, upon the top of which a chasm in the rock separates it into two pointed crags; and these, towering above *Delphi*, and being a part of *Parnassus*, have been sometimes considered and erroneously described as the tops of that mountain, which has therefore been said to have a *double summit*[3]. There is nothing

(3) BICEPS PARNASSUS. *Wheler* calls it "the double-headed Cleft of *Parnassus*." These two tops, seen from *Delphi*, conceal all the rest of the mountain. Between them the water falling in great abundance, after rain or snow, hath worn the chasm which separates them. *See Wheler's Journ. into Greece, p.* 314. *Lond.* 1682.

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nothing in journeying through this country likely to affect a literary traveller more than the view of this FOUNTAIN CASTALIUS: its being so easily and surely identified with the inspiring source of Grecian poetry, and at the same time combining great picturesque beauty with all the circumstances of local interest, added to the illustration afforded by its present appearance of the manner in which it was originally decorated and revered, render it one of the most impressive sights it is possible to behold. *Pausanias*, entering the city from *Bœotia*, found it upon his *right* hand[1], exactly as it occurred to us upon our arrival, after following the same road the evening before. It was therefore now upon our *left*, and upon the *east* side of the town. The *Gymnasium* mentioned by the same author stood a little farther on, in this direction: the site of it is now occupied by a monastery, called that of *Panaja*, being sacred to the *Virgin*. As we drew nigh to the *Castalian fountain*, we found, lying among the loose stones in the road, one of the original *marble vows* formerly placed by the side of the *Via Sacra*, leading from the *fountain* to the *Temple*, now trampled under foot by every casual passenger.

*Gorgon.* It was a representation of the *Gorgonian visage*, as it is seen upon the most antient *terra-cottas*, gems, and coins of Greece, generally with the features frightfully distorted, and always with the tongue protruded[2]; derived perhaps, originally,

(1) Ἔστιν ἐν δεξιᾷ τῆς ὁδοῦ τὸ ὕδωρ τῆς Κασταλίας. Pausaniæ Phocica, c. 8. p. 817. Ed. *Kuhnii*.

(2) See No. 1. of the Vignette to this Chapter.

originally, from the appearance presented by the shadows seen upon the *Moon's disk*; for when that planet is at full, a rude figure of the human countenance may be imagined as similarly displayed: and the superstitions respecting the Γοργείη κεφαλὴ being also those of the *Diva triformis*, constituted a part of that worship which was paid unto the *Moon*[3]. The present example, as to the form of the stone, exhibits a perfect circle: and when this image appears upon antient coins, however irregular the form of the medal may be, an evident design to circumscribe the whole symbol, including the snakes of the hair, &c. by a circular line, may be observed. This is particularly apparent upon certain medals of *Parium*[4] and *Abydos*[5]; in many of the *pateras* of Grecian *terra-cotta*, where this figure may be noticed as having been impressed with a mould or die in the bottom of the vessel; and upon those *Gorgonian heads* of gilded earthen-ware which were discovered by the Earl of Aberdeen, connected by bronze wires, and forming a chaplet round the scull of a dead person in a sepulchre near *Athens*[6]. That the meaning of this symbol had never been rightly understood by our antiquaries, the author endeavoured to prove by former observations upon the Earl of Aberdeen's discovery.

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(3) Vide Euripid. in Phœn. 465. Homer. Odyss. λ. 632, &c.

(4) See Tab. xli. No. 16. of Combe's Descript. of the Hunterian Collection. *Lond.* 1782.

(5) Ibid. Tab. i. No. 11.

(6) See the Vignette to this Chapter, No. 2. taken from an Engraving made by *Evans*, after the original in his Lordship's possession.

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discovery[1]. The *Gorgonian head* has been believed to denote *lubricity*, but its real signification is *death;* and it is one of the most remarkable circumstances concerning this image, that, long after its original signification (as a "*memento mori*") was lost, it should have found its way, from the oldest temples of the Pagan world, into Christian churches; where it yet appears, either in their painted windows[2], or carved roofs; as it also does among heraldic ornaments.

The remains of THE FOUNTAIN CASTALIUS exhibit a large square shallow bason, with steps to it, cut in a rock of marble; once, no doubt, the *Castalian Bath;* wherein the *Pythia* used to wash her whole body, and particularly her hair, before she placed herself upon the *Tripod*, in the *Temple of Apollo.* Upon the opposite side is a stone seat, also hewn out of the same rock. This bason is filled with the water of the fountain. Above the bason rises the perpendicular precipice to its clefted summit before mentioned, which is at the height of about an hundred feet. In the face of this precipice are niches scooped in the rock, for the *votive offerings;* one very large receptacle of this kind being upon the right hand, and three smaller exactly in front of a person facing the precipice. Upon the left hand, a large wild fig-tree, sprouting above the water of the fountain upon that side of the bason, spread its branches over the surface of the rock; which was further

(1) See "Greek Marbles," Appendix, p. 69. *Camb.* 1809.

(2) See Vignette to this Chapter, No. 3. taken from an image of *Medusa's head*, preserved, in stained glass, in the east window of Harlton Church, in Cambridgeshire.

CASTALIAN SPRING AT DELPHI.

further ornamented by a most luxuriant garniture of shrubs, ivy, moss, brambles, and pensile plants, some of them in flower, mingling together their varied hues over the red and grey masses of the marble[3]. The larger *votive receptacle* upon the right is still an object of reverence among the inhabitants; a Christian *Tabernacle* having succeeded to the *Hieron* of its Pagan idol. It is now a chapel dedicated to *St. John;* an antient *basso-relievo,* perhaps a part of the original *vow* for which it was excavated, being substituted in the place of an altar. The other three niches are empty. There is an opening in the rock towards the left of the fountain, where, in certain seasons, the melting snows and torrents from Parnassus pour down, through a chasm, in a vehement cataract: and above, within the cleft, a cavern is visible, which *Wheler* most unreasonably judged to be the *Antrum Corycium,* or Grotto of the Nymphs[4]: to this it could have no resemblance, owing to its diminutive size and situation. The real CORYCIAN CAVE had not been ascertained by any traveller, until we arrived at *Delphi:* and although we

Discovery of the *Corycian* Cave.

(3) We brought from the FOUNTAIN CASTALIUS the *Silene congesta* of *Sibthorpe;* also "the Friar's Cowl," *Arum Arisarum* of *Linnæus;* and a *non-descript* species of "Gromwell," *Lithospermum* Linn.—*cum nonnullis aliis, seu immaturis, seu floribus, foliisve mutilatis, atque Deo illi Delphico solùm cognitis.* We have called this new species of *Lithospermum,* from the very remarkable nature of the place where it was discovered, LITHOSPERMUM PYTHICUM. *Lithospermum foliis undulatis, inferioribus lanceolato-oblongis, superioribus bracteisque cordato-oblongis; hirsutis. Planta habitu ferè L. orientalis, seu Anchusæ orientalis* Linnæi; *sed foliis angustioribus, valdè-undulatis, floribusque majoribus atque inflatioribus distincta.*

(4) Journey into Greece, p. 315. *Lond.* 1682.

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we had the satisfaction of obtaining intelligence of that marvellous grotto, we were prevented by the depth of the snow, in the part of *Parnassus* where it is situated, from paying a visit to the spot. The description given of it by the inhabitants of this village of *Castri*, who call it "*Sarand'auli*," the "*forty courts*," corresponded with that of *Pausanias*, who states its distance from *Delphi* as equal to sixty *stadia*[1]: they further added, that it is capacious enough to contain three thousand persons. One of them, who had formerly belonged to a gang of banditti, and made no secret of the fact, told us, that it was a place of rendezvous for the robbers of *Parnassus*, and that he had often resorted thither with his comrades. It lies to the north of *Delphi*, towards the heights of the mountain. Other travellers, availing themselves of our discovery with regard to this cave, have been to visit it: and one of them, by the inscription which he there found, has confirmed every observation concerning it, before published by the author of these Travels[2]. The cavern alluded to by *Wheler*, in the cleft above the *Castalian fountain*, was formerly accessible, by means of stairs also cut in the marble rock: but a part only

(1) That is to say, seven miles and a half, reckoning the *Stadium* at an English furlong. *Pausanias*, however, does not state the distance from *Delphi* to the *Corycian Cave* with precision. He only says, that to one going from *Delphi* to the summits of *Parnassus*, at the distance of *sixty stadia* there is a brazen image; where the descent begins to the *Corycian Cave*. Ἰόντι δὲ ἐκ Δελφῶν ἐπὶ τὰ ἄκρα τοῦ Παρνασσοῦ σταδίοις μὲν ὅσον ἑξήκοντα ἀπωτέρω Δελφῶν, ἔστιν ἄγαλμα χαλκοῦν, καὶ ῥάων εὐζώνῳ ἀνδρὶ ἡμιόνοις τε καὶ ἵπποις ἐπὶ τὸ ἄντρον ἔστιν ἄνοδος τὸ Κορύκιον. Pausaniæ Phocica, c. 32. p. 877. ed. *Kuhnii*.

(2) See "Tomb of Alexander," Appendix, No. 4. p. 153. *Camb.* 1805.

only of the steps remain; and it would be difficult now to approach it. The water of the *Castalian fountain* is cool and pleasant to the taste. *Wheler* quaintly describes it[3], as "fit to quench the thirst of those hot-headed poets, who, in their *bacchanals*, spare neither God nor man; and to whom nothing is so sacred, but they will venture to profane it." After passing from the *bath*, or bason, below the *votive receptacles*, it falls down southward, in a deep and narrow channel, towards the *Pleistus*, separating mount *Cirphis* from *Parnassus*[4]; and having joined that river, it runs by the ruins of *Crissa*, into the *Crissæan Bay*. In the first part of its course from the *fountain*, it separates the remains of the GYMNASIUM, where the *Monastery of Panaja* now stands, from the village of *Castri*, as it probably did from the old city of *Delphi*; for going from the *fountain* to that *monastery*, we noticed the situation of the ANTIENT GATE leading to *Bœotia*. *Wheler* mentions[5], that in returning from this monastery, by the fountain, into the village, he "observed a great piece of the rock tumbled down, and almost buried: on one side of it, that lay a little hollow, he saw *letters written, in large, but strange characters*, so as that he, and his companion *Spon*, could make nothing of them." We expected, from this description, nothing less, at the least, than the remains of a genuine Pelasgic inscription; but were grievously disappointed when we found the identical mass alluded to by *Wheler*, with a few indistinct traces of his "large but strange characters." The stone itself was part

Eastern Gate of the City.

(3) See Wheler's Journey into Greece, p. 315. *Lond.* 1682.

(4) Ibid. p. 316. (5) Ibid.

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part of the work before the *Eastern Gate* of the city. There was a wall upon the right hand, formed of rude masses of rock, which was ruined by a lapse from the mountain above; and the piece of rock mentioned by him was thereby impelled from its position: but the characters upon it are evidently common Greek letters: we plainly observed A, Y, N, and some others that were visible enough to prove there could have been nothing "*strange*" in the inscription, when he saw it.

*Gymnasium.*

The remains of the GYMNASIUM are principally behind the monastery. The foundations were there sustained by an immense bulwark of hewn stone, projected from the sloping ground, so as to offer a level area whereon the structure stood. The antient city was built in a *theatrical* form[1], upon a series of such terraces rising one above the other; and a similar front-work of hewn stone is still seen in different parts of the immense *Coilon*, or semicircular range, which its buildings exhibited upon this abrupt declivity of *Parnassus*. Within the monastery we found the capitals of pillars, broken friezes, and triglyphs. Upon *a marble Cippus*, beautifully adorned with sculptured foliage, and crowned with the Lotus, we read the words

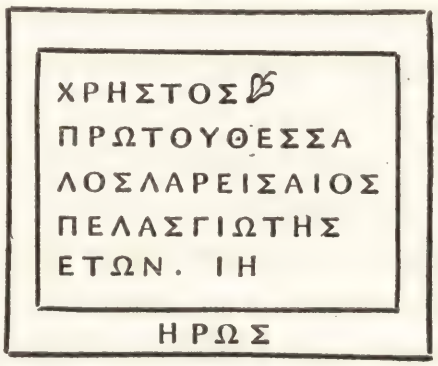
Inscriptions in the *Gymnasium.*

ΑΙΑΚΙΔΑ
ΧΑΙΡΕ

And

(1) It is very pleasing to a traveller, and perhaps may not be less so to his readers, to find an observation of this kind, (describing the form of a city that has ceased to exist for ages) written upon the spot, anticipated by those who visited *Delphi* eighteen centuries ago: this, in fact, is almost literally the remark made by *Strabo* as to the form of the city: he says, Τὸ δὲ νότιον οἱ Δελφοὶ, πετρῶδες χωρίον, ΘΕΑΤΡΟΕΙΔΕΣ, κατὰ κορυφὴν ἔχον τὸ μαντεῖον καὶ τὴν πόλιν, σταδίων ἑκκαίδεκα κύκλον πληροῦσαν. Strab. Geog. lib. ix. p. 606. ed. *Oxon.*

And within the sanctuary, behind the altar, we saw the fragments of *a marble Cathedra;* upon the back of which we found the following inscription, exactly as it is here written, no part of it having been injured or obliterated; affording, perhaps, the only instance known of a *sepulchral* inscription upon a monument of this remarkable form:




It is in honour of a youth of *Larissa* in *Thessaly,* who died at eighteen years of age. As to the words χρήστος and ἥρως, it may be remarked that all the epitaphs upon *Larissæans,* which *Spon* has preserved, contain these words[2]. There were many cities having the name of *Larissa;* consequently the city whereof the youth here commemorated was a native, has the distinction of Πελασγιώτης. It is mentioned by *Strabo,* in his description of *Thessaly*[3]: although situated out of the *Pelasgiotis,* it had the name of *Larissa Pelasgia.*

After

(2) Vid. Spon. Miscell. Antiq. 331.

(3) Τῆς δ' ἑξῆς παραλίας ἐν μεσογαίᾳ ἐστὶν ἡ ΚΡΕΜΑΣΤΗ ΛΑΡΙΣΣΑ εἴκοσι σταδίους αὐτῆς διέχουσα· ἡ δ' αὐτὴ μὲν ΠΕΛΑΣΓΙΑ λεγομένη, καὶ ΛΑΡΙΣΣΑ. Strabon. Geog. lib. ix. p. 630. edit. *Oxon.*

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*Stadium.*

After visiting the remains of the *Gymnasium*, we went to see those of the STADIUM. They are situated upon the highest part of the slope whereon *Castri* is built, above the village, and a little to the *west* of it, under a precipice formed by some rocks, which also there rise in a perpendicular form. We noticed very considerable foundations of antient buildings, in our way up. This *Stadium* is even more entire than that of *Athens;* for the marble seats yet remain: they consist of the same substance as the cliffs around *Delphi;* and at the curved or upper extremity of the *Stadium*, they are hewn in the natural rock. The area being clear from rubbish, and in a very perfect state, we were enabled to ascertain its length with accuracy; and this we found to be equal to two hundred and twenty paces. We stepped it twice, in order to ascertain this point: and admitting that our paces were about equal to the same number of yards, this will allow, for its length, six hundred and sixty feet; thereby exceeding the length of the antient metre which bore the name of the *Olympic Stadium;* for this, making the eighth part of a Roman mile, was little more than two hundred and one yards[1].

From a part of the mountain to which the lower extremity of

(1) The *Olympic Stadium* exactly equalled 201.$\frac{44}{100}$ English yards. Mr. *Vernon*, measuring with great care the length of the *Stadium* at *Athens*, found it equal to 630 English feet. (*See Wheler's Journ. into Greece, p.* 375. *Lond.* 1682.) Wheler says its breadth equalled 26 or 27 geometrical paces; which, allowing 5 feet English for each geometrical pace, makes its breadth equal to 43$\frac{1}{3}$ or 45 yards.—From this it appears that the *Delphic Stadium* was of the same dimensions, or nearly so, as the *Stadium Panathenaïcum*, at *Athens*.

of the *Stadium* is joined, we enjoyed a fine prospect of *Salona*, the antient AMPHISSA, situated upon the side of a hill; also of the Bay of CRISSA, and a town called *Galaxy* towards the *west;* the Gulph of CORINTH; and the mountains of ACHAIA. Hence we descended to the *Monastery of Elias;* and found in the church belonging to it two architraves of Parian marble, of very great magnitude. Judging from the impossibility of conveying such masses to the spot by any means which the present inhabitants possess, and also by the immense foundations of a building here, it is plain that this monastery was erected upon the site of one of the principal temples of DELPHI. A square stone at the door had an inscription on all sides of it; but in such a mutilated state, that nothing could be made of it. Upon one side, some letters, finely cut, and of small size, appeared in the following manner:

Monastery of Elias.

. . . . . ΑΘ . . . .
ΑΡΧΟΝΤΟΣΑΝΤΙΓΕ . . . .
ΤΩΝΚΗΤΩΑΛΟΥΤΟΥ . .
ΣΩΣΩΝΝΙΚΑΝΔΡΟ . . . . ΛΠΕ
ΟΝΟΜΑΣΩΣΩΣΕΠΕΛΕΥΘ . .
ΤΑΝΤ.ΜΑΝΑΠΕΧΟ . . ΑΣΑΝ
ΤΑΤΟΝΤΑΣΖΩΑΣΧΡΟΝΟΝ
ΕΙΔΕΜΗΠΟΙΗΕΞΟΥΣΙΑΜΕΧΕΤ
ΚΑΘΕΛΗΕΙΔΕΤΙΣΕΦΑΠΤΟΙΤΟΣ
ΒΑΙΟΝΠΑΡΕΧΕΤΩΤΩΘΕΩΤΑΝΥ
ΛΕΩΝΣΩΣΟΝΗΠΕ . . . ΘΕΡΙΑΑ
ΤΑΣΑΣΑΙ . . . . . Χ . . . . ΑΣ

The reader is left to use his own conjectures as to this imperfect legend: we are unwilling to omit any thing

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so likely to excite curiosity as an inscription, however mutilated, relating to this remarkable place. There were traces of another, upon a mass of Parian marble; but the letters were so much effaced, that it was impossible to copy any of them.

Cverns.

Leaving the *Monastery of Elias*, we found a recess hewn in the rock, either for a *sepulchre*, or for an *oracular cave*. The walls of the temple noticed at the monastery extend near to it. Within this recess there are arched cavities upon the right and left; and there is one in the front, lined with painted stucco, having two smaller cavities over it; and above the whole, *a bull's head*, very finely sculptured in the stone. Hard by, there is *an alcove*, or *grotto*, of a semicircular form, also hewn in the rock, with a seat all round the interior, finely cut out of the solid stone.

Plain of *Delphi*.

When seated in this grotto, the view extends across the whole *Coilon* of the antient city of *Delphi* (before described as having a theatrical form, owing to the natural shape of this declivity of *Parnassus*), towards the *Castalian Spring*, and the *Gymnasium* in the entrance from BŒOTIA; looking down at the same time over the numerous terraces rising one above another whereon the city was built. Indeed, to have a faithful conception of what *Delphi* was, it is only necessary to imagine an antient theatre, with terraces of stone in the place of seats, rising one above the other, of sufficient width to admit of temples and other public buildings upon those semicircular terraces; the *Stadium* being the uppermost structure of the whole series; and the *Castalian Spring*, and the *Gymnasium*, at the right extremity of

of the *Coilon*. The front-work of these terraces, being perfectly even and perpendicular, is everywhere artificial: it exhibits a *Cyclopéan masonry*, adapted to the natural declivity of the rock. This masonry remains in many places entire; but as it does not now continue throughout the whole extent of the semicircle, a hasty observer might conclude, that the detached parts were so many separate foundations of the different temples of the city. There is enough remaining to enable a skilful architect to form an accurate plan of *Delphi:* but it should be fitted to a model of *Parnassus;* for in the harmonious adjustment which was here conspicuous, of the works of God and man, every stately edifice and majestic pile constructed by human labour, were made to form a part of the awful features of the mountain; and from whatever quarter DELPHI was approached, a certain solemn impression of supernatural agency must have been excited, diffusing its influence over every object; so that the sanctity of the whole district became a saying throughout Greece, and "ALL PARNASSUS WAS ACCOUNTED HOLY[1]."

Passing from the alcove to the village, we saw upon the left, about half way up the declivity towards the *Stadium*, the front-work of one of the terraces before mentioned, and, afterwards, very great remains of the same kind occurred close to the path. As we were then making careful inquiry after inscriptions among the inhabitants, we were

(1) Vide Strabon. Geog. lib. ix. p. 604. ed.

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Probable Site of the *Temple of Apollo.*

were conducted into the court of a house situated over the centre of the antient city, where we found several architectural remains with inscriptions, in a mutilated state; the last of which repaid us for all our trouble, as the legend seemed to imply that we were upon the site of the TEMPLE OF APOLLO. The first, however, consisted only of the words "CALLISTRATUS, SON OF CALLISTRATUS," and a part of the word DELPHI.

Other Inscriptions.

. . . . . ΩΝ . . .
ΩΣΕΝΕΠΙΜΕ . . .
ΑΥΤΩΝΚΑΛΛΙΣΤΡΑΤΟΣ
ΚΑΛΛΙΣΤΡΑΤΟΥΔΕΛ

Within a stable belonging to the same house there was a slab of marble, partly buried. The part above ground measured six feet two inches, by two feet six inches. It was inscribed in the most beautiful manner, with a series of decrees, in columns, added at different times, and in different languages; the characters of one inscription differing in size from those of another. But the stone being inverted, the characters appeared all topsy-turvy; and it was so much damaged, that when we found what the fatigue would be of making an exact copy of the whole, we had not the courage to attempt it. Some of these inscriptions were in Greek; others in Latin: and the latter were of great length. The Greek began thus

ΕΠΙΘΑΛΑΣΣΕΙΝΑΙΔΕΛΦΩΝ

We

We can collect nothing from this fragment, except that it relates to something the property of the people of *Delphi* (εἶναι Δελφῶν). A Latin inscription, occupying all the middle column upon the marble, appeared as follows:

C . AVIDIONIGRINOLEGAVGPROTR INVS
DECRETAEXTABELLISRECITATA : VĪ. IDVSOCTOBRA . . VSANSCVMOPTIMVSPRINCEPSSEI
EROMNEMONVMQUACONSECR . . . RECIONESA . . LLO . . TINOEXAVCTORITATE
DETERMINASVERVNTSEQVENDA . . SSERRAES . . PSISSET . . TIAMNDELPHISINI . . ERE .
ESTNEQVEVENIRETINDVBIAS . . NTERANTICYRENSESQVOQVEETDELPHOSOVIB . . DEL . .
ABOPTIMOPRINCIPEEASENTENTIASSTARIOPO . . . . . .

Towards the middle of the sixth line, it was too much injured to make out the letters. It contains part of a decree issued under one of the Roman Emperors; and seems to refer to a dispute between the people of *Anticyra* and *Delphi*. The allusion to the people of *Anticyra* will not be read without interest, considering that the city was destroyed in the war with *Philip* the son of *Demetrius;* but it might have been rebuilt, as it probably was, in the time of *Hadrian*. The antiquities of *Anticyra* are described by *Pausanias*[1]; and it was famous for its *Hellebore*. We found the same plant upon *Mount Helicon*. A more antient name of *Anticyra* was *Cyparissus:* it was so denominated by *Homer*[2]. Below this house we found what we conceived to be the remains of the Temple of Apollo, from the number and nature of the inscriptions. Some of them were in a wood-house; but so covered, that we could

(1) Pausaniæ Phocica, cap. 36. p. 891. ed. *Kuhnii*.

(2) Τὰ δὲ ἀρχαιότερα ὄνομα εἶναι Κυπάρισσον τῇ πόλει φασί. *Ibid.*

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could not copy them. Upon three or four we read the names of ARCHONS, and upon one the word ΗΡΑΚΛΕΙΟΥ. But the last, and by far the most important, in its evident allusion to *the Temple*, mentions a family who had consigned their son to the care of the priests. This being discovered upon the spot, will be considered as more interesting than any thing else which we found at DELPHI. It states, that "THE FATHER AND MOTHER OF AMARIUS NEPOS, WHO HAD BEEN HONOURED BY THE SENATE OF CORINTH WITH REWARDS DUE TO HIM AS SENATOR AND OVERSEER OF THE FORUM, PUT THEIR SON UNDER THE PROTECTION OF THE PYTHIAN APOLLO."

ΑΜΑΡΙΟΝΝΕΠΩΤΑΑΙΓΙΑΛΕΙΝΟΝΤΕ
ΤΕΙΜΗΜΕΝΟΝΑΠΟΤΗΣΚΟΡΙΝΘΙΩΝ
ΒΟΥΛΗΣΤΕΙΜΑΙΣΒΟΥΛΕΥΤΙΚΑΙΣΚΑΙ
ΑΓΟΡΑΝΟΜΙΚΑΙΣ. ΑΜΑΡΙΟΣΝΕΠΩΣ
ΠΑΤΗΡΚΟΡΙΝΘΙΟΣΚΑΙΙΟΥΛΙΑΑΙΓΙΑΛΗ
ΔΕΛΦΗΤΟΝΕΑΥΤΩΝΥΙΟΝΑΠΟΛΛΩΝΙ
ΠΥΘΙΩΙ

Cause of the wretched state of Castri.

In consequence of some dispute between the agents of *Ali Pasha* and the inhabitants of *Castri*, the *Pasha* has laid the village under contribution, to pay him the sum of thirty purses; equal to fifteen thousand piastres. This they are unable to do; and of course every thing they had has been taken from them; which may serve to explain the present ruined state of the place. In its present condition, there is not in all *Lapland* a more wretched village than *Castri*. The other villages upon *Parnassus*, especially *Arracovia*, are comparatively wealthy; the soil being extremely fertile, and the natural industry of the inhabitants, many

many of whom are *Albanians*, being very great. The wine produced over all the south side of the mountain is excellent; and there is not a resident Turk to be found.

Upon our return to the house where we had lodged, we examined a few medals that our host had collected among the inhabitants, during our absence; and we obtained one, in silver, of very great rarity. It was a small medal of ŒTA in Thessaly, in excellent preservation, and the die remarkably fine. In front it exhibits the head of the *Nemeæan Lion*, champing the arrow of *Hercules* between his jaws; and upon the obverse side, the naked figure of the hero, in the moment of his *apotheosis* upon *Mount Œta*, his head radiated, and holding his knotted club between his hands, with the legend OITAIΩN; thus written from right to left, NΩIATIO. This exceedingly rare medal is not known to exist in any other collection excepting that of the *Abbé Neumann*, at present forming a part of the Imperial cabinet at *Vienna;* where, however, there is no example of it in such perfect preservation. It may be considered as one of the finest specimens of the Grecian art[1]. And as it might be proved that *Virgil*, who was not less an *antiquary* than a *poet*,

*Medals.*

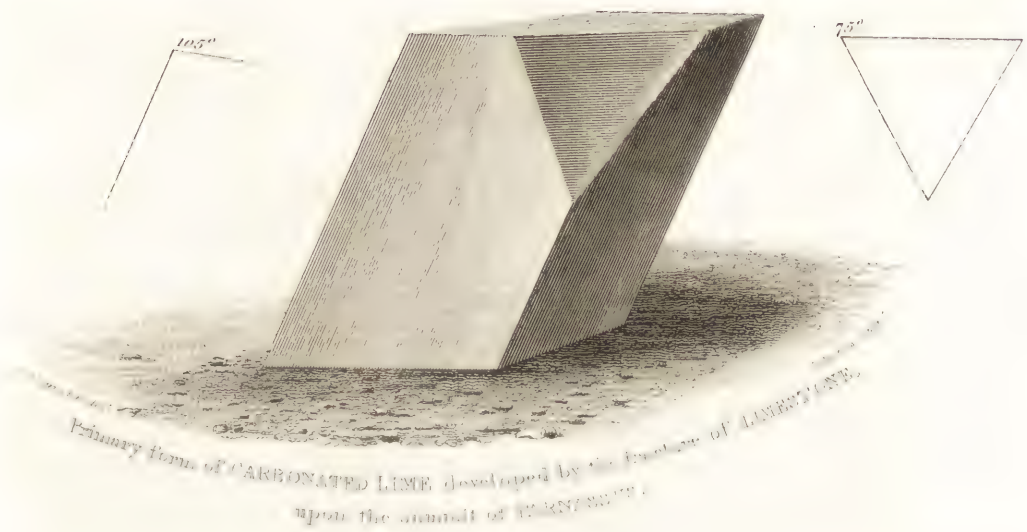
(1) See the Vignette to this Chapter. The original is now in the possession of *R. P. Knight, Esq.* See also an Engraving of this Medal in a work published at *Vienna* in two Parts, by the *Abbé Neumann;* entitled "*Populorum et Regum Numi Veteres inediti.*" *Pars prima, Tab.* V. *No.* 7. *Vindobonæ*, 1779. The Second Part appeared in 1783. Speaking of this silver medal of *Œta*, the author says, "*Hæc atque alia diversa Musei Pelleriniani, utraque ærea, Œtæorum solæ sunt monetæ, quæ ad nostra tempora in apricum protulit ætas. Iis tertiam nunc addo, spectato metallo unicam, artificio, cujus veneres nec verbis, nec scalpro digne exprimas, nitore atque elegantiâ insignem.*" Ibid. p. 160.

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a *poet*, did borrow much of his finest imagery from the gems and coins of Greece; so, in the magnificent description given by *Ovid* of the *apotheosis of Hercules*[1], he seems to have had in contemplation this medal of ŒTA.

(1) "Utque novus serpens, positâ cum pelle senectâ,
Luxuriare solet, squamâque nitere recenti:
Sic, ubi mortales Tirynthius exuit artus,
Parte sui meliore viget; majorque videri
Cœpit, et augustâ fieri gravitate verendus."

*Ovidii Metamorph. lib.* ix. 266.




Primary form of CARBONATED LIME developed by the fracture of LIMESTONE upon the summit of PARNASSUS.

# CHAP. VII.

## DELPHI TO THE SUMMIT OF PARNASSUS, AND TITHOREA.

Arracovia — *Vineyards of* Parnassus — *Prospect* — *Condition of the inhabitants* — *Alteration of temperature* — *Traditions* — *Journey to the summit* — *Kallidia* — *Disappearance of the vegetation* — *Crater of* Parnassus — *Nature of the Peak* — *State of the thermometer upon the heights* — *Objects visible from the top of the mountain* — *Bearings by the compass* — *Adventure with the horses* — *Geological features* — *Singular effect of spontaneous decomposition in Limestone* — *Inference deduced from such phænomena* — *Plants of* Parnassus — *Lugari, or* Lycorea — *Monastery of the Virgin* — *Caloyers* — *their devotional exercises* — *Ignorance of those priests* — *Journey to Velitza* — Cachales *torrent* — *Discovery of the Ruins of* Tithorea — *its relative position with regard to* Delphi — *Produce of Velitza* — *Simplicity of the natives* — *Their miserable condition* — *Antiquity of Tithorea* —

*Other*

*Other* memorabilia—*Egyptian custom of embalming birds illustrated —Inscription relating to* Tithorea — *its date ascertained* — *Other Inscriptions.*

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AFTER we had taken some refreshment, we set out for *Arracovia,* distant three hours from *Delphi,* intending to pass the night there; as it is much higher upon *Parnassus,* and a better place for procuring guides to the summit of the mountain, than the miserable village we had quitted. At about half an hour's distance from *Delphi,* we found the remains of an antient square building, nobly constructed with large masses of stone, put together without any cement. As we continued along this route, we observed niches cut in the rocks above the road, on our left hand. One place, in particular, near to *Delphi,* exhibited several works of this kind; among others, the appearance of a large door hewn in the solid stone, which had been subsequently severed by the effect of an earthquake. It is close to the road, and well worth notice; because hereabouts might have been one of the outworks of the city, or an arch covering the *Via Sacra.* We now entered the rich lands of *Arracovia,* full of the neatest vineyards, cultivated in the highest order, and seeming to extend over the mountain without any limitation, so as to cover all its sides and declivities; and actually rising into parts of it so steep and elevated, that they would not have been tenable but for the industry of the inhabitants; who have built walls to protect them from torrents, and buoyed up the soil by means of terraces, to prevent its being washed away. The finest vineyards upon the banks of the Rhine are not managed with greater skill and labour than

*Arracovia.*

Vineyards of *Parnassus.*

than those of *Arracovia*, upon the south side of *Parnassus*. The land is most carefully weeded; and it is kept so clean and free from rubbish, that the stones are collected and placed in heaps; a little hollow space being left around each vine, to collect the moisture. The plants are all of them old stocks, from which they suffer only one scion to sprout for the year, and this is afterwards pruned again. The wine from these vineyards is excellent. The view throughout this journey, of all the Plain of *Salona*, and of the Bay, backed by the mountainous district of *Achaia* in *Peloponnesus*, cannot be described; for it would be idle to repeat continually the words *grand*, and *magnificent*, as applied to the sublimest appearances in nature, without being able thereby to suggest the slightest conception of the real scene[1].

Prospect.

The village of *Arracovia* is rich in comparison with *Castri*. It contains two hundred and fifty houses, inhabited by Albanians and by Greeks, "*without a Turk*" among them. This expression, "*without a Turk*," is throughout Greece a saying

Condition of the Inhabitants.

(1) This has been felt by all who have attempted to describe fine prospects without the pencil. "As far as language can describe, Mr. *Gray* pushed its powers," observes the Editor of his Memoirs. "Rejecting every general unmeaning and hyperbolical phrase, he selected the plainest, simplest, and most direct terms: yet, notwithstanding his judicious care in the use of these, I MUST OWN I FEEL THEM DEFECTIVE. (See *Mason's Note to Gray's Letter to Wharton; Mathias's Edit. vol.* I. *p.* 469. *Lond.* 1814.) Perhaps *Gray* never succeeded more happily, than when, laying aside description, he simply said, of a view in Westmoreland, "I saw in my glass a picture, that if I could transmit to you, and fix it in all the softness of its living colours, would fairly sell for a thousand pounds." (*Ibid. p.* 455.) The most faithful descriptive language may present, it is true, a picture to the mind; but then it is not the identical picture. "The imagination," says *Mason*, "receives clear and distinct images, but not true and exact images." (*Ibid.*)

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saying of exultation; and it is never uttered but with an expression of triumph and of gladness. Yet some have pretended that there is a mildness in the administration of the Turkish government, which would be ill supplied by the substitution of any other European dynasty in its place; that the people are not taxed beyond what they are well able to bear; and that they possess the means of redress against tyranny and oppression. Leaving to all such writers the very difficult task of proving what they have thus affirmed, and judging solely by our own experience, we can only say that the land, divested of its Mahometan governors, would be a land, whose inhabitants might "eat bread without scarceness, nor lack any thing in it;" unless indeed, and this is not improbable, it should fall under the dominion of *Russia*; when it would become "a desolation, a dry land, and a wilderness." *Arracovia* is situated at such an elevation upon the mountain, that a change of temperature was sensibly felt by us all; and after sun-set it became very cold. We passed the night in a small hut, writing letters to our friends in England. *Parnassus* affording sensations at our fingers' ends, to which we had long been strangers, we found it expedient to maintain a considerable fire in the centre of our little dwelling; which, filling the room with smoke, brought tears of acknowledgment down our cheeks, for the seasonable warmth it afforded so near to the seat of *Apollo*. When we had finished our letters, as it was our usual practice, we entered into conversation with the inhabitants collected to gaze at the strangers who were their guests; and

Alteration of temperature.

Traditions.

and we were much amused by the traditions they still entertained. The people of *Delphi* had told us that there were only *five Muses,* and that the opinion as to there being *nine* in number was a heresy. Such disputes about the number of the *Muses* existed in antient times, and the *Arracovian Greeks* reduced their number to *three.* The only thing that surprised us was, that any notion of the kind should yet remain upon the spot; although all the fountains of *Parnassus,* of *Helicon,* and of *Pindus,* were once sacred to them. We have before proved, in what we related of *Platæa,* that the memory of Antient Greece is not quite obliterated among its modern inhabitants; and some additional facts were gathered here, however unworthy of further notice, to confirm and strengthen our former observation.

Journey to the Summit.

On Wednesday morning, December 16th, at nine o'clock, we set out, with four guides, for the SUMMIT OF PARNASSUS; returning a short distance, by the road to *Delphi,* and then turning up the mountain towards the right, but with our faces towards *Delphi,* until we had climbed the first precipices. After an hour's ascent, we had a fine view of one of the principal mountains of the *Morea,* now called *Tricălă;* the Bay of *Crissa* looking like a lake, bounded by the opposite mountains of *Peloponnesus.* In fact, as we had formerly, from the *Theatre* at *Sicyon,* seen the very heights we were now climbing, so we were now looking back towards all that region of *Achaia,* and towards its more distant summits. After having surmounted the first precipices, we found a large crater, with a village in it, called *Kallidia,* or

Kallidia.

*Callithea,*

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*Callithea*, the summer residence of the *Arracovians;* who cultivate the plain at the bottom of this crater, and, during the hottest part of the year, come hither to collect its harvest. Thence turning from the former line of our ascent, we proceeded in an opposite direction; and after two hours' progress, looked down, from a great height, upon *Arracovia.* At twelve, having estimated the thermometer, we found that the mercury had fallen to 44° of Fahrenheit. Presently we came to another plain, with a *well* in it, full of clear water quite up to the brim. Here we halted, and regaled ourselves with bread and wine. It now began to be cold; the road being, as before, steep, but admitting the horses to follow us the whole way. At this place vegetation began to disappear. Expressing a wish to see a bulbous plant, extolled by the natives for its restorative virtues (which they eat, root and all, in vinegar), one of the guides was forced to descend in search of it. Another plant, because it contains a fluid of a milky colour, they give to women whose breasts fail to yield milk[1]. Thence climbing the mountain on its north-eastern side, we found it bleak, and destitute of herbage; and higher up we passed through snow, lying in patches. At length we reached a small plain, which is situated upon the top of the mountain, and also in the bottom of a crater, containing a pretty large pool of water, frozen over. In this respect the summit of this mountain

Disappearance of the vegetation.

Crater of *Parnassus.*

(1) The same custom is mentioned by *Wheler,* (*Journ. into Greece, p.* 416. *Lond.* 1682.) He says that the Greek name for the plant is *Galacorta;* and he calls it *Scorzonera Cretica.*

mountain resembles that of the *Kader-Idris* in *Wales*. The sides of the crater, rising in ridges around this plain, are the most elevated points of PARNASSUS. We climbed the highest of them, which was upon our left hand; but with great difficulty, as the sides were a glacier, covered with hard and slippery ice; and our fingers, in spite of our exertions, were benumbed. At last, however, we reached the upmost peak, and, having gained a footing upon its top, stood in pure æther; for although there were clouds below, we had not one above us. It was now two o'clock P.M. If the wind had blown from the north, we could not have remained an instant in this icy region, being little prepared to encounter such a sudden change of temperature. Even with a soft breeze from the west, we had no sooner exposed our thermometer, than the mercury fell two degrees below the freezing point, and we had not seen it so low since we left the north of Russia.

Nature of the Peak.

State of the Thermometer.

Having been for years in the practice of climbing mountains, the author must still confess that he never beheld any sight of the kind like that which he saw from the SUMMIT OF PARNASSUS. He possessed no other means at the time of ascertaining its elevation, than by attending to the objects visible in the horizon; and he determined their relative position by the compass. It is impossible therefore to state what the height of *Parnassus* may be; but he believes it to be one of the highest in Europe. The *Gulph of Corinth* had long looked like an ordinary lake; and it was now reduced to a pond. Towards the north, beyond all the plains

Objects visible from the top of the mountain.

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plains of *Thessaly*, appeared *Olympus*, with its many tops, clad in shining snow, and expanding its vast breadth distinctly to the view. The other mountains of Greece, like the surface of the ocean in a troubled calm, rose in vast heaps, according to their different altitudes; but the eye ranged over every one of them. *Helicon* was one of these; and it is certainly inferior in height to *Parnassus*. A mountain before mentioned, called *Tricălă*, in the *Morea*, made a great figure in that mountainous territory: it was covered with snow, even the lower ridges of it not being destitute. Our guides said that this mountain was near to *Patras*. We looked down upon *Achaia*, *Argolis*, *Elis*, and *Arcadia*, as upon a model. Almost every part of the horizon was clear, except towards the *east* and *north-east*, and the *north-west*; our view being obstructed towards the *Ægean* and *Mount Athos*, as well as towards *Epirus*, by being above the clouds; which concealed every object towards those points of the compass; although the day was remarkably fine for our purpose in other respects. The frost was however so piercing, that we were in haste to conclude our observations.

Bearings by the Compass.

We found the bearings of the principal objects, by the compass, to be as follow:

| | |
|---|---|
| Acro-Corinthus . . . . . | due *South*. |
| Mount Helicon . . . . . | s.e. and by s. |
| Mount Hymettus . . . . . | s.e. |
| Negropont . . . . . | s.e. and by e. |
| Mount Olympus . . . . . | n. and by e. |
| Tricălă, in the Morea . . . . . | s.w. and by s. |
| Galaxy . . . . . | w.s.w. |
| Port of Crissa, or *Salona Quay* . | between w. and w. and by s. |

To

Adventure with the Horses.

To our great astonishment, as we were preparing to descend from this place, we saw the peasants who had the care of our horses arrive with the poor animals, quite up to the pool of frozen water upon the summit. We do not remember an instance where this is practicable upon any other mountain equally lofty. Horses have been conducted near to the summit of some mountains; as *St. Gothard*, and *St. Bernard*, in the *Alps;* but not quite to the top, especially where there is a glacier. Upon inferior mountains, indeed, as upon *Skiddaw* in *Cumberland*, persons have rode, and with ease, to the highest point. We had terrible work, afterwards, in conducting them down the icy declivities; being under the cruel necessity of turning them adrift in certain parts of the descent, and then leaving them to slide, either upon their sides, or upon their backs, until they were intercepted by rocks, or by huge masses of rough stones, lying loose at the bottom of each glacier.

Geological features.

The summit, and all the higher part of *Parnassus*, is of limestone, containing veins of marble, and great quantity of a blue *lumachella*, wherein are imbedded very large *entrochi*. The surprising appearance of such shells at this enormous elevation is very remarkable. We found them upon the highest peak, and over all the mountain. Similar phænomena have since been noticed upon the summit of *Mount Libanus*[1]. But all the limestone of *Parnassus* is not thus characterized. We observed also, near the top of it, a hard

(1) By the most enterprising traveller that ever undertook to explore unknown regions,—BURCKHARDT; now traversing the remotest districts of *Nubia*.

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a hard grey homogeneous carbonate of lime, with all the appearance of a primary formation. In places where the melting snow had disclosed the naked surface of the rock, we noticed the most remarkable effect of *weathering* that, as far as our knowledge extends, has ever been observed. A spontaneous decomposition of the stone had taken place, in consequence of the attacks of air and moisture during a series of ages; and this had occasioned rifts and fissures to a considerable depth. Among these, we found a specimen of the homogeneous carbonate just mentioned; which had separated from its parent mass by spontaneous decomposition; and thus, being exposed to accidental fracture, exhibited the primary form of regularly crystallized carbonate of lime; being a rhomboïd, whose obtuse angle precisely equals that of *Iceland spar*. An incipient transition may also be noticed, in the same specimen, towards a secondary form, in the neat truncation of one of the solid angles of the rhomb[1]. This first suggested to the author an idea, since confirmed by repeated observation, that, in all homogeneous minerals, such has been the tendency towards crystallization, that the inclination of surfaces disclosed by fracture will frequently point out the degree of inclination of the lateral planes belonging to the primary crystal; and thereby determine the nature of the stone, and of its chemical constituents. Mineralogists, infinitely superior to him in the science, had before proved that this is the case with regard to the fragments of substances that have resulted from

(1) See the Vignette to this Chapter.

from a regular process of *crystallization*[2]; but the same observation had not been extended to bodies considered as *amorphous*. Nothing is more common, however, than the primary angle of crystallized *silica*, among the fragments of *common quartz*, when found in the form of *sand* or *gravel*; of the primary angle of *carbonate of lime*, in the fracture of a *shell*; or, upon a much grander scale, in the fissures of beds of *chalk*, as in the cliffs upon the south coast of Britain; also of the primary angle of *corundum* in the fracture of *emery*; together with many other examples that might be adduced, all of which would be rather out of place here. The author, indeed, apologizes for the little he has been tempted to introduce upon the subject, owing to his predilection for a favourite branch of Natural History; and believing, as he does, that if more attention were given to the circumstance, it would not only be serviceable to the science in general, but to the purposes of commerce, as connected with the sale of precious minerals, and with mining speculations.

We have described all the higher region of *Parnassus* to be "bleak, and destitute of herbage;" but it is necessary to state, that this expression must be received with some limitation. A few rare plants may be noticed here and there, even to its very peak. And where this is the case, those Alpine herbs are often characterized by woolly leaves;

Plants of *Parnassus*.

as

(2) Witness the surprising discovery of *Haüy*, and his theory of crystallization thereon founded. Also the observations of our own *Wollaston*, Secretary of the Royal Society, and his valuable invention of *a reflecting goniometer*, as applied to the inclination of surfaces disclosed by fracture, where crystallization has taken place.

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as if Nature had provided their foliage with an investment suited to the rigours of their situation. We found the *Alpine Daphne*, sprouting through the snow and ice, quite up to the summit: also a beautiful species of *Cineraria;* and a new species of *Cherleria*, whose short half-shrubby stems, divided outwards into innumerable branchlets, terminated in little stars of leaves; these were so closely matted together as to resemble little cushions lying upon the ground. We also collected, upon this mountain, specimens of a *Pine*, belonging to the same section of the genus PINUS with the *Balm of Gilead* and *Silver Fir*[1]; but most resembling the latter species; and differing only in having the leaves pointed, without any notch at the end, and narrower than we have ever seen in that species. We were however unfortunate in not finding either the cones or the blossoms; and must therefore reluctantly leave the pine-groves of *Parnassus* still enveloped in obscurity. The other plants found here are mentioned in a note[2].

We

(1) *Pinus Balsamea*, and *Pinus Picea*.

(2) It is perhaps better to enumerate all of them, and to include the *new species* in the list.

1. The Alpine Daphne—*Daphne Alpina*.
2. *Potentilla speciosa*, of Willdenow.
3. The Rock Bellflower—*Campanula rupestris*, Sibthorpe.
4. *Pinus Balsamea*.
5. *Pinus Picea*.
6. Myrtle Spurge—*Euphorbia myrsinites*, Linn.
7. Thorny Thistle of Theophrastus—*Dryopis spinosa*, Linn.
8. A very beautiful species of *Cineraria*, with oval-oblong slightly-toothed leaves, with a thin white cottony web on their upper surface, and very soft and cottony beneath: the flowers in large terminal panicles, upon cottony footstalks. The species to which it seems to be the nearest allied is the *Cineraria aurantiaca;* from

We now began to descend the *north-west* side of the mountain, having ascended by the side facing the *south-east*. Soon after leaving the summit, our guides pointed to one of the lower ridges of *Parnassus*, which commanded our passage down, and to which they gave the name of *Lugari*, or *Lycari;* perhaps the LYCOREA of *Pausanias*. The peasants in the plains of BŒOTIA call the whole mountain by the name of *Lakŭrâ;* but those who reside upon PARNASSUS still retain among them its antient name; calling the heights, by a general appellation, *Parnassû*, and one of the ridges, in particular, *Lugari*. In our way down, our course afterwards bore towards the *east*. Rugged and steep as was the descent, our only difficulty related to the horses; being alarmed for their safety when the persons appointed to conduct them turned them adrift, as they often did, leaving them to roll, or to slide upon their backs, down the most fearful declivities. At seven o'clock P. M. in a woody region of the mountain, we arrived at a *monastery*,

*Lugari*, or *Lycorea*.

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from which, however, it appears to be very distinct: but as the blossoms were in a decaying state when we gathered them, we leave the *species* for future illustration.

9. We were more successful with a species of *Cherleria*, which is quite new. We have called it CHERLERIA STELLATA.

CHERLERIA *caulibus crassis suffrutescentibus, pedunculis hispidis.*—— *Caules crassi, flexuosi, pollices plerumque tres seu quatuor longi, deorsum rugosi, nudique; supernè squamosi, ramosissimi. Ramuli densissimè conglobati, foliosi. Folia confertissima, rigida, patentia, inferiora lineari-subulata, subtùs sex-sulcata, suprà sub plana, margine asperâ; superiora ovato-triangularia, sub carinata, glabra. Pedunculi calyce vix longiores hispidi. Calycis foliolis striati, acuti. Filamenta alternè breviora. Antheræ sub-ovatæ biloculares. Styli capillares longi. Capsula calyce inclusa, trivalvis, ovato-triangulâ, apice truncato.*

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Monastery of the Virgin.

*monastery*, called that of the *Virgin of Jerusalem;* beautifully embowered in the midst of pine-groves, overlooking the mountains of the *Locri* and the *Dryopes*, and the extensive plains which are watered by the *Cephissus*. It stands about three fourths of the journey down; but we spent nearly as much time in descending to the spot from the summit as in going up from *Arracovia*. We left that village at half after nine in the forenoon, and reached the top of *Parnassus* at two P. M. At three P. M. we began to descend, and did not arrive at the monastery before seven; so that we had now employed ten hours in the whole undertaking. We were shewn, by some of the monks, into a large empty room, without an article of furniture, but containing a spacious hearth and a chimney, where we kindled a fire; and heaping a large quantity of wood, we passed the night very comfortably, although stretched upon the bare floor. This monastery contains fifty priests, who expressed more astonishment at our coming, and seemed more curious and inquisitive, than any we had before met in Greece: but their ignorance might be compared to that of the other wild tenants of their lofty wilderness; and their simplicity was such, that it disposed even our guides to laugh immoderately at every remark they made. They are called *Caloyers;* a name probably known in Greece long before the introduction of Christianity; being simply derived either from καλὸς ἱερεὺς, the "*good priest,*" or from καλόγεροι, signifying "*good old fathers.*" Their order is that of *St. Basil*, for there is no other order among the Greeks; and they profess chastity and obedience. Their way of living is very austere,

Caloyers.

austere, for they wholly abstain from flesh. Most of their time is taken up in barbarous devotional ceremonies; either in a recitation, against time, of the Psalter, or in bowing and kissing the ground; nor is it possible to conceive that a *Cree Indian,* capering before his idol in the wilds of North America, exhibits a more abject debasement of human intellect, than a *Caloyer* in the exercise of his μετάνοιαι, or *bowings*; three hundred of which he is obliged to perform every twenty-four hours[1]. The one half of these *bowings* is performed in the first two hours of the night; and the other half at midnight, before they arise to matins, which are to begin four hours before day, and to end with the dawning of the morning. In summer time, the day breaks upon them, and the sun rises, before their devotions are ended; so that they have scarcely the time and the liberty of convenient and natural repose[2]. These devotions are evidently *Heathen* ceremonies; and the services are also almost *Heathen.* A traveller might have found the same mummery practised two thousand years ago. Judging indeed from these vigils, wherein all their devotion appears to consist, the religion of Christ seems to be as foreign to those who call themselves its priests, as if it had never existed; for, with the exception of now and then a hymn, sung in honour of the Virgin, or upon the festival of some Saint, nothing connected with the history of Christianity, or its worship, seems to have been introduced.

Devotional Exercises of the Caloyers.

Ignorance of these Priests.

Being

(1) See Ricaut's State of the Greek Church, pp. 204, 205. *Lond.* 1679.

(2) Ibid.

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Being curious to know whether such a thing as a Bible, or even a copy of any one of the Gospels, in their own language, existed among them, we asked permission to examine the books of their church; but they had none; nor were any of them able to read: neither had they any library or manuscripts belonging to the monastery. But when we spoke of the χειρόγραφα found in the monastery at *Patmos*, they seemed perfectly to understand us, and said that there were many such in the *Monastery of St. Luke*. This indeed is confirmed by what *Wheler* has said of that monastery, who mentions its manuscripts, and himself purchased an *Evangelistary* during his visit to the place[1]. It was written, he says, in capital letters. He saw also a fair copy of the Works of *St. Chrysostom*, a manuscript of the twelfth century; and others written upon vellum.

Journey to *Velitza*.

The next day, December 17, proved rainy. We left the *Monastery of the Virgin*, and set out in a N.W. direction for *Velitza;* keeping to the left, along the side of the mountain, and descending during the space of half an hour. We had heard at *Lebadéa* of great ruins at *Velitza;* and if our time had permitted, it had been our intention, on the preceding day, to descend thither from the *summit of Parnassus;* instead of proceeding by the way of the *monastery* where we passed the night. In this manner we should have followed the footsteps of *Pausanias:* and it was the account given by him of the journey over *Parnassus*, from *Delphi*, which excited a suspicion in our minds that the ruins at *Velitza*

(1) Journey into Greece, p. 323. *Lond.* 1682.

*Velitza* could be no other than those of THITHOREA, a city whose situation had not been ascertained at the time of our journey; and in this conjecture we were right. The archon of *Lebadéa* called them the *ruins of Thebes;* owing to a confused tradition of the destruction of a city of PHOCIS of this name still extant among the natives. There is a *Palæocastro* at about an hour's distance from *Velitza,* which is called *Thiva,* or *Thebes.* It is situated where the *Cachales* falls into the *Cephissus.* The former river they still call *Cachå Rami,* and *Cachåle;* saying that the name signifies *Evil Torrent;* "an appellation," they affirm, "bestowed upon it because it destroyed (*Thiva*) *Thebes.*" Of the city thus called *Thebes,* whatever its real name may have been, no other vestige remains than a few stones, or traces of walls, in the soil near the bed of the CEPHISSUS. Not so of THITHOREA, whose discovery gave us the highest satisfaction, and whose remains are very considerable. They are situated upon the N. E. side of Parnassus, close to the foot of the mountain. In our journey thither from the monastery, at the distance of about two miles and a half from the latter, we passed a ruined village, called *Neocorio.* Somewhat farther on, we saw, upon our left, a *tumulus* constructed of stones. As the rain continued, our road became very bad. About an hour and a half after leaving the *monastery,* we arrived at another village, with a fountain built of large stones, called *St. Mary's.* Continuing along the base of *Parnassus,* we came to two very large pits: upon the edge of each was a *tumulus* of earth; and beyond them we observed the foundation of a square structure, built

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built of very considerable masses of stone. The place is now called "*the Giant's Leap.*" It is distant about one hour from *Velitza*. Presently we came to another *tumulus*, whereon a Turkish sepulchre had been constructed; and afterwards we attempted to cross the bed of the torrent *Cachales;* but were obliged to make a circuitous route, owing to the great height of its banks, which resembled precipices. After passing it, we saw some sepulchres hewn in the rock, close to our road; being the tombs of its antient inhabitants, here and there disclosed, near to their city. Then we arrived at the walls of TITHOREA, extending in a surprising manner up the prodigious precipice of *Parnassus*, which rises behind the village of *Velitza*. Their remains are visible to a considerable height, upon the rocks, and even one of the mural turrets. In this precipice, above the ruins of the city, there is *a cavern*, concerning which we were told some marvellous stories by the peasants; but as the weather was unfavourable, and the approach difficult, we did not ascend to examine it. The water of the *Cachales* was at this time rushing in a furious torrent down the steep of *Parnassus:* it appeared of a milky colour, owing to the white calcareous matter with which it was impregnated.

Cachales Torrent.

Discovery of the Ruins of *Tithorea:*

*Delphi*, and TITHOREA, on different sides of the mountain, were the halting-places of those passing over *Parnassus*[1], at the distance of eighty stadia from each other[2]; being situated as the towns of *Aoste* in *Piedmont*, and *Martinach*

Its relative position with regard to *Delphi.*

(1) Ἰόντι τὴν ΔΙΑ ΤΟΥ ΠΑΡΝΑΣΣΟΥ. Pausan. lib. x. c. 32. p. 878. Ed. *Kuhn.*
(2) Ibid.

*Martinach* in the *Vallais*, are with regard to Mount *St. Bernard* in the Alps. The distance was somewhat greater to those who travelled by the carriage road[3]. The guides who accompanied us from *Arracovia*, on the Delphic side, to the summit of *Parnassus*, did propose to descend during the same day to *Velitza;* but from the length of time we spent in our passage, we had only been able to reach the Monastery of the *Virgin of Jerusalem*. The whole district on *Parnassus* towards the south was *Delphic*; and *Pausanias* relates, that all the country on the *northern* side was called TITHOREA. "As to the name of the city," says he[4], "I know that *Herodotus*, in that part of his history in which he gives an account of the irruption of the Persians into Greece, differs from what is asserted in the oracles of *Bacis:* for *Bacis* calls this people *Tithorenses;* but *Herodotus* says, that when the barbarians invaded this country, the inhabitants fled to the summit of *Parnassus:* and he calls the city, NEON; and the summit of Parnassus, TITHOREA[5]. It appears, therefore, that all the country was at first called TITHOREA; but that in process of time, when the inhabitants collected themselves into one city, that which was once called

(3) Τὴν δὲ οὐ πάντα ὀρεινὴν, ἀλλὰ καὶ ὀχήμασιν ἐπιτήδειον, πλεόντων ἔτι ἐλέγετο εἶναι σταδίων. Pausan. ibid. p. 878.

(4) Vid. Pausan. ibid. *Lips.* 1696; et p. 672. ed. *Xylandri. Hanov.* 1613.

(5) The passage in Herodotus (*lib.* viii. *c.* 32.) respecting the city *Neon* and *Tithorea* has been the subject of frequent dispute. The alteration of κειμένη into κειμένην, which suggested itself to *Dr.* PARR, is confirmed by *Stephens, Valla,* and *Valckenaer;* and the emendation of ἐπ' αὐτῆς, for ἐπ' ἐωϋτῆς, proposed by *Wesseling,* renders the whole sentence clear and satisfactory. For further observations upon this subject, see "*The Tomb of Alexander,*" Appendix, No. 4. p. 159. *Cambridge,* 1805.

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Produce of Velitza.

called Neon came to be denominated Tithorea." The olives of this city were always, as they now are, few in number, but excellent in quality; and they were so highly celebrated, that they were conveyed as presents to the Roman Emperors[1]. They still maintain their antient reputation, being now sent as an acceptable offering to the *Pashas* and other grandees of Turkey. The village of *Velitza* contains about eighty houses. The chief produce of the land is wine, cotton, and corn. The wine is excellent. This village belongs to *Logotheti*, archon of *Lebadéa:* his brother resides here, to collect his rents, who paid us a visit upon our arrival. The people of *Velitza* expressed great joy at seeing us; being simple and superstitious enough to believe that the fall of rain was owing to the coming of strangers. They had not seen rain before, they said, for an entire twelvemonth. During the melting of the snow upon *Parnassus*, there is, however, such a supply of water, that the *Cachales* is hardly fordable on horseback, although its bed is very wide. Here we heard again the absurd story of the destruction of *Thiva* (*Thebes*) by means of this torrent; meaning by *Thiva* the *Palæo-Castro*, at a short distance in the plain;—a story altogether destitute of probability. But a people who could believe that a visit paid to their village by a couple of travellers caused the rain to fall upon their land, are capable of giving faith to any thing. They are at present in a most wretched condition, owing to the extortions of *Ali Pasha*,

Simplicity of the Natives:

Their miserable condition.

(1) Pausanias, lib. x. c. 32. p. 881. ed. *Kuhnii*.

*Pasha*, or of those who have plundered in his name. In the short space of six months, they had paid to his tax-gatherers, as they told us, eighty purses; being equivalent to forty thousand piastres. Poverty is very apparent in their dwellings; but the cottages of *Phocis* are generally as much inferior to those of *Bœotia*, as the latter are to those of *Attica*. Nor can it be otherwise, where the wretched inhabitants are so oppressed by their lords. The whole of the earnings of the peasant is here taken from him; he is scarcely allowed any means of subsistence. Add to this the frequent calamities of sickness and fire; and "plague, pestilence and famine" will be found to have done their work. This village had been twice burned within one year, by banditti, who come generally from *Epirus*, or from the *Straits of Thermopylæ*, or from *Joannina*, or from *Zeitûn*, or from the neighbourhood of *Joannina* and *Zeitûn*. As one source of consolation, in the midst of so much misery, the inhabitants told us "they had no Turks resident among them." Such is the forlorn condition of the present inhabitants of TITHOREA! It was widely different in former times; although it began to decline soon after the Christian æra. *Pausanias* relates, that the *Tithoreans* began to experience an adverse fortune one generation before his time[2]. The vestiges of the *Theatre* were however then visible, and the *Peribolus* of the *antient Forum*[3]. We did not find the *Theatre;* which must be attributed entirely to our want of

(2) Pausanias, ibid. p. 879.

(3) Ibid.

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of proper observation; because this, of all other things, is the most likely to remain. But we did find, what we should least have expected to see remaining, namely, the FORUM mentioned by *Pausanias*. It is a square structure, built in the Cyclopéan style, with large masses of stone; but laid together with great evenness and regularity, although without any cement; the work being not so antient as the architecture of *Argos*, of *Tiryns*, or of *Mycenæ*. The walls of the city were executed in the same manner; and they were fortified with *mural turrets*, as at *Platæa*. The other *memorabilia* of TITHOREA, in the time of *Pausanias*[1], were, *a Grove*, consecrated to *Minerva*, containing her *Temple* (ναὸς) and *statue*; and a *monument* (μνῆμα) to the memory of *Antiope* and *Phocus*. At the distance of eighty stadia from TITHOREA was the *Temple of Esculapius*[2]; and at the distance of *forty stadia* from this *temple* there was *a Peribolus*, containing an *Adytum*, sacred to *Isis*[3]. The *Tithoreans* held a *vernal* and an *autumnal solemnity* in honour of this Goddess: and so purely *Egyptian* were the sacrifices then offered, that the custom of swathing the victims in folds of linen[4], after the same manner wherein the *Ibis*, and the bodies and parts of bodies of other animals, were deposited in *terra-cotta* vessels now found in the subterraneous cavities beneath the *Pyramids of Saccára*, was considered as a necessary operation. From the account given by *Pausanias* of

Antiquity of Tithorea.

Other *Memorabilia*.

(1) Pausanias, lib. x. c. 32. p. 879.
(2) Ibid.
(3) Ibid. p. 880.
(4) Καθειλίξαι δὲ δεῖ σφᾶς τὰ ἱερεῖα λίνου Τελαμῶσιν ἢ βύσσου. Ibid

of the ceremonies that were practised during the celebration of these *Egyptian solemnities* at TITHOREA, we may collect sufficient information for the illustration of that strange custom in *Egypt;* a subject hitherto involved in the utmost obscurity[5]. Here we find that certain birds called *Meleagrides*[6], together with other animals, were sacrificed to *Isis*[7], WRAPPED UP IN LINEN BANDAGES, AFTER THE EGYPTIAN MANNER OF SWATHING THE VICTIMS. After making this curious observation, it is further remarked, by the same author, that the Egyptians celebrate their festival of *Isis* when the Nile begins to rise[8]: and hence it may be inferred (as the *Tithorean solemnity* was an imitation of the *Egyptian festival*, even in such minute parts of the ceremony as *the swathing of the victims*, also described as being *buried*[9] near to the *sacred Adytum of Isis*[10]) that the *burial* of the *swathed animals* in the earthen pots at *Saccára* took place in the same manner, and at the celebration of the same festival.

In the sanctuary belonging to the church of *Velitza*, we found an inscription which confirmed our conjecture with regard to the original name of the city whose ruins we had so fortunately discovered. It commemorates a tribute of honour rendered to NERVA, with an enumeration of his titles,

Inscription relating to Tithorea.

(5) See the former Section of Part II. of these Travels, Chap. V. p. 167. (" *Repository of embalmed birds.*") *Broxbourne*, 1814.

(6) The *birds* so called were *Guinea-fowls*, whose feathers and eggs are of a different colour; but the *Meleagrides* were the sisters of *Meleager*, supposed to have been thus metamorphosed.

(7) Vid. Pausan. ibid. p. 880.

(8) Ibid. p. 881.

(9) Καὶ *κατορύσσουσιν ἐνταῦθα.* Ibid. p. 880.

(10) Ἄδυτον *ἱερὸν* Ἴσιδος. Ibid.

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titles, by the citizens of TITHOREA and the family of the FLAVII, whose names are specified:

ΑΥΤΟΚΡΑΤΟΡΑΝΕΡΒΑΝΚΑΙΣΑΡΑ
ΑΡΧΙΕΡΕΑΜΕΓΙΣΤΟΝΔΗΜΑΡΧΙΚΗΣ
ΕΞΟΥΣΙΑΣΥΠΑΤΟΝΤΟΔ̄
ΠΑΤΕΡΑΠΑΤΡΙΔΟΣΗΠΟΛΙΣ
ΤΙΘΟΡΕΩΝΚΑΙΤΦΛΑΒΙΟΣΣΩ
ΚΛΑΡΟΣΚΑΙΤΦΛΑΒΙΟΣΑΠΑΣ**
ΚΑΙΛΦ̄ΑΒΙΟΣΠΩΛΛΙΑΝΟΣΑΡΙΣΤΟΣ

Having before printed this inscription, together with a critical illustration of it, for which the author was indebted to the profound erudition and to the kindness of *Dr.* PARR, he must refer the reader to the publication in which it appeared[1]; adding for the present only, that the date of it may be accurately ascertained. NERVA is here mentioned as being Consul for the *fourth* time: and he died at the end of January, A. D. 98. in a little less than a month after he had been declared, for the *fourth* time, Consul[2]. We noticed some other inscriptions upon sepulchres; but they were merely names, as ΤΙΜΟΚΡΑΤΗΣ, ΕΥΘΥΜΑΧΟΣ, and ΣΩΣΙΚΡΑΤΕΙΑ. Very few medals could be collected at this place; and those few were either Roman or Ecclesiastical *brass* coins.

(1) See "*Tomb of Alexander*," Appendix, No. 4. p. 155. *Camb.* 1805.

(2) When this inscription was before published, the letters at the end of the third line were printed, from the author's copy, ΤΟΔ. "It was probably," observed *Dr.* PARR, "written ΤΟΔ̄;" although in numerals the line be sometimes omitted. *Sir* WILLIAM GELL has since visited TITHOREA, and found the writing to correspond with *Dr.* PARR's learned conjecture. It is written ΤΟΔ̄. — *Sir William Gell* found also this inscription upon a sepulchre within the church:

ΑΡΧΕΒΟΥΛΑ
ΕΥΝΙΧΙΔΑΣ




# CHAP. VIII.

## FROM TITHOREA, TO THE STRAITS OF THERMOPYLÆ, AND TO PHARSALUS.

*Palæo-Castro*—Ledon—Elatéa—*Observations by the magnetic needle*—Amphicléa—Via Militaris—Cephissus—*Bearings from* Mount Œta—Callidromos—Trachiniæ *of* Sophocles—Cenæan *Promontory*—*Appearance of the* Sinus Maliacus—*Bodonitza*—*Topography of the* Epicnemidian Locris—Thronium—Polyandrium *of the Greeks who fell at* Thermopylæ—*Situation of the Spartan advanced guard*—*Great northern wall*—Platanus Orientalis—*Of the* Pylæ *and* Thermæ—*Fetid gaseous exhalation—alluded to by* Sophocles—*Nature of the Pass of* Thermopylæ—*Path over* Mount Œta—Heracléa *and River* Asopus—*Plain of* Trachinia—*Turkish Dervene*—*Zeitûn*—*Albanese Women*—*Bearings from the Heights*—*Plain of Dowclu*—*Plain of* Crocius

Crocius—Alos—Plain of Pharsalia—*Pharsa*—*Turkish Khan*—*Tartar Couriers.*

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AFTER leaving *Velitza*, we again crossed the *Cachales*, and descended into the plain towards *Turco-Chorio*, where *Wheler* separated from his companion *Spon*[1]. In our way, we visited the *Palæo-Castro*, so often mentioned to us under the name of THEBES (*Thiva*). There is nothing to be seen upon the spot, save only the traces of some walls, almost indiscernible; every other vestige having been long ago erased, to make way for the plough. It is situated on the s. s. w. side of the CEPHISSUS, at an hour's distance from *Turco-Chorio*, which is here in view, standing a little elevated, towards the *east*, upon the other side of this river. The distance to *Tithorea* is nearly the same; and the tradition of the *Tithoreans*, that this was *Thebes*, and that it was destroyed by an inundation from their torrent *Cachales*, is silly enough; as the inundation, if it ever proved destructive of a city here, must have proceeded from the CEPHISSUS. This river, flowing to *Screpû* (Orchomenus), is here denominated, by the natives, *Sindaliû*. Possibly the ruins

*Palæo-Castro.*

(1) " Thursday the ninth of March (167$\frac{4}{5}$), being thus separated from my companion, I left *Turco-Chorio*, bending my course eastwards, to go to *Thalanda*. The first thing that diverted me, in that solitary condition, was, that I soon found myself on a long streight way, fortified with a deep ditch on each side, leading to certain hills, which I saw a good way off before me. This I took as a good *omen*, portending success to my undertakings; it seeming to admonish me that I should not fail to be guarded by God's good providence, so long as I travelled in *the streight way of virtue* and *true piety*, to my heavenly country, *which is on high*."—*Journey into Greece*, p. 463. *Lond.* 1682.

ruins here may have been those of LEDON, a city abandoned in the time of *Pausanias*[2]; who says that the people to whom it belonged did not reside among the ruins of their city, but near to them. It has been usual to suppose that *Turco-Chorio* stands upon the site of ELATÉA[3]; to which there seems to be no objection, for it stood in the plain watered by the *Cephissus*, and it was near to AMPHICLÉA, where *Dadi* now stands. The gentle rise of the plain, from the river towards the walls of the city, is moreover distinctly mentioned by *Pausanias*[4], and it is a characteristical feature of the topography of *Turco-Chorio*. *Elatéa* was, next to *Delphi*, the largest city in all *Phocis*. There was another town of this name in *Thessaly*, near to *Gonnus*[5]. It stood within the defile leading to the *Valley of Tempe*. Every degree of certainty with regard to the position of the two cities, ELATÉA and LEDON, must be afforded by others, better provided with facts for ascertaining their real situation; particularly with inscriptions found upon the spot. Here we observed the mercury in our thermometer, which at noon indicated 52° of Fahrenheit. As the spacious and open plain of *Palæo-Castro* offered a favourable point of observation for determining the situation of many principal objects, and especially of TITHOREA, whose relative position respecting those

*Ledon.*

*Elatéa.*

(2) Lib. x. c. 33. p. 881. ed. *Kuhnii*.

(3) See D'Anville, "Antient Geography," vol. I. p. 212. *Lond.* 1791, &c.

(4) Καὶ αὖθις οὐκ ἐπὶ πολὺ ἀνάντης ἡ ἐγγυτάτω τοῦ Ἐλατειέων ἄστεως. Pausaniæ Phocica, cap. 34. p. 885. ed. *Kuhnii*.

(5) According to Livy.

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those objects it is necessary to ascertain, we noted their bearings by a small pocket compass. Its distance from *Tithorea* and from *Turco-Chorio* has been already given.

Observations by the Magnetic Needle.

TITHOREA—*south-west* and by *south;* situated at the feet of precipices, and upon the *south-south-east* side of a chasm of *Parnassus,* whence rushes the torrent *Cachales.* Upon the other side of this chasm, there is a way up to the summit of the mountain; being in all probability the road from *Delphi* as mentioned by *Pausanias.* The highest peak of *Parnassus* towers into the clouds above the *chasm* close to which *Tithorea* is placed; and exactly in a line with it; so as to appear immediately over it.

*Turco-Chorio,* formerly ELATÉA, due *east,* upon the other side of the *Cephissus,* in full view.

THE RIVER CEPHISSUS—flowing from *north-west* to *south-east.*

THE CACHALES—falling into the *Cephissus,* from *south-south-east* towards *north-north-west.*

HIGHEST PEAK OF PARNASSUS—*south-west* and by *south.*

MOUNT ŒTA—*north-north-east.*

Road over MOUNT ŒTA, to the STRAITS OF THERMOPYLÆ, *north-west* and by *west.*

The wall of the *Palæo-Castro* extends from *west-north-west* to *east-south-east;* that is to say, from the *left* to the *right* of a person who is standing with his back towards *Tithorea* and *Parnassus.*

From

From the *Palæo-Castro* we turned towards the *north-west* and by *north*, passing the *Cachales* by a bridge, and leaving a small village called *Vourna*, of course written *Bûrna*, on our right hand. Here *Parnassus* projects into the plain; so that we crossed over this foot of the mountain, and, descending, passed a river called *Karafpotami*, or *Madam's River*, by a bridge. Soon afterwards we entered the town of *Dadi*. Here we found ruins almost as much worth notice as those of *Tithorea*. Upon a hill beyond the town, where there now stands a small church, antient walls may be observed, similar in their architecture to what we have already described at the latter place. They extend all around the hill; and one of the *mural turrets* is yet standing. We know not the antient city whereto these ruins belong. It must have been a place of great consideration; probably it was the AMPHICÆA of *Herodotus*[1], called AMPHICLÉA by *Pausanias*. It was denominated OPHITEA by the *Amphictyons*, when a decree was passed for the destruction of the towns of PHOCIS[2]. Its inhabitants referred this last appellation, signifying the *City of the Serpent*, to one of those popular tales that were common in Greece. They related, that a wealthy citizen, wishing to conceal his infant heir from the fury of his enemies, hid him within *a vase*[3]; where a wolf, attempting to devour the child, was repulsed by a serpent

*Amphicléa.*

(1) Καὶ Ἀμφίκαιαν, κ. τ. λ. Herodoti Hist. lib. viii. cap. 33. p. 469. ed. *Gronov. L. Bat.* 1716.—See also *Stephanus de Urbibus, p.* 78. *Amst.* 1678.

(2) Pausan. lib. x. c. 33. p. 884. ed. *Kuhn.*

(3) Ἐς ἀγγεῖον. Ibid.

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serpent which had coiled itself around the vessel, and guarded the infant. The father coming in search of his child, and perceiving the serpent, hastily threw his dart at it, and killed both the serpent and his son. Overwhelmed with affliction for his loss, which was aggravated upon hearing from some shepherds of the serpent's guardianship of the infant, he caused their two bodies to be consumed upon one pile, and consigned their ashes to the same sepulchre [1];—and from that time the city was called OPHITÉA. It was near to the *Cephissus* [2], and to MOUNT ŒTA: corresponding therefore, as to its situation, with the position of *Dadi*, pronounced *Thathi*. There was at AMPHICLEA a *Temple of Bacchus*, wherein persons afflicted with sickness were received, to pass the night, as in the *Temples of Æsculapius;* and where the God communicated to the patients, in a dream, the remedies proper for their respective maladies [3]. *Dadi* is now a very considerable town for this part of Greece. It is built, like *Delphi*, in the form of a theatre; upon a series of terraces rising one above the other, facing the plain traversed by the *Cephissus*, towards the *north*, or *north-east*. It contains seven hundred houses, and some good shops; but the people are not so industrious, nor are their houses so cleanly, as those of ATTICA. We did not remain with them more than an hour; but continued our journey towards *Bodonitza*,

(1) Pausan. lib. x. c. 33. p. 884. ed. *Kuhn.*

(2) Παρὰ τὴν Κηφισσὸν ποταμόν. Herodoti Hist. loco supradicto. ed. *Gronov.*

(3) Pausan. ibid. loco supradicto.

*Bodonitza*, situated in the passage of MOUNT ŒTA, above the descent to the *Straits of Thermopylæ*. Upon leaving the town, appear the ruins we have mentioned: they are situated upon an eminence towards the left.

*Via Militaris.*

We now rode along an antient *military way*, and by an aqueduct and an antient fountain, as we descended by a gradual declivity from *Dadi* into the Plain of *Elatéa*. Upon our right hand, near to the road, there was a *Tumulus* of earth. Entering the plain, we passed the *Cephissus*, by a bridge of five arches, handsomely, if not well constructed; and then continued by the side of the river for a short distance, having it upon our right hand. The plain through which this river flows is rich land[4]. Soon afterwards we quitted its banks, and, crossing the plain, began to ascend a part of MOUNT ŒTA[5], which bounds the Plain of *Elatéa* upon its northern side, opposite to PARNASSUS. Here we saw the foundations of ruined walls upon our *left*; and,

*Cephissus.*

(4) It was always celebrated as the best land in all PHOCIS. Γῆ δὲ διακεκριμένως ἀρίστη τῆς Φωκίδος ἔστιν ἡ παρὰ τὸν Κηφισσόν. (Pausan. lib. x. c. 33. p. 883.) Homer extols it in this passage:

Οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον.

(5) The name of ŒTA was more particularly applied to that part of it which rises immediately over the *Straits of Thermopylæ*; but the descriptions given by *Livy* and by *Strabo* of the mountain are so perspicuous, that there can be no difficulty in identifying it with these heights above *Bodonitza*, towards the *south-west*; for they are a continuation of the same mountainous barrier, separating PHOCIS from the territories of the LOCRI. The passage of *Strabo* is too long for insertion here. It begins, Τὸ δ' ὄρος διατείνει ἀπὸ Θερμοπυλῶν καὶ τῆς ἀνατολῆς, κ. τ. λ. (Vid. Strabon. Geog. lib. ix. p. 620. ed. *Oxon.*) *Livy's* description is yet more minute. *Vid. Hist. lib.* xxxvi. *c.* 15. *tom.* III. *p.* 266. *ed. Crevier. Paris*, 1738.

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and, as we continued to ascend, a ruin upon our *right;* denominated, by the people of the country, *the Church of St. John.* Higher up, we rode by a ruined village, and a mosque built of its materials: the place is called *Mergenary.* Thence, encountering a very bad road, and a narrow pass, as we ascended higher up the mountain, our situation being very elevated, we again observed the bearings of the principal objects; and noted them in the following order:

*Bearings from the Summit of* MOUNT ŒTA.

MOUNT PARNES, in ATTICA, now *Noziā* . . S. E.
MOUNT HYMETTUS . . . . . S. E. and by E.
The COURSE OF THE CEPHISSUS . . from W. N. W. to E. S. E.
Highest point of PARNASSUS . . . . . S. and by W.
The whole range of PARNASSUS, extending from N. W. to S. E.
*Dadi,* upon the base of PARNASSUS . . . . S. S. W.
MOUNT HELICON . . . . . S. S. E.
MOUNT CITHÆRON . . . . . S. E. and by S.
TITHOREA, upon PARNASSUS . . . . . S. and by E.
The COURSE OF THE CACHALES, in its progress to join the *Cephissus,* flowing from *Tithorea* . . from S. and by E. to N. and by W.
*Bodonitza,* looking down on the other side of the mountain, N. E. & by N.
A very high Mountain, perhaps the top of MOUNT ATHOS, visible across the GULPH OF MALIA . . . . N. N. E.

We were now upon the summit of all this part of ŒTA: and as the descent begins here to the *Straits of Thermopylæ,* this is perhaps that eminence of the mountain which bore the appellation of CALLIDROMOS, possibly from the astonishing beauty and

Callidromos.

and grandeur of the prospect, visible along this part of the *Via Militaris*. Some have considered the heights impending immediately over the site of the hot springs at *Thermopylæ* as the *Callidromos;* not considering that *Cato* occupied the summit of that name with a part of the Roman army, and that it was in the most eastern part of the chain of *Œta*[1]. As soon as we began to descend, we were beyond measure surprised with the immensity and magnificence of the scene that opened all at once upon us. It comprehended the whole of the GULPH OF MALEA, looking like a lake in the vast depth below, commanded by the towers of *Bodonitza*, which appeared enthroned upon a conical and lofty hill among the craggy summits that were heaped close under our view, also overlooking all the plain between *Mount Œta* and the sea. Every part of this fine prospect has been ennobled by the genius of *Sophocles*, who adapted his tragedy of the *Trachiniæ* entirely to the scenery here. He has even enumerated the particular *trees* found upon this summit of ŒTA, and makes *Hercules* select them for his *funeral pile;*— the *oak*, the *wild olive*, and the *pine-tree*[2]. He also alludes to a species of *bird*, which now inhabits these groves[3]. We were therefore viewing the very objects which inspired the poet with

*Trachiniæ* of *Sophocles.*

(1) "Extremos ad orientem montes *Œtam* vocant: quorum quod altissimum est, *Callidromon* appellatur; in cujus *valle*," &c. (*Livii Hist. lib.* xxxvi. *c.* 15. *tom.* III. *p.* 266. *ed. Crevier.*) where there was a *valley* traversed by the *military way*, a description inapplicable to that part of *Œta* which is above the *Thermæ*.

(2) Vid. ver. 1195. vol. I. p. 272. ed. *Brunck.*

(3) Ibid. ver. 105.

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with the design of his play[1]. Upon the right, the *Cenæan* Promontory[2] of EUBŒA projected into the middle of this fine picture[3], where *Hercules* set up those altars upon which he sacrificed to *Cenæan Jupiter*[4]. Towards the left, extended, in many a wavy line and sinuous projection, the summits and shores of THESSALY. The sun was setting: and as deeper shadows began to curtain the many tints which enlivened the distant objects, we had the further gratification of seeing the full moon rise in all her splendor, to give new beauties to this indescribable scene. We remained for some time fixed to the spot, gazing with fresh wonder, at every instant. It possessed more than any effect of transparent painting can possibly represent, because the hues and the lights and the shadows varied at every moment. At last the sea appeared of a rich blue colour, somewhat darker than the sky, which was also blue. The higher mountains of *Thessaly* had the most vivid dies: upon some of their tops the parting rays of the sun left streaks

*Cenæan* Promontory.

Appearance of the *Sinus Maliacus.*

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(1) The fine passage of Milton, "*As the wakeful bird sings darkling,*" may therefore be said to have originated here; for it is evidently taken from the *οἷά τιν' ἄθλιον ὄρνιν* of *Sophocles.*

(2) *Καθ' ὃ καὶ τὸ Κήναιον ἐκ τῆς Εὐβοίας ἀντίκειται, ἄκρα βλέβουσα πρὸς ἑσπέραν καὶ τὸν Μαλίεα κόλπον, πορθμῷ διειργομένη σχεδὸν εἴκοσι σταδίων.* Strabon. Geog. lib. ix. p. 617. ed. *Oxon.*

(3) See the Plate annexed.

(4) *Ἀκτή τις ἔστ' Εὐβοεῖς, ἔνθ' ὁρίζεται*
*βωμοὺς, τελεῖ τ' ἔγκαρπα Κηναίῳ Διΐ.*
Sophoclis Trachiniæ, ver. 237. vol. I. p. 234. ed. *Brunck.*
*Ὦ Κηναία κρηπὶς βωμῶν*
*ἱερῶν, κ. τ. λ.* Ibid. ver. 993. vol. I. p. 264.



E.D. Clarke delin.

Etch.d by S.S. Rose

Descent to THRONIUM, now BODONITZA, and to the Defile of THERMOPYLÆ;

*with a view of the northern promontory of Eubœa, the Coast of Theſsaly, and the* Maliacus Sinus.

streaks of an intense colour, and of a dazzling brightness. Presently, all the surface of the gulph shone with the reflected beams of the moon, as if it had been a flood of liquid silver. As soon as this appearance ensued, the lateral features of the mountains began to fade, and to disappear, as their distance from the eye increased; their outline being still preserved, so that the more remote exhibited only masses like waves in the horizon, covered by one uniform pale tint, unvaried by any difference of hue or of shadow. Nearer to the view, the colours were of a deeper cast; investing the sides and declivities of the chasm through which our descent lay, and the towers of *Bodonitza*, with bolder and darker dies: but even here, in the fore-ground, and over all the precipices, and broken rocks, which appeared on either side crowned with thick-set forests of oak and pine trees, some parts might be observed less severe; but these transitions were grey, and they harmonized beautifully with the shadows among which they appeared.

Bodonitza.

Hence we descended to *Bodonitza;* and not being permitted to enter the fortress, we passed the night in the village which is below it. As we entered, we observed part of an antient paved-way and an aqueduct; but there were no other antiquities about the spot; neither marbles nor inscriptions; nor could we procure a single medal. The poor inhabitants were unaccustomed to the sight of coffee; an article of a traveller's fare almost essential to his existence in Turkey, and common enough in all the great towns. Their wine was also bad: so that we fared but ill in this part of our journey. The next morning (*Dec.* 19.) we

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examined the outside of the citadel; but all the interference of our *Tchohodar* could not procure us admission to the interior. We saw plainly that it had ever been an important bulwark in guarding this passage. There are remains of antient walls below the hill upon which it stands, as of a town below the *Acropolis;* resembling the works already described at *Tithorea* and *Dadi*. Some have supposed that *Bodonitza* was *Opus:* but this cannot be true, because *Opus*, capital of a southern district of *Locris* bearing its name, could not therefore belong to the *Locri Epicnemidii*. Its situation in the midst of a defile of Mount Œta, leading to *Thermopylæ*, and not upon the coast, although at no great distance from it, is so remarkable, that in the description given by antient writers of the cities of the Locri, something applicable to its characteristic position and appearance might be expected. We have already proved that it could not have been *Opus;* but there is great probability that it was Thronium; and the appearance of the citadel will add strength to this opinion. First it should be observed, that *Thronium* is mentioned by *Ptolemy* as having a *mediterranean* situation; and *Strabo* makes the same observation concerning it[1]. But it was not far from the coast; because *Polybius*, after speaking of the conference held with *Philip* in Locris, upon the coast, near to the town of *Nicæa*, adds, that it was adjourned

Topography of the *Epicnemidian Locris.*

*Thronium.*

(1) Μετὰ δὲ εἴκοσι σταδίους ἀπὸ κνημίδος λιμὴν, ὑπὲρ οὗ κεῖται τὸ Θρόνιον ἐν σταδίοις τοῖς ἴσοις κατὰ τὴν μεσόγαιαν· εἶθ' ὁ βοάγριος ποταμὸς ἐκδίδωσιν, ὁ παραῤῥέων τὸ Θρόνιον, Μάνην δ' ἐπονομάζουσιν αὐτόν· ἔστι δὲ χειμάῤῥους, κ. τ. λ. Strabon. Geog. lib. ix. pp. 617, 618. ed. *Oxon.*

adjourned until the day following, when it was determined that it should be renewed upon the shore towards *Thronium*[2]. It was also situated by a river called BOAGRIUS, and near to its embouchure. *Strabo* calls this river *a torrent*[3]. *Homer* gives the same description of its situation[4]. The river which flows from *Bodonitza* into the gulph, is now called *Alimâna*. This could not have been the position of *Nicæa*; for that city stood by the sea shore[5]. *Scarphe*, although its situation was elevated[6], was only a village between *Thronium* and THERMOPYLÆ[7]. *Heracléa*, more antiently *Trachis*, was in the Trachinian Plain[8], upon the northern side of the *defile*. Other towns of the *Locri* might be mentioned, whose situation was even more remote; and towards the south, some of them belonging even to the *fétid* inhabitants[9] of *Locris*, the *Locri Ozolæ* upon the *Gulph of Corinth*. The reason why so little notice has been taken of *Bodonitza*, is, that travellers visiting *Turco-Chorio*, and thence proceeding towards

(2) Τοῦ δὲ συγχωρήσαντος, ταξάμενοι συμπορεύεσθαι πρὸς τὸν κατὰ Θρόνιον αἰγιαλὸν, τότε μὲν ἐχωρίσθησαν. Polybio, lib. xvii. cap. 9. tom. IV. p. 21. ed. *Schweighaeus. Lips.* 1790.

(3) Strabo calls it χείμαῤῥος. It was dry in certain seasons of the year. *Vid. Strabon.* Geog. lib. ix. *loco cit.*

(4) —— Θρόνιόν τε, Βοαγρίου ἀμφὶ ῥέεθρα. Homeri Iliad. β. ver. 533.

(5) Νικαία μὲν ἐπὶ θάλασσαν Λοκρῶν. Strabon. Geog. lib. ix. p. 621. ed. *Oxon.*

(6) Ἡ δὲ Σκάρφη κεῖται ἐφ' ὕψους. Ibid. p. 618.

(7) Vid. Livium, Hist. lib. xxxiii. c. 3. tom. III. p. 99. ed. *Crev. Paris*, 1738.

(8) Ἐν Τραχινίαις. (Thucydides, lib. iii. c. 92.) Forty *stadia* from *Thermopylæ*, and twenty from the sea.

(9) Αὐτοῦ δὲ καὶ ὁ Ταφίασσος λόφος, ἐν ᾧ τὸ τοῦ Νέσσου μνῆμα καὶ τῶν ἄλλων Κενταύρων· ὃν ἀπὸ τῆς σηπεδόνος φασὶ τὸ ὑπὸ τῇ ῥίζῃ τοῦ λόφου προσχεόμενον ὀνσῶδες, καὶ θρόμβρους ἔχον ὕδωρ ῥεῖν. Διὰ δὲ τοῦτο καὶ ΟΖΟΛΑΣ καλεῖσθαι τὸ ἔθνος. Strabon. Geog. lib. ix. p. 619. ed. *Oxon*

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towards the *north*, have gone by *Mola* along the coast; although the antient paved causeway leading to *Thermopylæ* from *Elatéa* follow this defile of *Mount Œta*. If we have recourse unto Latin authors for our information respecting *Bodonitza*, and among these to *Livy*, in the hope that a place so remarkable has not escaped the notice of an historian, who has written an elaborate description of all the country in the neighbourhood of *Thermopylæ;* we shall be far from arriving at any thing decisive. With regard to *Mount Œta*, we are told by him[1], that the range of mountains bearing this appellation was so extensive, that it ran through all Greece; dividing it into two parts, as the *Apennines* divide Italy: only that portion of it being properly called ŒTA, which is heaped up into ridges towards the *east*. The highest part of all was called *Callidromos;* accessible, however, to an army,—because *Cato* drave the *Ætolians*, having vanquished them, from this summit[2]: and there was a valley lying at its foot, only sixty paces wide, through which a road led to the GULPH OF MALEA; answering to that valley wherein *Bodonitza* is situated. There are four towns belonging to this neighbourhood with whose situation we are altogether ignorant; *Cnemis*, *Alpenus*, *Tichius*, and *Rhoduntia:* two of them (the *first* and *last*) being

(1) "Id jugum, sicut Apennini dorso Italia dividitur, ita mediam Græciam dirimit. . . . . Extremos ad orientem montes ŒTAM vocant: quorum quod altissimum est, *Callidromon* appellatur; in cujus valle ad Maliacum sinum vergente iter est non latius quàm sexaginta passus. Hæc una militaris via est," &c. *Livio, Hist. lib.* xxxvi. *c.* 15. *tom.* III. *p.* 266. ed. *Crevier.*

(2) Vid. Liv. Hist. lib. xxxvi. c. 18. tom. III. p. 270. ed. *Crevier.*

being described by *Strabo* as by nature fortified[3]; and *Livy*, relating an attack made upon the *two last* towns, speaks of the difficulty to which *Flaccus* was exposed, in his attempts to scale their citadels[4]. Perhaps, after all that has been urged, it will be plain that *Bodonitza* was THRONIUM. At the same time, something should be said of *Cnemis;* for the mountain of this name, whence the *Locri Epicnemidii* received their peculiar appellation, was contiguous to *Mount Œta,* and to the *Gulph of Malea;* and the characteristic description given of the town of *Cnemis* in two words (*χωρίον ἐρυμνὸν*) by *Strabo* may be considered applicable to the situation of the present citadel; but the position of *Bodonitza,* respecting the XEIMAPPOΣ flowing by it to the gulph, added to the correspondence of its appearance with the evident etymology of THRONIUM, and the difficulty of assigning to the latter any other situation, afford strong presumption for believing that it stood here. It must however be confessed, that this is not the spot where *Thronium* is placed, according to the observations of *Melétius,* in his Geography[5]. He would infer, from an inscription found at a place called *Palæo-castro,* that THRONIUM was situated elsewhere. The references we have already made to *Ptolemy* and *Strabo* decidedly prove that it was not upon the shore; but the latter

(3) Vide Strabon. Geog. lib. ix. pp. 617, 621. ed. *Oxon.*

(4) "Flacco non eadem fortuna ad *Tichiunta* et *Rhoduntiam,* nequicquam subire ad ea castella conato, fuerat." *Livio, lib.* xxxvi. *c.* 18. *tom.* III. *ed. Crevier.*

(5) *Θρόνιον, τοῦ ὁποιοῦ ὁ τόπος καλεῖται κοινῶς* Παλαιόκαστρο *εἰς τὰ* Μάρμαρα. *Melétius* says he saw there this inscription: ΤΑΙΒΟΥΛΑΙΚΑΙΤΩΙΔΑΜΩΙΘΡΟΝΙΕΩΝ.

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latter mentions a *port*, distant twenty *stadia* from *Cnemis*, above which, at an equal distance of *twenty stadia* (κατὰ τὴν μεσόγαιαν), THRONIUM was situated; and there may have been the inscription to which *Melétius* alludes[1].

We now set out upon the most interesting part of all our travels,—an expedition to the STRAITS OF THERMOPYLÆ: and we began the day's journey with increased satisfaction, because we had already discovered, that, in quitting the usual track of travellers by the coast, we were actually following the antient *military way*, mentioned by *Livy*, as it was prepared and paved by the states of Greece for the passage of their armies; and, consequently, that we were now treading in the footsteps of those *Spartans* who with *Leonidas* guarded this defile at the invasion of *Xerxes*. The remains of the old paved road will long continue; because it is the common practice of passengers to avoid the pavement; preferring an easier path, by the side of it. Although the whole of this road is a descent from *Bodonitza*, we nevertheless continued to proceed at a considerable height above the level of the marshy plain of *Mola* and the sea. The hills around us were covered with trees; and we found some rare plants growing beneath them, both among the rocks, and over the rest of this narrow valley[2]. We had journeyed in

(1) Vid. Strabon. Geog. lib. ix. pp. 617, 618. ed. *Oxon.* See also for *Thronium*, what *Pausanias* says in his *Eliacs*, cap. 22. p. 435. ed. *Kuhnii*.

(2) The following *Note* contains the Plants we collected in the *Defile of Thermopylæ*:

Common Phillyrea—*Phillyrea media*, Linn.
Scarlet Oak—*Quercus coccifera*, Linn.
Rough Bindweed—*Smilax aspera*, Lin.
Common Rue—*Ruta graveolens*, Lin.

Ground

in this manner for about an hour, when, having passed several *stadia* of the antient pavement, we suddenly found ourselves



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Ground Germander—*Teucrium Chamædrys*, Linn.
Common Chick-Pea—*Cicer arietinum*, Linn.
Grass-leaved Iris—*Iris graminea*, Linn.
Common Olive—*Olea Europæa*, Linn.
Heath-leaved St. John's Wort, supposed to be the Κόρις of Dioscorides—*Hypericum Coris*, Linn.

Some of these plants were gathered at the *Hot Springs* in the narrowest part of the *Pass*, close to the *Via Militaris*.

Here we also found a very aromatic little shrub, branching almost from the ground, the younger branches quadrangular, and rough, with short hairs pointing downwards; the leaves linear, very blunt, a little channelled above, closely pierced on both sides with little concave dots, and ciliated with a few strong bristles at the edges, and disposed close to each other in four rows on the small branches, the large ones being always leafless: as the leaves grow older, many of their ciliæ fall off, and they appear nearly naked. The inflorescence is terminal in a kind of spike an inch and a half long, and composed of about five whorls of flowers, the uppermost of which are so close as to touch each other, but the undermost gradually a little more distant: the bracts are lanceolate and ciliated at the edges, and extend beyond the whorls, but fall off soon after the season of flowering: the calyx is bilabiate, and a little compressed, with two prominent ciliated edges, and sparkles with numerous little fiery-coloured dots; the mouth bilabiate, ciliated, and thickly set with long white hairs; the upper lip divided to the base, into two very narrow segments; the upper lip tridentale; the seeds four, naked in the bottom of the calyx, but one of them only appears to come to maturity, which is of an inversely ovate form. Unfortunately, all the flowers were fallen before we saw it. It will however appear, from the above description, that the plant (with the exception of the corolla, which is yet unknown) hath the essential character both of THYMUS and THYMBRA; and even when the blossom is discovered, unless it shall prove different from that of either of the above *genera*, must still remain *ambiguous*. As the compressed sharp edges of the calyx, however, are certainly a more decided character than the hairs at the mouth, which we have observed in plants of this order, otherwise very different both in character and habit; and as the habit of our plant approaches considerably to that of THYMBRA; that the knowledge of it may not entirely be lost, suffice it at present to describe it as a dubious species of that *Genus*, by the name of THYMBRA? AMBIGUA.——THYMBRA? *floribus verticillatis spicatis, spicis elongatis; foliis quadrifariam imbricatis, linearibus, ciliatis, utrinque punctatis obtusissimis; bracteis lanceolatis flores excedentibus.*

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ourselves in a small plain surrounded by mountains, just before the descent to the narrowest part of the *Straits* falls off abruptly, by a steep and uninterrupted declivity. Here we observed, close to the *antient way*, upon our right, an antient TUMULUS, whereon the broken remains of a massive pedestal, as a foundation for some monument, were yet conspicuous. In its present state, it is sufficiently entire to prove that the form of this pedestal was square, and that it covered the top of a conical mound of earth; which is the shape common not only to antient sepulchres in general, but in particular to those of Greece; as appears in the examples already adduced of the *Tomb of the Athenians* in the Plain of *Marathon*, and the *Tomb of the Thebans* in the Plain of *Chæronéa*. It consisted of large square blocks of a red marble *breccia*, some of which remained as they were originally placed: others, dislocated and broken, were lying by, with a considerable fragment of one of the wrought corners of the pedestal. The surface of this red marble *breccia* was entirely encrusted with a brown lichen; and the stone itself, by weathering, was so far decomposed upon its surface, that it resembled common grey limestone; proving thereby the great length of time it has thus remained exposed to the action of the atmosphere[1]. It is hardly necessary to allege any additional facts to prove to whom this *tomb* belonged: being the only one that occurs in

(1) It is however susceptible of a very high polish; and then it appears of a brownish red, spotted and streaked with white. We have preserved specimens of the stone.

TOMB of the SPARTANS.

in the whole of this *defile*, and corresponding precisely, as to its situation by the *military way*, with the accounts given of it by antient authors, there can be no doubt but that this was the place of burial alluded to by *Herodotus*[2], where those heroes were interred who fell in the action of *Thermopylæ;* and that the *Tumulus* itself is the POLYANDRIUM mentioned by *Strabo*, whereon were placed the five STELÆ; one of which contained that *thrilling* Epitaph[3], yet speaking to the hearts of all who love their country.

*Polyandrium* of the Greeks who fell at *Thermopylæ.*

ΩΞΕΝΑΠΑΓΓΕΙΛΟΝΛΑΚΕΔΑΙΜΟΝΙΟΙΣΟΤΙΤΗΙΔΕ
ΚΕΙΜΕΘΑΤΟΙΣΚΕΙΝΩΝΠΕΙΘΟΜΕΝΟΙΝΟΜΙΜΟΙΣ

It may be thus rendered into English metre, without altering the sense of the original:—

TO SPARTA'S FREE-BORN SONS, O STRANGER, TELL,
HOW, FIGHTING FOR HER LAWS, WE SPARTANS FELL!

The same appellation of POLYANDRIUM, as applied to a sepulchre, occurs in *Pausanias*, with reference to the *Tomb of the Thebans* near *Chæronéa*[4]: and the only difference between the two is, that the *Chæronéan tumulus* is larger than this:

(2) Θαφθεῖσι δέ σφι αὐτοῦ ταύτῃ τῇπερ ἔπεσον, καὶ τοῖσι πρότερον τελευτήσασι, κ. τ. λ. Herodoti Polymnia, cap. ccxxviii. p. 455. ed. *Gronovii.*

(3) This epitaph is here given from *Strabo*, (lib. ix. p. 622. ed. *Oxon.*) It was composed by *Simonides of Ceos.* It occurs, with some variation, in *Herodotus*, (lib. vii. cap. 228. p. 455. edit. *Gronovii. L. Bat.* 1715.) The words there are:

Ὦ ξεῖν', ἄγγειλον Λακεδαιμονίοις ὅτι τῇδε
Κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

(4) Προσιόντων δὲ τῇ πόλει, ΠΟΛΥΑΝΔΡΙΟΝ ΘΗΒΑΙΩΝ ἐστιν, κ. τ. λ. Pausan. Bœot. c. 40. p. 795. ed. *Kuhn.*

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this: they are both alike in shape. We have not thought it right, in relating our discovery of this *tomb*, to introduce any remarks that were made afterwards; but the reader, wishing to have its history yet further ascertained, will find additional testimony concerning it in the account which follows. The description of its exact situation, with regard to the scene of those events which have consecrated to a perpetual memory the narrow passage of *Thermopylæ*, will serve to strengthen the opinion here maintained with regard to the *tomb* itself; for it is placed upon the top of the very eminence, within the *defile*, to which all the Greeks retired, excepting only the *Thebans*: "AND THERE," says *Herodotus*[1], "IS THE TUMULUS, IN THE WAY TO THE DEFILE, WHERE THERE NOW STANDS THE STONE LION TO LEONIDAS." They retired to this spot, answering also to the situation of their camp; for this was within *the wall* that closed the passage; there being a little plain here, extending along the valley towards *Bodonitza*: and there is no other place "*within the wall*" where their camp could have been situate, as will presently appear. In the description of the position held by the Greeks at THERMOPYLÆ, *Leonidas* is represented as not being within sight of the Persian army[2]; which would have been the case if he had been anywhere further advanced towards the north. When the *Spartans*

Situation of the Spartan advanced guard.

(1) Ὁ δὲ κολωνὸς οὗτος ἔστι ἐν τῇ ἐσόδῳ, ὅκου νῦν ὁ λίθινος λέων ἕστηκε ἐπὶ Λεωνίδῃ. Herodoti Hist. lib. vii. cap. 225. p. 455. ed. *Gronovii.*

(2) Vid. Herodot. Polymn. c. 208. p. 449.

*Spartans* composed the advanced guard, during the day upon which a person was sent by *Xerxes* to reconnoitre, they had descended from their camp, and were seen at the entry of the defile, *without the wall*[3], a little removed from the *south-east* side of the small bridge where the Turkish *dervêne* now is, upon the outside of the old wall:—for these Straits are still guarded as a frontier pass; and they are as much *the Gates*[4] of Greece as they were when *Xerxes* invaded the country; neither is there any reason to doubt, that, with respect to so narrow a passage, any remarkable circumstance related formerly should be irreconcileable with its present appearance. Indeed, some of the most trivial facts, casually dropped by historians, guide us to particular parts of the *defile* where the events took place. For example, it is mentioned by *Herodotus*, that the *Spartan* soldiers, upon the occasion alluded to, were found "*combing their hair*[5]." Whoever has seen the inhabitants of the country thus occupied, must have observed that this operation of cleansing the hair is also accompanied by ablution, and that it takes place, of course, by the side of some *fountain*. The mere circumstance of being stationed near to *a fountain*, often suggests to the persons

(3) Herodoti Polymn. loco cit.

(4) Τὴν μὲν οὖν πάροδον, Πύλας καλοῦσι, καὶ στενὰ, καὶ Θερμοπύλας· ἔστι γὰρ καὶ Θερμὰ πλησίον ὕδατα τιμώμενα ὡς Ἡρακλέους ἱερά. (Strabon. Geog. lib. ix. p. 621. ed. *Oxon.*) *Livy* mentions this *Pass* nearly in the same manner: "Ideo Pylæ, et ab aliis, quia *calidæ aquæ* in ipsis faucibus sunt, Thermopylæ locus appellatur." *Livii Hist. lib.* xxxvi. *c.* 15: *p.* 266. *tom.* III. *ed. Crevier.*

(5) Τοὺς δὲ τὰς κόμας κτενιζομένους. Herodoti Hist. lib. vii. c. 208. p. 449. ed. *Gronov.*

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persons so situate the propriety of this duty. Observing therefore the little change that has taken place in Greece, in any of the customs among its inhabitants which relate to their way of life, it might be expected that *a fountain* still exists, denoting the spot where the *Spartans* were seen upon this occasion. Whether the probability be admitted or not, the sequel will shew that this is really the truth.

Hence the descent becomes rapid towards the narrowest part of the Straits; and the *military way* leading through thick woods covering the declivity, is in many places broken up by torrents, as it is described by *Strabo*. In about three quarters of an hour from the POLYANDRIUM, we arrived at the WALL mentioned by *Herodotus*[1]. The remains of it are still very considerable; insomuch that it has been traced the whole way from the *Gulph of Malea* to the *Gulph of Corinth*, a distance of twenty-four leagues; extending along the mountainous chain of ŒTA from sea to sea, and forming a barrier towards the north of Greece, which excludes the whole of *Œtolia* and *Thessaly*. In this respect it resembles the wall of *Antoninus*, in the north of Britain. It may be supposed that we did not follow it beyond the immediate vicinity of the *Straits of Thermopylæ*, where it begins; but this fact, as to its great length, was communicated to us by our guides; and it was afterwards confirmed by the positive assurance of our Consul at *Zeitûn*. It is built with

Great northern Wall.

(1) Herodot. Hist. lib. vii. c. 208. p. 449. ed. *Gronov*.

with large and rudely-shaped stones, which have been put together with cement; and in many places the work is now almost concealed by the woods and thickets that have grown over it.

Immediately after passing this *wall*, upon the outside of it, and upon the left hand, is seen the *fountain* before alluded to; precisely in the situation that must have been occupied by the *Spartans*, when reconnoitred by command of *Xerxes*. It is shaded by an enormous Plane-tree (*Platanus Orientalis*) of unknown antiquity, self-sown in its origin, and one of many that may have flourished upon the spot ever since the *Lacedæmonian* soldiers were seen at this *fountain*, combing their hair, and amusing themselves with gymnastic exercises[2]. Indeed, if the stories related by antient authors of the great age of the *Oriental Plane-tree*, in certain instances, were to be admitted as true, the present example might only be considered as an immediate offspring of some venerable plant found here upon that occasion; for the *battle of Thermopylæ* was fought only four hundred and eighty-one years before the Christian æra[3], and *Pausanias* tells of a plane-tree in *Arcadia* supposed to have been planted by *Menelaus;* so that the age of the tree, when he saw it, must have been thirteen hundred years. It is well known that the seeds of the *Platanus Orientalis* remain upon the tree, in little balls, until the spring; as they do not ripen early in the autumn.

*Platanus Orientalis.*

(2) Herodoti Polymnia, c. 208.

(3) Vid. Chronicon ex Marmor. Arundel. Ll. 66, 67.

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autumn. We found many of the seed-vessels in a mature state, hanging from the branches: and being desirous of bearing away a living memorial from a spot so celebrated, we gathered many of them[1]. Thence, leaving the *fountain*, we entered the extensive bog, or fen, through which a narrow paved causeway offers the only approach to all the southern parts of Greece. This causeway has, upon either side of it, a deep and impassable morass; and it is further bounded by the sea towards the *east*, and the precipices of *Mount Œta* towards the *west*. Here is situate the Turkish *dervêne*, or barrier, upon a small narrow stone bridge, which marks the most important point of the whole passage; because it is still occupied by sentinels as in antient times; and is therefore, even now, considered as the ΠΥΛΑΙ of the southern provinces. The *Thermæ*, or *hot springs*, whence this defile received the appellation of THERMOPYLÆ, are at a short distance from this bridge, a little farther on, towards

Of the *Pylæ* and *Thermæ*.

(1) The seeds of this tree were afterwards sown by the author in a garden belonging to the Fellows of Jesus College, Cambridge, where they sprang up; and there is one tree now standing in that garden, which has been thus raised. It is in a flourishing state; but its height at present does not exceed eleven feet, and its girth is only seven inches in circumference. The *Oriental Plane-tree* is not a plant of very quick growth; but in warm latitudes, especially if it be near to water, it attains a most astonishing size. *Ælian* relates the adoration that was paid by *Xerxes* to a tree of this sort in *Phrygia*. The marvellous *Plane-tree* of the Island of Cos has been described in a former Part of these Travels. *Pliny* mentions a *Plane-tree* in *Lycia* that had mouldered away into an immense cave, eighty feet in circumference. The Governor of the province, with eighteen others, dined commodiously upon benches of *pumice* placed around it. *Caligula* had a tree of the same kind, at his villa: the hollow of it held fifteen persons at dinner, with all their attendants.

towards the *north*[2]: the old paved causeway leads to those springs, immediately after passing the bridge. They issue principally from two mouths at the foot of the limestone precipices of ŒTA, upon the left of the causeway, which here passes close under the mountain, and on this part of it scarcely admits two horsemen abreast of each other; the morass upon the right, between the causeway and the sea, being so dangerous, that we were near being buried with our horses, by our imprudence in venturing a few paces into it from the paved road. These springs, formerly sacred to *Hercules*[3], are still called *Thermæ*. They are half way between *Bodonitza* and *Zeitún*. We dismounted, to examine their temperature: and, as it was now noon, we first estimated the temperature of the external air; it equalled 51° of Fahrenheit. The temperature of the water, within the mouth of the springs, amounted to 111°; being 31° less than the temperature of the hot springs at *Lydia Hamam* near *Alexandria Troas;* which are nearly at the same height from the level of the sea[4]. Yet the water appeared very hot when we placed our hands

(2) " In ipsis faucibus." *Livius.*

(3) All *hot springs* and *warm baths* were sacred to *Hercules;* but those of the *Pass of Thermopylæ* were especially consecrated to him; and all the surrounding country was rendered illustrious by his history. This appears particularly from the *Trachiniæ* of *Sophocles;* references to which have been already made.

(4) See a former Part of these Travels, Section the First of Part II. Dr. Holland says, he " found the temperature to be pretty uniformly 103°, or 104°, of Fahrenheit, which is even less than our statement; but perhaps Dr. H. did not place his thermometer quite so far within the mouth of these springs; for this would cause a difference equal to seven or eight degrees of Fahrenheit. *See Travels, &c. by Henry Holland, M.D. p.* 382. *Lond.* 1815.

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hands in it; and smoke ascended from it continually. The water is impregnated with carbonic acid, lime, salt, and sulphur. It is very transparent, but it deposits a calcareous incrustation upon the substances in its neighbourhood. The ground about the springs yields a hollow sound, like that within the crater of the *Solfaterra* near *Naples*. In some places, near to the springs, we observed cracks and fissures filled with stagnant water, through which a gaseous fluid was rising in large bubbles to the surface. The fetid smell of this gas powerfully bespeaks its nature; for it is sulphuretted hydrogen. Having before alluded to the accuracy with which *Sophocles* adapted the scenery of the *Trachiniæ* to real appearances around the *Sinus Maliacus*, it may be worthy of remark, that even this trivial circumstance, of the gaseous ebullition through crevices of the earth at *Thermopylæ*, did not escape his observation. He makes a curious use of it, in the scene between *Dejanira* and the *Chorus;* when he causes the former to relate, that some of the wool stained with the blood of the Centaur *Nessus*, falling upon the *Trachinian Plain*, in a place where the sun's rays were the most fierce, there boiled up from the earth [1] *frothy bubbles*. The audience who were present during its representation, and who were well acquainted with all that was worthy of observation in the *Plain* of *Trachinia*, must have regarded with a high

Fetid gaseous exhalation:

alluded to by *Sophocles*.

(1) —— Ἐκ δὲ γῆς, ὅθεν
προὔκειτ', ἀναζέουσι θρομβώδεις ἀφροί.
Sophoclis Trachiniæ, ver. 701. vol. I. p. 252. ed. *Brunck*.

a high degree of satisfaction the appropriation of its physical phænomena to an interesting story; because it was interweaving facts, whereof many of them had been witnesses, with the machinery of a fable, which, as a popular superstition, was of course listened to by them with all the attention due to the most solemn truths. And, at this distance of time, it gives a new interest to the most beautiful productions of the Grecian drama, to be informed, that the Poet, in his descriptions, did not merely delineate an ideal picture, but that he adapted the mythological tales of his country to the actual features of its geography, and to its existing characteristical phænomena. We have before proved that the antiquities of *Mycenæ* were made subservient to his plan of the *Electra;* and perhaps it will hereafter appear, as *Greece* becomes better known, that the observations we have now made, respecting the *Trachiniæ,* may be extended to all the other productions of his Muse.

Nature of the Pass of *Thermopylæ.*

The nature of this *narrow pass* at *Thermopylæ* has been sufficiently explained: it is owing entirely to the marshy plain which lies at the foot of a precipitous part of *Mount Œta,* between the base of the mountain and the sea. This marsh never having been drained, is for the most part one entire bog; and there is no possibility of obtaining a passage by land along the shore, from *south* to *north,* or rather from *south-east* to *north-west,* except over the *paved causeway* here described. The most critical part of the *Pass* is at the *hot springs,* or at the *bridge* where the Turkish *dervêne* is placed. At the former, the traveller has the mountain close

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close to him on one side, and a deep bog on the other. A handful of brave troops might therefore intercept the passage of the mightiest army that *Persia* or any Eastern nation ever mustered; as we find they did, until *a path* was pointed out for the troops of Xerxes, which conducted his soldiers, by a circuitous route over the mountain, to the rear of the Grecian camp. This *path* was also pointed out to us[1]: it is a little beyond the *hot springs*, towards the *north;* and it is still used by the inhabitants of the country, in their journeys to *Salona*, the antient *Amphissa*. After following this *path* to a certain distance, another road branches from it towards the *south-east*, according to the route pursued by the Persians upon that occasion.

Path over *Mount Œta.*

The *defile*, or *strait*, continues for a certain distance beyond the *hot springs*; and then the road bears off, all at once, across the plain, towards *Zeitûn*. It is still paved in many places; and it thereby marks exactly the line of march observed by *Leonidas* and the Greeks, in their daring attack upon the Persian camp, in the night before their defeat, when they ventured out of the *defile*. But we found it impossible to ascertain precisely where *Heracléa* stood, distinctly as it is mentioned by *Livy*[2], or to mark the course of the *Asopus* river.

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(1) "The Persians, says *Procopius*, found only *one path* over the mountains: now there are many; and large enough to admit a cart or chariot;—ἁμαξιτῶν σχεδόν τι οὐσῶν. (*De Œdip. lib.* iv.)" *Walpole's MS. Journal.*

(2) "Sita est *Heraclea* in radicibus ŒTÆ MONTIS: ipsa in campo, arcem imminentem loco alto et undique præcipiti habet." *Livii Hist. lib.* xxxvi. *c.* 22. *tom.* III. *p.* 273. ed. *Crevier*

river. Several streams may irrigate this plain; which, at the time of our passing, were all combined into one flood, by the inundation of the *Sperchius* towards its mouth. This last is the main river, and indeed the only one to be noticed: it comes from a plain which extends round *Mount Œta* towards the *west*. It was upon our left as we passed from the *hot springs* to go to *Zeitún;* and it joins the marshy plain of *Thermopylæ* towards the *Sinus Maliacus*. We looked back towards the whole of the passage with regret; marvelling, at the same time, that we should quit with reluctance a place, which, without the interest thrown over it by antient history, would be one of the most disagreeable upon earth. Unwholesome air, mephitic exhalations bursting through the rifted and rotten surface of a corrupted soil, as if all the land around were diseased; a filthy and fetid quagmire; "a heaven fat with fogs;" stagnant but reeking pools; hot and sulphureous springs; in short, such a scene of morbid nature, as suggested to the fertile imagination of antient Poets their ideas of a land poisoned by the "*blood of Nessus,*" and that calls to mind their descriptions of *Tartarus;* can only become delightful from the most powerful circumstances of association that ever were produced by causes diametrically opposite;—an association combining, in the mere mention of the place, all that is great, and good, and honourable; all that has been embalmed as most dear in the minds of a grateful posterity. In the overwhelming recollection of the sacrifice that was here offered, every other consideration is forgotten; the *Pass of Thermopylæ* becomes consecrated; it is made a source

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source of the best feelings of the human heart; and it "shall be had in everlasting remembrance[1]."

Plain of *Trachinia.*

Hence we passed over the swampy *Plain of Trachinia,* in the midst of the worst air of all Greece, overgrown with tall reeds, and inhabited by buffaloes; animals, almost amphibious, delighting in stagnant pools and watery plains, and always seeming to thrive the best where the human race thrives the worst. The marshes of *Terracina* in *Italy* are full of them; and the lands of *Lower Egypt,* inundated by the *Nile.* We crossed the river *Sperchius,* by means of a stone bridge: it was at this time overflowing its banks, flooding all the land near to it; and rolling, like the *Nile,* in many a muddy vortex. Upon the stone bridge the Turks have established a *dervêne,* as a barrier, upon this side of the defile; which may be considered as the *Gate* of *Phthiotis* and THESSALY. It is held by *Albanians,* who collect a tribute from passengers for the privilege of passing. Soon after crossing this bridge, the ground gradually rises, towards the north, from the flooded and marshy land. We saw a large *tumulus* in the plain; and immediately afterwards arrived at the town of *Zeitún,* distant three hours' journey from the *hot springs* of *Thermopylæ.*

Turkish Dervêne.

*Zeitún.*

*Zeitún* may be described as a miniature model of ATHENS. The town had suffered grievously by fire three months before. It has been believed that *Zeitún* was the

(1) "There Honour comes, a pilgrim gray,
To bless the turf that wraps their clay;
And Freedom shall a while repair,
To dwell a weeping hermit there." *Collins.*

the antient LAMIA; and we were of this opinion: but *Meletius*, the archbishop of *Joannina*, entertained different sentiments. We found his work upon Geography in the Consul's house, and it was the first time we had seen it. The name of this place has been written *Zeituni* and *Zitúni*, but its inhabitants write it *Zeitûn*. One argument which may be urged against the opinion that *Lamia* was here situate, is this; that there are no antiquities upon the spot. We could find nothing as a trace of the former existence of any Grecian city. The town is governed by a *Waiwode*, a *Disdar*, and a *Cadi*; but all these together, with several *Beys* who reside here, are under the dominion of *Ali Pasha*, and they tremble at the sound of his name. There are from eight hundred to a thousand houses in *Zeitûn*, and about a thousand shops. The inhabitants are Turks and Greeks. Their commerce is altogether ruined: it consisted in the exportation of silk, cotton, and corn. We could not avoid remarking a very great resemblance between the *Albanian women* of *Zeitûn*, and those of *India* whom we had seen with our army in Egypt: they resemble that *Indo-European* tribe called *Gipsies* in England, whose characteristic physiognomy has a degree of permanence that no change of climate seems to affect.

Albanese Women.

On Sunday, December the twentieth, we left *Zeitûn*, about half after eight A. M.; and began to ascend the mountains of THESSALY; leaving to our left the mountain OTHRYS, now called *Kata V'Othry*. The weather was delightful, but the mountains very generally covered with snow. As we left *Zeitûn*, we saw, near to the town, a tomb constructed

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constructed in the old *Cyclopéan* manner: it was what is called a *Cromlech* in Wales, consisting of two uprights, with a large slab laid across: near to it there was a cistern, probably a *Soros*. There is a paved road, or antient *military way*, over this mountain. The rocks of the mountains have here an ochreous appearance. After riding to the top of a very steep and high mountainous ridge, north of the town, we halted to make observations by the magnetic needle.

*Bearings noted upon the Summit of a Mountain north of* ZEITUN.

STRAITS OF THERMOPYLÆ . . . . . S. S. E.

MOUNT PARNASSUS, indistinctly seen . . . . . S. and by E.

COURSE OF THE SPERCHIUS down the valley between the mountainous chain of ŒTA and that of OTHRYS, from N. W. to S. E. This river is here called *Carpeniche*.

MOUNT OTHRYS, high, steep, and snowy . . . S. W.

High Mountain of *Salona* (AMPHISSA) appearing beween ŒTA and OTHRYS . . . . . S. and by W.

MOUNT ŒTA . . . . . S. and by E.

An exceeding high sugar-loaf Mountain, with a flat top, covered with snow, and lying towards the right, beyond Mount Othrys . . . . . W. and by N.

This mountain stands in the same line of direction as the Plain of the *Sperchius*, and the course of that river; that is to say, N. W. and S. E. and at the end of the visible part of the plain, as if it terminated there. The peasants who were our guides, told us that the *Sperchius* and many other streams flow from that mountain. It is called *Veluchia*, or *Velûkia*, by the natives; and they say it stands in *Agráfa*. On its top there is a plain; and in winter, they say, a lake. It should also be observed, that OTHRYS is still called *Kata V'Othry*; and it is not situated as laid down in maps, to the *north* of the river *Sperchius*, but, as before stated, to the *south-west*.

Thence

Thence descending towards the *north,* at the distance of three hours and a half from *Zeitún,* we passed a Turkish *dervêne,* and again paid tribute. Afterwards we crossed a very extensive plain of good and rich land, but entirely uncultivated, and covered over with brush-wood and with dwarf oaks. At the distance of an hour and a half from the *dervêne,* we saw upon our left, in a cultivated spot, the remains of some antient buildings, and two *tumuli;* one on either side of the old *military way.* The prospect in other respects was bleak and desolate, like that of *Flintshire* in *North Wales.* This plain is called *Dowclu.* At its extremity, we passed a river by a bridge. We saw, towards our left, a large lake among some mountains: our guides called it *Limne Dowclu.* Here we observed that the faithful little dog, who had followed us in all our travels, was missing: and he was become so great a favourite with all our party, owing to his odd appearance and uncommon sagacity, that even the *Tchohodar* vowed he would not proceed without him;—a singular instance, in a Turk, of attachment to a dog. The consequence was, that one half of the party measured back their steps all the way to the *dervêne,* while the rest waited at the bridge with the baggage. There they heard the cries of the little animal; who had posted himself upon the top of a very lofty hill, that he might survey the country, and, if possible, discover our route; and was uttering his distress most lamentably, in consequence of the approach of some one, who was also heard calling to him. As soon as he saw Mr. Cripps, he ran to him as if shot from a gun; and leaping upon his horse, remained seated behind his saddle

Plain of *Dowclu.*

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saddle until he arrived once more at the bridge. By this time, evening was coming on; and we were overtaken by a Tartar Courier from *Tripolizza* in the *Morea;* who pretended that he had been only one day upon his journey, and that he expected to arrive at *Constantinople* in six days. This appeared to us to be impossible. Afterwards, our journey was continued through woods; and we often observed the remains of a paved road. The guides frustrated our plan of seeing THAUMACIA, now called *Thaumaco,* by going a shorter road to PHARSALIA, and leaving it upon our *left;* thereby shortening the distance at least three hours. THAUMACIA contains the remains of antient walls, and it ought to be visited. It is situate upon the top of a hill. We were surprised, soon afterwards, to find that the plain over which we had been travelling was very highly elevated; for after ascending a gentle slope, upon leaving the woods, there was suddenly exposed to our view one of the most marvellous prospects in all Greece. To the *north-east* we surveyed the immense Plain of *Crocius;* and, looking down, beheld summits of many mountains far below us. The *antient paved-way,* by which we descended, bore off in that direction. We asked the guides whither the other road conducted; and they said, to *Valos;* shewing that the antient name of ALOS is still preserved;—for throughout *Thessaly* they have a practice of prefixing a $\beta$ before the original name, which is pronounced *V;* as $\beta$*'Othry,* for OTHRYS; and $\beta$*'Alos,* for ALOS[1]. Our descent hence continued along the old road, which

Plain of *Crocius.*

ALOS.

(1) The people of *Thessaly* entertain a tradition that the *first ship* (alluding to the *Argo*) sailed from this place; by which it is evident they mean *Volo,* the antient PAGASÆ, situate

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Plain of *Pharsalia.*

which was much broken up, and in some parts entire; but whether entire or broken, we were compelled to ride upon it, as there was no other. Another immense prospect now presented itself; and at almost an equal depth below us, to that before mentioned. It was the PLAIN OF PHARSALIA, so renowned for the great battle between the armies of *Julius Cæsar* and *Pompey*, when twenty-four thousand soldiers of *Pompey's* army were made prisoners of war. It was fought on the twelfth of May, forty-eight years B. C. The pleasure of beholding this magnificent prospect was greatly diminished by our want of knowledge of other objects. The eye roamed over distant summits, as if it surveyed a world of mountains: but our guides were so ignorant, that they could not tell us one of their names; and we might in vain attempt to form conjectures of them by the wretched maps which exist of all this country. Soon afterwards it became dark; and the rest of our journey this day proved so fatiguing, that it was with much ado we could sit upon our horses to reach the end of it. A long, laborious, and difficult descent was to be got over: after many an anxious inquiry of our guides concerning the distance yet remaining to our place of rest, about

situate at the mouth of the river *Onchestus*, in the *Sinus Pelasgicus*. The *Argo*, however, was launched at *Aphetæ*. ALOS was upon the river *Amphrysus*, in PHTHIOTIS, at the northern termination of *Mount Othrys*, distant *sixty stadia* from ITONE. *See Stephanus de Urbib. &c. p. 66. Ed. Gronovii, Amst.* 1678. Its situation is more fully pointed out by *Strabo*, as cited by *Gronovius* in Note (26) of the same edition. Ὁ δὲ Φθιωτικὸς Ἅλος ὑπὸ τῷ πέρατι κεῖται τῆς Ὄθρυος ὄρους πρὸς ἄρκτον κειμένου τῇ Φθιώτιδι, κ. τ. λ. (Strabon. Geog. lib. ix. p. 627. Ed. *Oxon.*) But *Strabo* afterwards adds, that *Alos* was placed by *Artemidorus* upon the sea shore: Ἀρτεμίδωρος δὲ τὴν Ἅλον ἐν τῇ παραλίᾳ τίθησιν, κ. τ. λ. The *geography* of THESSALY remains now, as it ever was, in a state of great uncertainty.

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Pharsa.

about two hours after darkness began, the illuminated minarets of PHARSALUS[1], now called *Pharsa*, comforted us with the assurance that the *khan* was near.

Turkish Khan.

The Reader would perhaps smile if he knew what sort of comfort the *khan* itself afforded, when we arrived. All these places are alike in *Turkey*. There is not a dog-kennel in England where a traveller might not lodge more commodiously than in one of these *khans;* and the *caravanserais* are yet worse than the *khans*. A dirty square room, the floor covered with dust, and full of holes for rats, without even a vestige of furniture, is all he finds as the place of his repose. If unprovided, there is not the smallest chance of his getting any thing to eat, or even straw to lie upon. In such an apartment we were permitted to pass the night;—unable even to kindle a fire; for they brought us green wood, and we were almost suffocated with smoke;—not to mention the quantity of vermin with which such places always abound, and the chance of plague infection from their filthy walls. This subject is merely touched upon, that persons who have not visited *Turkey* may know what they ought to expect, before they undertake a journey thither. Yet, even to all this, weariness, and watchfulness, and shivering cold, and other privations, will at last fully reconcile travellers, and make them long for such a housing. In these places there is no separation of company;—masters and servants, cattle-drivers and guides, and every casual passenger of the road, lie down together. We

(1) ΦΑΡΣΑΛΟΣ, *πόλις Θεσσαλίας, κ. τ. λ.* Stephanus De Urbibus, p. 691. ed. *Gronovii.*

Tartar Couriers.

We had been scarcely long enough, in our sorry chamber at *Pharsalus*, to sweep away some of the dirt upon its floor, when other Tartar Couriers arrived; travelling as the former one (who passed us upon the road with dispatches), night and day. It was curious to see how these men take what they call their *Caïf* (refreshments), at one of these *khans*. The horse is left standing in the court; while for the space of about ten minutes, or during the interval of changing horses, the Tartar squats (for it cannot be called sitting) with his back against the wall, supporting himself upon the soles of his feet, and inhaling rapidly the fumes of his pipe upon his lungs; sending it back in curling volumes through his nostrils. Then, if he can procure about as much muddy coffee as would fill the bowl of a table-spoon, he utters his *Alhandilla!* (*God be praised!*) and continues his expedition with renovated energy. The surprising journeys undertaken by these men on horseback, and the rapidity with which they are performed, are such as, if related, would exceed belief. In fact, there are no couriers in the world who are capable of sustaining similar fatigue for an equal length of time; not even the *Russian Feldlêgers* in their *Pavoskies*. The *Tartars* are sent as couriers to all parts of the empire: and it is upon this account that the dress they wear is considered the safest disguise any European can put on, who is compelled to travel alone through the Turkish provinces.



Silver Medals of the Locri (ancient)

# CHAP. IX.

## PHARSALIA, TO THE VALLEY OF TEMPE.

*Appearance of the Country after passing* Thermopylæ—*Boundaries and names of* Thessaly—Pharsalus *and* Palæpharsalus—*Population of Pharsa—Field of the Battle of* Pharsalia—*Appearance of the Plain* —Pelasgiotis—*Numerous Sepulchres—Antique Cars*—Larissa—*Evil disposition of its inhabitants—Population—Commerce*—Penëus *river* —Larissa Cremaste—*Road to* Tempe—*Tumuli—Military Way*— Nesonis Palus — *View of* Olympus — *Entrance of the Valley* — Gónnus—*Origin of the Defile*—Ampelâkia—*Natural locality of the* Verde-antico *Marble—consequence of the discovery*—Atrakia— Marmor Atracium—*Village of* Ampelâkia—*Manufactory—Effect of the English Cotton-mills—Manner of making the thread—Process of dyeing the wool—Bearing of the Defile—Antient fortification— Roman Inscription—its date ascertained—use made of it—Former notions

*notions of* Tempe — *Descriptions given of it by antient authors— Pococke and Busching — Value of* Livy's *observations* — Pliny *and* Ælian.

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Appearance of the country, after passing *Thermopylæ*.

After leaving the old boundaries of *Græcia Propria*, the traveller, in the wider fields of Thessaly, finds an altered region, and an altered people. The difference is perceivable from the instant that he has passed the heights behind *Zeitûn*. Thessaly was the *Yorkshire* of Antient Greece, as to its country and its inhabitants. A vulgar adage in England, maintaining that "*if a halter be cast upon the grave of a Yorkshireman, he will rise and steal a horse;*" and the saying, "*Do not put Yorkshire upon us,*" as deprecating fraud; express the aphorisms antiently in use respecting the *Thessalians*, who were notorious for their knavish disposition; inasmuch that base money was called *Thessalian coin*, and a cheating action *Thessalian treachery*. Do not these facts tend to validate former observations concerning the effect produced by different regions upon the minds of the natives[1]?—for *Thessaly* has not forfeited its archaic character; and with regard to the shrewd peasantry of *Yorkshire*, however we may be disposed to make the exception, and to dispute the application of an illiberal pleasantry, we shall not be able to banish it from the language of common conversation. The boundaries however of *Thessaly* have varied as often as the appellation it has received[2]. Its most antient denomination

Boundaries and names of *Thessaly*.

(1) See Chap. II. of this Volume, p. 49.

(2) Vid. Stephan. de Urbib. p. 305. Not. 46. edit. *Gronovii. Amst.* 1678.

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denomination was *Pelasgia;* wherefore *Homer* always calls it *Pelasgicon Argos.* He does not once mention it under the name of *Thessaly.* It has also borne the various names of *Pyrrhæa, Æmonia, Pandora, Nesonis,* and lastly *Thessaly.* It is divided by *Strabo*[1] into the four districts of *Phthiotis, Estiæotis, Thessaliotis,* and *Pelasgiotis;* all of which *Ptolemy*[2] ascribes to *Macedonia.*

*Pharsalus.*

We found but few antiquities remaining of the antient PHARSALUS. Like other towns and villages of THESSALY, *Pharsa* is so entirely under Turkish domination, and has been so long in the hands of *Moslems,* that if they have not destroyed the reliques of its former state, they have always hid them from a traveller's view. The name alone remains to shew what it once was. *South-west* of the town, indeed, there is a hill surrounded with *antient walls,* formed of large masses of a coarse kind of marble. There is also the lower part of a *Gate.* And upon a lofty rock above the town, towards the *south,* are other ruins of greater magnitude; shewing a considerable portion of the walls of the *Acropolis,* and remains of its *Propylæa.* This place, as it is usual, is

*Palæpharsalus.*

called *Palæo-castro. Livy* mentions a PALÆPHARSALUS[3]; and *Strabo* notices the *new* and the *old* city[4]. The modern town is situate at the foot of a mountain commanding a very extensive view towards the *north* of the *Plain of Pharsalia,* extending

(1) Vid. Strabon. Geog. lib. ix.

(2) Ptolemæi Geog. lib. iii. cap. 13.

(3) "*Castra eo tempore A. Hostilius in Thessalia circa* Palæpharsalum *habebat.*" Vid. Liv. Hist. (*Epitome*), lib. xliv. c. 1. p. 678. *Paris,* 1738.

(4) Τῆς τε παλαιᾶς καὶ τῆς νέας. Strabon. Geog. lib. ix. p. 625. ed. *Oxon.*

extending *east* and *west*. In the court of the *khan*, and in other parts of the town, we saw some steps made of enormous blocks of stone. *Pharsa* contains two thousand houses; but, for its inhabitants, a far greater proportion of *Turks* than of *Greeks*. There are four mosques; and the cistern, within the courts and inclosures of these sanctuaries, and of the houses, do doubtless contain inscriptions; but we could not procure a sight of any one of them. This place is an Episcopal See, under the Archbishopric of LARISSA[5]. *Strabo* mentions the *old* and the new *town*[6]. It is also often noticed by *Livy*, and by other writers[7].

Population of Pharsa.

Monday, December 21, we left *Pharsalus*, in a thick fog. In a quarter of an hour we saw a *Tumulus*, or *Polyandrium*, the usual indication of a *field of battle;* as in the instances already so often adduced. We came to a bridge of fourteen arches; five whereof were large, and the rest of inconsiderable and disproportioned size. The situation of this bridge, with respect to *Pharsa*, very accurately agrees with a remark made by *Appian*[8] as to the interval between *Pharsalus* and the river ENIPEUS. We cannot possibly therefore have a better beacon for the situation of the contest between *Cæsar*

Field of the Battle of *Pharsalia*.

(5) Vid. Annot. in Stephan. de Urbib. ed. *Gronov*. p. 691. Not. 53.

(6) Ibid. Strabon. Geog. lib. ix.

(7) Ibid.

(8) "Διὸ δὴ καὶ τετταρακισχιλίους τῶν Ἰταλῶν φύλακας τοῦ στρατοπέδου καταλιπὼν, παρέτασσε τοὺς λοιποὺς, ἐς τὸ μεταξὺ Φαρσάλου τε πόλεως καὶ Ἐνιπέως ποταμοῦ, ἔνθα καὶ ὁ Καῖσαρ ἀντεδιεκόσμει. i. e. Quapropter relictis quatuor millibus Italorum, qui castra custodirent, cæteros deduxit *in aciem inter Pharsalum urbem et Enipeum amnem*. Ubi et Cæsar ex adverso constitit, castris dispositis." *Vid. Appian. de Bell. Civil. lib.* ii. *vol.* II. *p.* 278. *Ed. Schweighaeuser. Lips.* 1785.

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*Cæsar* and *Pompey;* as indeed the *tomb* shews, marking the heap raised over the dead upon that memorable occasion. Mr. Walpole is also of this opinion; although he does not notice the *tomb* in his Journal; neither did we observe the cotton plantation which he mentions: but this is of little moment. He mentions the course of the river, and the situation of the *field of battle,* in his Journal[1].

From *Pharsa* to *Larissa,* the road is excellent. It is almost entirely over plains covered with fine turf, without a single stone, but sometimes interspersed with a fine gravel.

Appearance of the Plain.

The soil is very rich. The *Plain of Pharsalia,* which we crossed first, riding during an entire hour at a jog-trot, resembled the scenery in *Cambridgeshire;* so much so, that we could not avoid noticing the circumstance; being similarly flat and dreary, without inclosures, exhibiting pasture mixed with ploughed land, and dykes near the road, beyond which were shepherds with their flocks: only, instead of the *Royston* crows, we had nobler flights of eagles and vultures. A dense fog, concealing the distant mountains, rendered the similitude more striking. After we quitted this plain, we crossed over some hills of trifling elevation; and then

*Pelasgiotis.*

descended into the immense campaign of LARISSA, once the greater plain of the *Pelasgi.* The soil here is the finest that can be imagined; the land, although in many parts uncultivated,

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(1) "The traveller cannot miss finding the field of battle, now overgrown with cotton: it is, says Appian, μεταξὺ Φαρσάλου τε πόλεως καὶ Ἐνιπέως ποταμοῦ. The Enipeus flows into the Apidanus, which is received by the Penëus."

*Walpole's MS. Journal.*

uncultivated, being smooth and flat, but, even in places where the plough had passed, very negligently kept, and full of weeds. In this plain are some of the most remarkable *tumuli* known, both as to their size and to the regularity of their form. *Lucan* seems to have had the numerous sepulchres of *Thessaly* in contemplation, in one of his splendid digressions[2].

Numerous Sepulchres.

At some distance from our road, we saw several parties of Turkish sportsmen, coursing, on horseback, with negro attendants, and with very fine greyhounds. The plough in this country is drawn either by a pair of oxen or by two buffaloes. As we drew nigh to LARISSA, the fog dispersed; and the atmosphere becoming clear, we saw a chain of mountains, like a great wall, stretching *east* and *west*, and bounding all the plain towards the *north*. At the base of this vast barrier is situated the town of LARISSA, extending in a long line, and making a magnificent appearance. We counted not less than twenty-four mosques and minarets. Here we saw, once more in use, those antique cars, drawn by oxen

Antique Cars.

(2) " Thessalia infelix quo tanto crimine tellus
Læsisti Superos, ut te tot mortibus unam,
Tot scelerum fatis premerent? quod sufficit ævum,
Immemor ut donet belli tibi damna vetustas?
Quæ seges infecta surget non decolor herba
Quo non Romanos violabis vomere manes?
Ante novæ venient acies, scelerique secundo
Præstabis nondum siccos hoc sanguine campos.
Omnia majorum vertamus busta licebit,
Et stantes tumulos, et qui radice vetustâ
Effudêre suas, victis compagibus, urnas:
Plus cinerûm Hæmoniæ sulcis telluris aratur,
Pluraque ruricolis feriuntur dentibus ossa."

*Lucani Pharsal. lib.* vii. *v.* 847. *p.* 229. *Lips.* 1726.

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oxen or by buffaloes, with solid wheels, which we had observed in the Plain of Troy, and whereof a representation was given in a former Part of these Travels[1]. We noticed, also, other wheeled carriages, for the first time since we left *Constantinople* for our travels in the *Levant*. The very sight of them proved our approximation to northern regions, and that we should now more frequently encounter the genuine *Thracian* and *Sarmatic* habits.

*Larissa.*

As we entered *Larissa*, and rode along the streets, we saw very few antiquities: they consisted of the broken shafts of Corinthian pillars, and cornices. The cemetery near the town, by the prodigious quantity of marble it contains, hewn into the most barbarous imitations of Turkish head-dresses, such as *calpacks* and *turbans*, offers a convincing testimony of the havoc made by the *Moslems* of *Larissa*, among works of Grecian art, during the long period that this city has been in their possession. We found here some antient sepulchral marbles, used for Turkish tomb-stones, with Greek inscriptions, mentioning merely the names and countries of the deceased: but no other inscription, nor a single entire column, could be seen. There was a *conak* at this place; but we found it to be absolutely uninhabitable, and the people belonging to it were as insolent and fierce as savages. We therefore resolved to wait upon the *Bey*, taking care to be accompanied by our *Tchohodar*. After making our way through a throng of slaves and attendants, we found him in a sumptuous apartment, fitted up after the Eastern

Evil disposition of its inhabitants.

(1) See the Vignette to Chap. V. Part II. Sect. I.

Eastern manner; sitting, not upon the couch, but upon the floor of the *divân*, playing at backgammon with another elderly personage, who had the distinction of a green turban. He was surrounded by effeminate looking young men, who were sprawling upon the same floor, and either smoking or sleeping. Having made our complaint as to the state of the *conak*, and the behaviour of the people, he ordered us to be conducted to the house of a Greek Bishop; but recommended caution to us how we ventured among the inhabitants; describing them to be a vicious and ungovernable set of men[2], over whom he had himself, he said, no authority, not daring to punish any one of them.

We remained all the following day at *Larissa*, endeavouring to obtain some account of the present state of the city and of its inhabitants; but this, which is always a difficult undertaking where the majority consists of Moslems, was made particularly so in the present instance, by the evil disposition of the populace towards strangers who are Christians. Never will the traveller find a place where Franks are less respected. When we appeared in the streets, the boys followed us, pelting us with stones; and the slightest attempt to check their disorderly behaviour endangered our lives. Everywhere we heard the same opprobrious expressions, of "*Christian*

(2) They had the same character when *Pococke* was here, in the middle of the last century. "The people," said he, "both Turks and Greeks, have a bad character; and it is dangerous travelling near the city." *Pococke's Description of the East, vol.* II. *Part* II. *chap.* vii. *p.* 153. *Lond.* 1745.

Dr. *Holland* cites "a geographical work of some merit, composed in the *Romaic* language (Γεωγραφια Νεωτερικη), where they are characterized as Μισοχριστοι εις ακρο, και θηριωδεις: HATERS OF CHRIST TO THE HIGHEST DEGREE, AND BRUTAL." *See Holland's Travels, &c. p.* 269. *Lond.* 1815.

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"*Christian dogs!*" "*Rascally Infidels!*" "*Accursed of God!*" Much of this was owing to our being compelled to send the *Tchohodar* about the town upon business: when he was with us, we were less interrupted by insult. We ascertained, however, the number of houses in *Larissa:* they amount to seven thousand; and there are about thirty mosques[1]. Some few Greeks and Jews reside here; but the principal part of a population amounting to 20,000 individuals, consists of Mahometans. The shops are numerous and good; and among the goldsmiths we found some valuable silver medals, particularly one of large size, in the highest state of perfection, of the *Locri Opuntii.* We bought also some of *Larissa;* and a bronze coin of the greatest rarity, of *Pelinna,* with the legend entire, ΠΕΛΙΝΝΑΙΩΝ; together with silver coins of *Thessaly,* ΘΕΣΣΑΛΩΝ, and gold coins of *Philip* and *Alexander.* We were told by the goldsmiths that antient medals are often found at *Pharsa,* and that they are brought to *Larissa* for sale. One of the goldsmiths regretted that we had not arrived a little sooner; having, as he said, melted as many silver medals, a short time before, as afforded a mass of the pure metal weighing half an *oque*[2]. Making great allowance for this most exaggerated statement, we may nevertheless

Population.

Medals.

(1) *Pococke* mentions fifteen thousand Turkish houses, only, which must have been an exaggeration; fifteen hundred Greek, and about three hundred Jewish, families. (*Description of the East, vol.* II. *Part* II. *p.* 153. *Lond.* 1745.) Dr. *Holland,* four thousand houses, and 20,000 inhabitants. *See Holland's Travels, &c. p.* 266. *Lond.* 1815.

(2) "On trouve dans cette ville d'excellentes médailles d'or et d'argent, presque toutes des Rois de Macédoine et de la Grèce." *Voyage Du Sieur Paul Lucas, tom.* I. *p.* 84. *Amst.* 1744.

nevertheless believe that medals pass frequently through the hands of these workmen in *Larissa:* and as the large silver coins of the *Locri Opuntii* are among the finest specimens of the Grecian art[3], travellers, coming after us, will do well to attend to the circumstance. In the shops of this city we observed almost every thing that is sold at *Constantinople,* and much of German ware besides, especially glass. Tea is also sold here, and of good quality. Where there are so many Turks, the commerce in other respects cannot be considerable; yet *Thessaly* must export a great quantity of corn, as the inhabitants are unable to consume the produce of their land. The earthenware sold at *Larissa* is so beautiful, that it may be considered as the only place where modern pottery exists, resembling, as to its purity, brightness, and elegance, the antient *terra-cotta* of Greece: it comes from a manufactory near *Salonîka,* where the *Thericléan* art may be said to exist in its original perfection[4]. We saw some vessels of red clay, with as fine a varnish, and as elegant a form, as those which are taken from the sepulchres of *Athens;* and they were very strong, although almost as thin as paper. Being obliged to continue our journey on horseback we had not the means of conveying any of them away with us. The town is situated upon the PENEUS, now called *Salambrîa;* and there is a very handsome bridge over the river, the buttresses being lightened by perforations:

Commerce.

Penëus river.

(3) See the Vignette to this Chapter.

(4) Ὅσα δ' ἐστὶν εἴδη Θηρικλείων τῶν καλῶν. Dionysius Sinopensis in Servatrice. *Vid. Athen. lib.* xi. *c.* 4. *p.* 467. *Lugduni,* 1657.

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perforations: it consists of sixteen arches, eight large arches, and eight that are of much smaller size. From this river the inhabitants are well supplied with fish; particularly carp, roach, and eels. Rain fell profusely during this day; and it caused such a flood in the river, that it rose almost to the top of the higher arches[1]. We found many fragments of the *Verde-antico* marble used even for the common purposes of paving: perhaps this may be accounted for by a circumstance that will be related in the sequel; the discovery of a substance very similar to this *breccia,* in the neighbourhood, lying in its natural state. Some priests applied to us for a charitable donation for their monastery, pretending to be very poor: this practice is common

(1) "The river Peneus runs on the west and north of this town, and is crossed by a stone bridge of many arches. Procopius says, 'This river which washes the town is borne on with a gentle current to the sea,' εὖ μάλα προσηνῶς: *De Ædif. lib.* iv. The same author describes the country in the vicinity as extremely fertile and well-watered. Indeed, no plain in Greece can be more productive than that of *Larissa,* particularly in corn and cotton: it is still the '*campus opimus Larissæ.*' *Hor.* In its greatest length, it is twenty miles. The market of *Larissa* is well supplied with all kinds of provision; particularly with excellent fish caught in the Penëus. The circuit of the town is from three to four miles: the inhabitants are, in number, about 14,000 Turkish families, 1600 Greek; and there are 2000 Jews. The Greek at whose house I lodged, complained of the unhealthy air of the place. From the window of my room I looked over the river, and part of the plain, backed by the snow-covered summits of Olympus, which, extending in a great length of line from east to west, brought to mind the exact meaning of the μακρὸς Ὄλυμπος of Homer. The height of this mountain has been given at 800 toises. I find in Plutarch, that Xenagoras measured it accurately with instruments (δι' ὀργάνων), and found the perpendicular height to be more than ten furlongs (πρὸς τὴν κάθετον). *See the Life of Paulus Æmilius.* The height of Pelion, Pliny informs us, was also taken by Dicæarchus, by order of the Ptolemies, and was found to be 'MCCL *passuum ratione perpendiculi.*'" *Walpole's MS. Journal.*

common in Turkey, wherever there are monasteries. In the street near to the bishop's house we saw the capital of a Doric pillar; and such detached fragments are all the remains we could find of the *Temples*[2] of this famous city. Not but that many more considerable reliques of its antient splendor may exist, and would be brought to light, if we were permitted to enter the courts and mosques of the intolerant Turks, who hold the supreme rule here, and oppose every inquiry of this nature. Before we quit the subject of the *antient Larissa*, it may be proper to remark, that, owing to the number of cities to which this appellation was common, some confusion has been introduced into the geography of Greece. And this seems also to have happened among the Romans; for *Livy* makes a careful distinction[3] between the *noble city of Thessaly*, of this name, and another, called *Larissa Cremaste:* yet how often have they been confounded by the moderns! *Livy* is relating an expedition of the Romans from the northern point of *Eubœa* to the opposite continent, to attack *Larissa Cremaste;* but it does not hence follow that this city was upon the coast: indeed the words of *Strabo*

(2) "Vidit prima tuæ testis LARISSA ruinæ
Nobile, nec victum fatis, caput: omnibus illa
Civibus effudit totas per mœnia vires
Obvia ceu læto, præmittunt munera flentes:
Pandunt *templa*, domos."
*Lucani Pharsal. lib.* vii. *ver.* 712. *p.* 224. *Lips.* 1726.

(3) "*Larissamque*, non illam in *Thessalia* nobilem urbem, sed alteram, quam *Cremasten* vocant." *Livio, lib.* xxxi. *c.* 46. *tom.* III. *p.* 49. ed. *Crevier.*

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*Strabo* decidedly prove the contrary[1]. It had also the name of *Pelasgia*[2]; and it had been called *Cremaste* from its situation, (being as it were *suspended*) upon a high rock. It is therefore not improbable that this may have been an antient citadel of the more modern *Larissa* upon the *Penëus*, at some considerable distance from the other, and in a precipitous situation, above the plain. The author thinks he can almost prove this to have been true; for the inhabitants now give the name of OLD LARISSA to a *Palæo-castro* which is upon some very high rocks, at four hours distance towards the *east*. The place is visible from *Larissa*. This *Palæo-castro*, therefore, may have been LARISSA CREMASTE, if it were not also the PELASGICON ARGOS of *Homer*, where *Achilles* reigned, and whence he received the appellation of *Larissæus*[3]. And perhaps we may gain other information also from this circumstance; for nothing more seems to be necessary to explain why the *Citadel of Argos* in PELOPONNESUS was called *Larissa*, and the *Citadel of Larissa* in THESSALY was denominated *Argos*, other than this circumstance of their similitude as to situation and appearance;

*Larissa Cremaste.*

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(1) Ἐν μεσογαίᾳ ἐστὶν Ἡ ΚΡΕΜΑΣΤΗ ΛΑΡΙΣΣΑ, κ. τ. λ. Strabonis Geog. lib. ix. p. 630. ed. *Oxon.*

(2) Ἡ δ' αὐτὴ μὲν ΠΕΛΑΣΓΙΑ λεγομένη. Ibid.

(3) "Quos neque Tydidēs, nec *Larissæus Achilles*,
Non anni domuêre decem, non mille carinæ." *Virgil. Æn.* II. 197.

JUPITER was also called *Larissæus*, not, as some have supposed, from this city of *Larissa*, but from the *Argive citadel* of that name (where there was a *Temple* of *Jupiter*), as it plainly appears from *Strabo*, *lib.* viii. *Vide Stephanum, lib. de Urbib. p.* 419. *Not.* 72. *edit. Gronovii.* *Adde Pausaniam* (*Corinthiacis, c.* 25.) See also *Chap.* XVI. of the preceding Section of *Part* II. *of these Travels, p.* 673.

appearance; each of them having been constructed upon the top of a high and almost inaccessible rock.

On Wednesday, December the twenty-third, we left *Larissa*, and set out for the VALLEY OF TEMPE. This name, authorised by a long acceptation, is now generally used; but the *Gorge*, or *Defile of Tempe*, would be a much more appropriate appellation. That any dispute should have arisen among the Moderns as to the situation of the place itself, is truly marvellous; because it still preserves its primeval name, pronounced TEMBI; and there is no place in all Greece whose locality it is less difficult to determine. An inscription discovered by us within the *defile*, and which will hereafter be more particularly noticed, will set this matter in a clear light. According to the plan hitherto observed in these Travels, we shall avoid anticipating observations that were subsequently made; but set before the Reader the substance of our Notes, according to the order in which they were written upon the spot. Mr. *Walpole* considers the *Defile of Tempe*, and the *Vale of Tempe*, as two distinct places. His opinion, and the observations of another learned and accomplished traveller, our common friend, Professor *Palmer*[4], upon this subject, are subjoined in a note[5]. Excepting that the *defile* is rather wider, and expands more

(4) John Palmer, B.D. Arabic Professor, and late Classical Lecturer in St. John's College, Cambridge;—VIR ERUDITUS, PROBUS, DILECTUS.

(5) "In order to understand clearly what the Antients have said concerning Tempe, it is necessary to keep in mind, that there are two distinct places, having distinct characters of scenery belonging to them;—the *Defile* of Tempe; and the *Valley* of Tempe.

"I shall begin with the first.—The river Peneus flows for three or four miles through a gorge

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more into the form of a *valley* at its extremities, we see no reason for insisting upon the distinction. The *dales* of *Derbyshire*

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a gorge between the mountains Olympus and Ossa, which rise on one side of it, almost perpendicularly: on the other, they afford space for a narrow road formed in the rock, running along the river side. Some of the mountains in Borrowdale by Keswick resemble those in the defile of Tempe, both in shape, and in their wild and barren aspect. The manner in which the rocks at Matlock rise from the border of the river reminds us of those at Tempe: but to make the resemblance more striking, nothing but the grey limestone rocks at Matlock should be seen, divested of all the verdure with which the oak and mountain-ash adorn them; and they should rise to a greater height. The *defile* of Tempe could never have been represented by the Antients as picturesque or beautiful. Livy, speaking of the lofty mountains there, uses these words: '*Montes ita utrinque abscissi, ut vix despici sine vertigine quadam simul oculorum animique possint.*' Pliny's words are not quite so strong: '*Ultra visum hominis se attollere dextra lævaque leniter convexa juga.*'

"On the top of the mountains overhanging the narrow parts of the defile, on the side where Ossa rises, are the remains of antient forts. Here might be the spot where Livy says, 'ten armed men could defend the Pass with ease.' *Dec.* v. *lib.* iv. In this part also is to be seen the inscription, first observed by *Dr. Clarke*, cut in the rock; stating, that 'L. CASSIUS LONGINUS FORTIFIED TEMPE.' In searching different writers, to see whether any mention is made of this person, I have been fortunate enough to find the following words in Julius Cæsar (lib. iii. *De Bello Civili*): '*L. Cassium Longinum in Thessaliam misit Cæsar.*' There can be no doubt that this is the person alluded to: we are therefore in possession of another interesting fact,—the very age of the inscription.

"The word Tempe, says Vossius (in Melam), from being applied to the Thessalian defile, was afterwards used when the Greeks spoke of narrow passes: thus, in Theophanes, the Passes of Taurus are called Τέμπη τῆς Κιλικίας. Anna Comnena calls Tempe, Κλεισούραι; a word employed by the Greeks now as meaning a *defile*. Another Byzantine historian, Georgius Acropolita, speaking of a Pass through which the Strymon flows, says, 'The common people call such places, Κλεισούραι.'

"Respecting the situation of the other part of Tempe, called the *Valley*, Pococke speaks in a very undecided manner. He doubts whether it lies at the south-west entrance of the defile, near Baba; or at the north-east extremity. As I passed through Tempe in December, at a time when it was impossible to judge correctly of the natural beauties of the country, I shall not speak, from my own observations, more positively concerning this celebrated valley; but shall subjoin a valuable Note from the Journal of my friend Professor Palmer, who saw it in the spring of the year 1806, the

*Derbyshire* and *Cumberland*, and the *dingles* of *Wales*, are by some called *valleys*, and by others considered rather as *defiles*, or *passes*; but these distinctions exist only in the *names* given to them.

Road to *Tempe*.

Leaving *Larissa*, we saw, upon the right, the *torso* of a statue of a woman, remarkable for the excellent sculpture visible in the drapery. Within the Turkish cemetery, upon

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the most favourable season, as he was travelling southward from Salonica. From his statement, there can be little doubt that the valley was situated towards the north-eastern entrance of the Defile of Tempe.

" ' May 13, 1806. After riding nearly an hour close to the Bay, we turned S. through a delightful plain, which, after a quarter of an hour, brought us to an opening between Ossa and Olympus, the entrance to a Vale, which, in situation, extent, and beauty, amply satisfies whatever the Poets have said of Tempe.

" ' The country being secure, we were able to view the scene from various situations. The best view is from a small hill about one mile S. from the Chân. Looking E. you have then Ossa on your right hand: on your left, a circling ridge of Olympus, clothed with wood and rich herbage, terminates in several elevations, which diminish as they approach the opening before mentioned. In the front is the Vale, intersected by the Peneus; and adorned with a profusion of beauties so concentrated, as to present under one view a scene of incomparable effect.

" ' The length of the Vale, measured from the station to the opening by which we entered, I estimate at three miles; its greatest breadth, at two miles and a half.

" ' Extending your view northwards, the Vale opens towards a rich plain which bounds the Bay of Salonica; high above whose waters is seen majestic Athos. This interesting feature has hitherto been unnoticed: indeed, it can only be noticed in very favourable circumstances of weather and situation of the observer.'—*MS. Journal of Professor Palmer.*

" To this spot, then, described by *Professor Palmer*, must be applied the epithets used by the Antients, when speaking of Tempe,—*nemorosa, umbrosa, viridantia,* καλά. The opinion of the Emperor Julian should not be overlooked. During his residence in Greece, he probably had visited this interesting spot. In a letter to Libanius, he places ' the Thessalian Tempe only second to the celebrated Grove and Temple of Daphne in Syria.' " *Walpole's MS. Journal.*

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upon this side of the city, there were many Greek sepulchral marbles; also the *operculum* of a Greek *Soros*. Here we read some valedictory inscriptions, of which the two following may serve as specimens; for they are hardly worth notice, except as a proof that the cutters of tomb-stones in all ages have been generally illiterate men.

1.

ΔΙΟΝΥCΙΑЄΡΜΟΓЄΝΗΝΤ
ΟΝЄΑΥΤΗCΑΝΔΡΑΜΝΙΑC
ΧΑΡΙΝΗΡωCΧΡΗCΤЄΧЄΡΙΝ

2.

ΑΥΓΗΓΑΙΟΝΤΟΝΙΔΙΟΝΑΝΔΡΑ
ΜΝЄΙΑCΧΑΡΙΝ
ΗΡωCΧΡΗCΤЄΧΑΙΡЄ

Tumuli.

Being once more in the open *Pelasgic Plain*, we were struck by the appearance of the numerous *tumuli* then in view; many of them were extremely large, and in excellent preservation. They did not seem to have been opened and ransacked for the hidden treasure which it is possible some of them contain, as it has often happened in *Tartary;* but, upon some of them, small huts had been constructed, as dwellings for the shepherds. We observed these *tumuli* on both sides of the *Penëus*, and the whole way to the *Defile of Tempe*, the entrance to which is distant three hours and a half from *Larissa*. Our road over the plain was along the old *military paved-way;* and we passed a marshy lake, said to be dry in summer, by means of this causeway. It can be no other than the *Palus Nesonis*,

Military Way.

*Nesonis Palus.*

*Nesonis,* mentioned by *Strabo*[1] as near to *Larissa,* which, as usual, is inaccurately placed in the maps published for *Barthelemy's Anacharsis.* The river, swollen by the late rain, had inundated the land near to its banks; and this *marsh* was therefore full of water, so as to resemble a lake.

View of *Olympus.*

The scenery was now uncommonly fine; OLYMPUS being all in view towards the *north,* covered with snow. More towards the *east,* OSSA, upon our right, made a conspicuous appearance. Towards the *south-east,* and rather behind our route, as we journeyed towards *Tempe,* appeared MOUNT PELION. But the view of OLYMPUS engrossed our particular attention, owing to the prodigious grandeur into which its vast masses were disposed. We had never beheld a scene of bolder outline; for the only diminutive objects in this grand prospect were the distant herds of cattle, grazing in detached groupes upon the plain in the fore-ground[2]. All the rest consisted of parts of such magnitude, that, in their contemplation, animated nature is forgotten[3]: we think only

(1) Καὶ τὰ περὶ τὴν Νεσωνίδα λίμνην, κ.τ.λ. Strabon. Geog. lib. ix. p. 639. ed. *Oxon.*

(2) The sketch which the author made of this scene, as a memorandum, has been considered a faithful representation by other travellers; and therefore it has been engraved for the Plate annexed. It will serve to shew the reader the nature of this highly-poetic land. The form of *Olympus,* and the undulating line presented by its "*many tops,*" has been accurately taken.

(3) This feeling is finely expressed by *Cumberland.* The poet is described as viewing the prospect from the summit of *Skiddaw,* in *Cumberland.*

"Now downward as I bend my eye,
What is that atom I espy,
That speck in Nature's plan?—
Great heaven! is that a man?

And

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only of that Being who is represented in the immensity of his works; and we thereby indulge the same feelings which first induced the benighted heathens to consider the tops of their mountains[1] as habitations of "THE MOST HIGH GOD[2]."

Entrance of the Valley.

Drawing near to the base of this mighty rampart, which seems to interrupt all communication between the *plain of the Pelasgi* and the more northern territories, the entrance to the *defile of Tempe* begins to appear, like a breach in a wall. Suddenly one of the guides, a Greek, conducting a baggage-horse, began to sing, in a loud tone of voice, a popular ballad in *Romaic*, expressing a dialogue between the two mountains, *Olympus* and *Ossa*; which still retain their original names in the country, although a little altered in the appellations Ο ΕΛΙΜΠΟΣ ΚΑΙ Ο ΚΙΣΣΑΒΟΣ. The dialogue relates to a dispute between the two mountains, as to the length of the season when they are concealed by snow.

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And hath that little wretch its cares,
Its freaks, its follies, and its airs?
And do I hear the insect say,
'My lakes, my mountains, my domain?'
O weak, contemptible, and vain!
The tenant of a day.
Say to old *Skiddaw*, 'Change thy place,
Heave *Helvellyn* from his base,
Or bid impetuous *Derwent* stand
At the proud waving of a master's hand."
*See Hutchinson's Hist. of Cumberland, Vol.* II. *p.* 168. *Carlisle*, 1794.

(1) Πᾶσαι δὲ σκοπιαί τε φίλαι, καὶ πρώονες ἄκροι
Ὑψηλῶν ὀρέων. Hom. Hymn. in Apollinem, ver. 144.

(2) *Jupiter* being therefore called Ὕψιστος, and Ὑψίζυγος.

MOUNT OLYMPUS,

as viewed from the Plains of Troja

snow[3]. We dined near a village called *Yan:* between this place and *Larissa* there are many vineyards. Afterwards we continued our journey by the side of the PENEUS, until we arrived at *Baba,* situate at the entrance of the VALE OF TEMPE. There are many Turkish villages within the mouth of this valley, at its *Thessalian* extremity; and as we could find no antiquities upon the spot, we knew not where to place any of the Grecian towns that were said to have occupied the same position. Perhaps *Baba* may have been the antient *Gonnus,* for this was in the entrance to TEMPE: and there was also a city called *Elatéa,* near to *Gonnus,* and within the *defile*[4]. It is proper that the reader should be made fully acquainted with the nature of this extraordinary passage: and first, in order to give him some notion of the appearance of *Tempe,* it may be said, that it resembles the pass of *Kyllycrankie* in Scotland, and that of *Dovedale* in *Derbyshire;* but it is upon a much grander scale; for *Olympus* upon the left, and *Ossa* upon the right, form the two sides of the *pass.* Owing to some tremendous revolution in the face of nature, these two mountains were separated from each other, having been

*Gonnus.*

Origin of the Defile.

(3) We shall give the beginning of it, exactly as we received it from an illiterate peasant; not vouching for correctness, or grammatical construction.

Ο Ελιμπος και ο Κισσαβος τα δνοι βουνα μαλλονων,
Μαλωνον του Θαλασσινου, και διατι του βονισιου;
Μα μη μαλλονσις Κισσαβος, και μη με παραδιοκνεις;
Εγο πολλι 'δεν κατοπη, το μαι το καλοκαιρε,
Να παρο και απο τον να πρωτον και τος εχω δια απο τον μηνα.

(4) "*Livy,* speaking of *Elatéa* and *Gonnus,* says, "*Utraque oppida in faucibus sunt, quæ* TEMPE *adeunt.*" Liv. Hist. lib. xlii. c. 54. tom. III. p. 634. *Paris,* 1738.

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been originally one and the same entire mass; and in the bottom of the cleft formed by their division, flows the *Penëus*. If ever the waters of the *Black Sea* shall be so far drained and evaporated as to leave only a river flowing through the *Canal of Constantinople*, then the *Thracian Bosporus* will become what *Tempe* is now. That a sea, like the *Euxine*, once covering the whole of *Thessaly*, was drained by the opening of this chasm between *Olympus* and *Ossa*, is not only evident, from the position of the *strata* on either side of it, but the fact has always been so traditionally transmitted, as to become a theme of poetical allusion, if not a portion of recorded history[1]. A powerful torrent, occupying in some parts of *Tempe* nearly the whole of

(1) The passages subjoined, from *Herodotus*, *Lucan*, and *Ælian*, will shew how prevalent this opinion was among the Antients: it had always been a tradition in *Thessaly*. The whole of the 129th chapter of the Seventh Book of *Herodotus* is taken up with this subject, from which we can only insert an extract.

Τὴν δὲ Θεσσαλίην λόγος ἐστὶ τυπαλαιὸν εἶναι λίμνην, κ.τ.λ. . . . . αὐτοὶ μέν νυν Θεσσαλοί φασι Ποσειδέωνα ποιῆσαι τὴν αὐλῶνα, διὶ οὗ ῥέει ὁ Πηνειός· οἰκότα λέγοντες. ὅστις γὰρ νομίζει Ποσειδέωνα τὴν γῆν σείειν, καὶ τὰ διεστεῶτα ὑπὸ σεισμοῦ, τοῦ Θεοῦ τούτου ἔργα εἶναι, κὰν ἐκεῖνο ἰδὼν, φαίη Ποσειδέωνα ποιῆσαι. ἔργον γάρ ἐστι σεισμοῦ, (ὡς ἐμοὶ φαίνεται) ἡ διάστασις τῶν οὐρέων. Herodoti Hist. lib. vii. cap. 129. p. 420. ed. *Gronovii*.

" Hos inter montes mediâ qui valle premuntur,
Perpetuis quondam latuêre paludibus agri:
Flumina dum retinent campi, nec pervia *Tempe*
Dant aditus pelagi; stagnumque implentibus unum
Crescere cursus erat: postquam discessit *Olympo*
Herculea gravis *Ossa* manu, subitæque ruinam
Sensit aquæ Nereus." *Lucani Pharsalia, lib.* vi. *v.* 343. *p.* 173. *Lips.* 1726.

Ἔστι δὴ χῶρος μεταξὺ κείμενος τοῦ τε ΟΛΥΜΠΟΥ, καὶ τῆς ΟΣΣΗΣ· ὄρη δὲ ταῦτ' ἐστιν ὑπερύψηλα, καὶ οἷον ὑπό τινος θείας φροντίδος διεσχισμένα, καὶ μέσον δέχεται χωρίον, κ.τ.λ. Æliani Variæ Historiæ, lib. iii. cap. 1. tom. I. p. 191. ed. *Gronovii*, 1731.

of the passage from side to side, is therefore exhibited by the PENEUS; flowing with great rapidity from the *west-south-west* to *east-north-east;* that is to say, from the *Pelasgic* to the *Pierian Plain,* which begins at the *eastern* extremity of the *defile.* By the side of this torrent, and at the *western* entrance, as before stated, stands *Baba.* To the *south-south-east* of *Baba,* that is to say, towards the *right,* but at a considerable elevation above this village and the river, upon *Mount Ossa,* is a village called *Ampelákia;* one of the most extraordinary places in all *Turkey;* because, being situate in the most secluded spot of the whole empire, and where no one would look for the haunts of active industry, it carries on an extensive commerce, the effects of which were once severely felt by our own manufacturers in Britain. We left the main route to visit this village, and ascended, from *Baba,* a part of *Mount Ossa.* The way up is by a paved road; and it is full of a green chlorite schistus, containing veins of white marble and of white quartz. In the description of *Larissa,* fragments of the *Verde-antico* were said to have been observed in the pavements of the city, and that the substance itself existed in the neighbourhood. It was to this part of *Tempe* that allusion was then intended; reserving for the account of the place itself, any further notice of the discovery of this beautiful mineral, in its natural state; because it is singularly connected with the antient geography of the country. That the antients obtained their *green marble* from this place, we shall endeavour to prove.

*Ampelákia.*

Natural locality of the *Verde-antico* Marble.

Quarries

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Quarries might now be wrought[1] for the *Verde-antico* in this part of *Mount Ossa*. Those parts of the mountain which are above the *defile* consist, in many places, of *green schistus* veined and spotted with *white*. Much of this substance has been used for the *military road* through the *Defile of Tempe*, and about the village of *Ampelâkia*. But the discovery of a natural deposit of this rare kind of marble, so near to the *Penëus*, may be attended with other consequences than merely making known the locality of a curious mineral: it may throw some light over the dark recesses of *Tempe*, by pointing out the situation of one of its antient cities; because we may now shew that *Ampelâkia* perhaps originally occupied the site of the antient ATRAKIA, and that the original situation of *Ampelâkia* agreed with what *Livy*[2] and *Stephanus*[3] have told us of the antient city. *Ampelâkia* was formerly situate lower down, towards the defile; but the inhabitants removed their village to these heights, owing to the incursions made upon them by the Turkish troops, in passing this way. The site of the old city ATRAKIA is manifested by this discovery of its *green marble*; because the *Verde-antico* was called *Atracian marble*. There

*Atrakia.*

(1) It has lately been found in *Anglesea*; and a very considerable manufacture of this marble has commenced in London.

(2) "Decem ferme millia ab Larissa abest: sita est urbs super Penëum amnem." *Livii Hist. lib.* xxxii. *cap.* 15.

(3) Ἄτραξ καὶ Ἀτρακία πόλις Θεσσαλίας τῆς Πελασγιώτιδος μοίρας. Stephan. de Urbib. p. 135. *Amst.* 1678.

There is a very curious and scarce treatise of *Blasius Caryophilus*, commonly called *Biagio Garofolo*, a Neapolitan, "*De Marmoribus Antiquis.*" It was printed at *Utrecht* in 1743. This writer satisfactorily proves that the marble called *Verde-antico* by the Italian lapidaries, is in fact the *Marmor Atracium*[4]; and the *Atracian marble* was called Θετταλὴ λίθος, by *Julius Pollux*[5]. It is mentioned by *Paul Silentiarius*, among the marbles placed by *Justinian* in the church of *St. Sophia* at *Constantinople*[6]. The appearance therefore

*Marmor Atracium.*

(4) Caryophil. de Marmor. Antiq. p. 9. *Ultraject.* 1743.

(5) "Atracium marmor, quod Polluci Θετταλὴ λίθος dicitur." *Ibid.*

(6) It should therefore seem that the *Atracian*, rather than the *Lacedæmonian* green marble, was used for the ornaments of this edifice. The author, who has bestowed some pains upon the subject, was once induced, by an observation of *Pliny*, to believe that the green columns in *St. Sophia* were of *Lacedæmonian* marble. (See *Tomb of Alexander, p.* 42. *Note* k. *Cambridge*, 1805.) The *Lacedæmonian* was one variety of the *Verde-antico*; but it was green and black, instead of green and white. *Caryophilus*, after citing *Silentiarius*, says, "De octo columnis quæ posuit *Justinianus* in templo Sanctæ Sophiæ, *Silentiarius* intelligit πρασίνους τοὺς ἀξιοθαυμάστους, admirandas prasini coloris, ut habet *Codinus* (de Orig. Constantin. p. 65. ed. *Paris*) *Divus Gregorius Nyssenus* (p. 399.) de Θεσσαλοῖς στύλοις, columnis Thessalicis, ad exornandas gymnasiorum porticus, primus, quod novimus meminit. Ex eodem marmore Basilius Macedo octo pariter ponendas curavit pro ornandis Basilicæ ædibus, quas extruxit (*Const. Porphyrog. in Bas. p.* 203.) Constantinopoli ἐκ λίθου Θετταλῆς ἢ τὸ πράσιον χρῶμα κεκλήρωται, ex Thessalico lapide, qui *prasini est coloris*, hoc est *viridis.*" According to *Caryophilus*, the marbles used by the Greeks amounted to forty-one varieties; and the information is too valuable to be withheld. They were as follow:

1. Hymettus.—The marble of *Hymettus* was so much esteemed in *Xenophon's* time, that temples, altars, shrines, and statues, were made of it throughout *Greece*, but especially at *Athens*.
2. Pentelicus.—First mentioned by *Æschines*, who lived in the 86th Olympiad. Also by *Theophrastus*. Λιθοτομίας Πεντελικῶν.
3. Phellensis Lapis;—so called from Mount *Phelleus* in *Attica*, mentioned by *Aristophanes*.
4. Tænarian,

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therefore of the *Atracian marble* indicates very satisfactorily the position of the city of ATRAKIA[1]. This is not the first time that *antient geography* has been indebted to *mineralogy* for its illustration. The situation of *Megara*, in the *Isthmus of Corinth*,

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4. Tænarian, of two kinds; from *Tænarium* promontory in *Laconia*: it was green and black.
5. Corinthian: variegated, but chiefly yellow.
6. Ægina.
7. Atracian; green and white.
8. Parian: *Lapis candidissimus.*
9. Docimæan: called also *Synnadican.*
10. Proconnesian.
11. Thasian: Λευκοφαῖος, like *Parian.*
12. Carystian: green, variegated with spots. This was also a sub-variety of the *Verde-antico.*
13. Melian: yellow.
14. Chian: variegated.
15. Cubelican.
16. Coralitican.
17. Rhodian.
18. Troadensian.
19. Bosporian.
20. Phengites lapis: found in *Cappadocia.*
21. Tyrian: white, from *Libanus.*
22. Hierosolymitan.
23. Marmor Porinum: called also Porus. White as *Parian*, but light as *Tophus.*
24. Scyrian, Deucalian, and Hierapolytican: also Lydian, of two kinds; Lesbian, and Heracléan.
25. Mylessenssian, Alabandine, Jassenssian, and Ephesian.
26. Marmor Conchyte;—much used in works at *Megara.*
27. Tauromenitan, Syracusian, Tragurian, and Molossian.—In all, 41 varieties.

(1) See also *Ptolemy*, (*Geog. lib.* iii. *cap.* 13.) who places it among the towns of the *Pelasgiotæ.* Also *Strabo, lib.* ix. for its situation near the PENEUS. *Livy* stations it "in *Pelagoniæ faucibus.*" (*Vid. lib.* xxxi. *cap.* 34.) "Sed apud eum perperam scribitur *Athaco* pro *Atraci*, dativo casu." (*Stephan. de Urbib. p.* 136. *Not* 40. *Amst.* 1678.)

——"Qualis per nubila Phœbes
*Atracia* rubet arte labor."—— *Statius, Theb. lib.* i.

*Corinth*, if every other trace of its existence had disappeared, might in a similar manner be ascertained, by the prevalence of the *marmor conchyte* about the place. Other instances could also be adduced; but it would lead us too far from the main subject.

Village of *Ampelâkia*.

We entered the modern village, whose name, although written Ἀμπελάκια[2], is always pronounced *Ambelâkia*, because the Greeks pronounce μπ as we do β. All the heights around it are covered with vineyards, and its wine is the best flavoured of any that we tasted in Greece. It is of a red colour, and resembles claret. The town consists of four hundred houses[3], as it were hanging upon this side of *Mount Ossa*, above the Pass of *Tempe*: it contains no Turkish inhabitants, and enjoys a state of freedom, forcibly contrasted with the condition of other places, in the same neighbourhood, although not exempted from imposts. We might almost have imagined ourselves to be in Germany. The inhabitants are

(2) This word, as it is thus written, is said to signify "*The little Vineyard*," (*ab* ἄμπελος *vinea*); but by attending to the etymology of antient names after their corruption into a modern language, the greatest confusion may be introduced. As a proof of this, we shall mention only one instance. The word NAUPACTUS has been corrupted by the Turks into *Aïneh Bakht*; and this, if it have any meaning, should signify "*The mirror of fortune*." The word *Ampelâkia* is by Dr. *Holland* written *Amphilochia*. (*See Travels in the Ionian Isles, &c. p.* 287. *Lond.* 1815.) which was the name of a district of *Acarnania*, upon the *Sinus Ambracius*.

(3) *Beaujour* reckons the population at 4000 souls,—"living," as he happily expresses it, "like bees in a hive." We state the number of houses as it was given to us by the merchants of the place. If *Beaujour's* account of the population be not exaggerated, the number of the houses is possibly greater. *Voy. Tabl. du Comm. de la Grèce, p.* 272. *Paris*, 1800.

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are many of them from that country; and they are a thriving, healthy-looking people. They wear the Eastern dress; but they have introduced many foreign manners and customs among those of Greece. Some German merchants, upon our arrival, sent to us the last Frankfort Gazettes; and soon afterwards they paid us a visit. As we intended to pass

Manufactory.

the night here, we accompanied them to see their staple manufactory for dying cotton thread of a red colour, which not only supports and enriches the inhabitants, but has given rise to a commerce so considerable, that whole caravans are laden with this cotton for the markets of *Pest*, *Vienna*, *Leipsic*, *Dresden*, &c.; and hardly a day passes without some exports being made, which are carried even to *Hamburgh*. The fabric for dyeing the cotton, however, causes such a consumption of wood, that it will make a sad havoc among the natural beauties of the *Vale of Tempe*.

We shall now briefly describe the process used in preparing the cotton for exportation; referring our readers, for more particular information, to the valuable work of *Felix Beaujour* upon the "*Commerce of Greece*;" where the subject is treated with all possible minuteness, and, at the same time, with a degree of accuracy that entitles its author to the highest credit[1]. About this time the merchants of *Ampelâkia* began to feel the effect of the preference given to English cotton thread in the German markets; and it was a subject of their complaint.

(1) Tableau du Commerce de la Grèce, &c. par Félix Beaujour, Ex-Consul en Grèce. 2 Toms. *à Paris*, 1800.

Effect of the English Cotton-mills.

complaint. "*They foresaw*," they said, "*that the superior skill of the English manufacturers, and their being enabled to undersell every other competitor upon the Continent, would ultimately prove the ruin of their establishment.*" This no doubt is owing to the improvement adopted in Great Britain of spinning cotton thread in mills, by means of engines that are worked by steam, which has caused such a considerable reduction in its price;—all the thread made at *Ampelâkia* being spun by manual labour. The beautiful red tincture of the Turkish cotton will, however, long maintain its pristine celebrity. It has never been perfectly imitated in England. The English cotton thread is much finer, but it has not the tenacity of that which is manufactured in Turkey; neither is its colour so durable. The whole population of *Ampelâkia*, amounting to four thousand souls, including even the children, is occupied in the preparation of this single article of commerce; the males in dyeing the wool, and the females in spinning the thread. A delightful picture of industry is thereby exhibited; and the happy effects of active employment, in a land otherwise oppressed by a general stagnation of its energies, is remarkably conspicuous, in the health, in the cheerfulness, and in the good feeling to which industry always conduces. Spindles only are used in making the thread: there is not a spinning-wheel in the place. *Beaujour* states this as one cause of the excellence of the cotton thread here manufactured[2]. Although but a village, *Ampelâkia* contains twenty-four

Manner of making the thread.

(2) "Tableau du Commerce de la Grèce," tom. I. p. 273. *Paris*, 1800.

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Process of dyeing the wool.

four fabrics for dyeing only. Two thousand five hundred bales of cotton (each bale weighing two hundred and fifty pounds) are annually dyed here, the principal produce of the manufacture being sent to *Vienna.* We visited several of the fabrics: they contain a number of vessels for steeping the cotton. The substance used for the colouring principle is the root of a species of madder (*Rubia*) found at *Churdiz* and *Bachir,* in *Asia,* which comes to them from *Smyrna;* but whether or not it differs from the common madder of dyers (*Rubia tinctorum*) we could not learn. The *Ampelâkians* call this root *Lizar,* written *Aly-zari* by *Beaujour*[1]. They prepare the dye by pulverizing the root, and then mixing it in a caldron with water; in the proportion of an hundred parts of water to thirty-five of the madder; adding afterwards bullocks' blood. But a principal part of the art seems to consist in the process of preparing the cotton to receive the dye. It is frequently dipped in a saponaceous lye, made with oil and a weak solution of soda. The cotton is trodden in this solution during several days successively; being also carefully rinced and dried as often as it is taken out of the lye. They also use a small portion of sheeps' dung in preparing the lye[2]. After this, it is dyed in the madder; and lastly,

(1) Ibid. tom. I. p. 265.

(2) Dr. *Holland* says, the cottons are first exposed to three leys, of *soda, ashes,* and *lime,* mixed in nearly equal quantities; then follows a *soda bath,* and afterwards a process of "galling and aluming:" after this, the dye is given, which is finally perfected by a bath alcalized with *soda;* the ley being made to boil until the colour takes its proper tint. *See Holland's Travels, &c. p.* 289 (Note). *Lond.* 1815.

lastly, to fix and heighten the colour, it is boiled in another lye of soda. The French, who long ago endeavoured to establish a fabric for dying cotton at *Montpellier*, and who borrowed the art from the Greeks, pretend to have met with success by adopting a process very similar to that which is here described[3].

In the course of this evening, the inhabitants shewed to us several antient medals found about the place and in its neighbourhood. Many of them were similar to what we had seen in *Larissa*, but some were new to us. There was one with *a head full-faced* in front, and *a horse* upon the obverse side, which we had never seen before; also another with this legend as a reverse, $\frac{\text{ATIC}}{\text{IPYTA}}$ Some curious *Cuphic* coins were also brought, that were struck under the *Caliphs*. We had seen similar coins in silver at *Platæa*, and neglected to buy them, thinking they had been Turkish: the same were also observed at *Larissa*, and at *Marathon*.

Thursday, December the twenty-fourth, we were an hour occupied in descending from *Ampelákia* into the *Vale of Tempe*. Having regained our route, as soon as we began to proceed through the *defile*, we observed that the river *Penëus* was much swoln, and very muddy; but we could perceive no appearance corresponding with *Pliny*'s account of the unmingled waters of the *Eurotos*[4], probably owing to the flooded

(3) Tableau du Comm. de la Grèce, p. 287. Note (1).

(4) "Accipit amnem *Euroton*, nec recipit, sed olei modo supernatantem (ut dictum est *Homero*) brevi spatio portatum abdicat: pœnales aquas dirisque genitas, argenteis suis misceri recusans." *Plinii Hist. Nat. lib.* iv. *c.* 8. *tom.* I. *p.* 212. *L. Bat.* 1635.

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flooded state of the river. Such appearances are common to many other rivers; and therefore there is every reason to believe *Pliny*'s account to be correct. The river called by him *Eurotos*, is the *Eurotas* of *Strabo*; who says, that it is named *Titaresium* by *Homer*. *Lucan* calls it *Titaresus*[1]; and by *Strabo*'s epitomiser, it is denominated *Europos*. The *Penëus* here occupies the whole of the valley, from side to side; with the exception only of the narrow pass afforded by the old paved causeway of the *military way*, which extends along the right bank of the river. Fragments of the *Atracian marble* appeared in different parts of this pavement; to make room for which, even the solid rocks were cut away from the side of the *Penëus*. Here the scenery possesses the utmost grandeur. The precipices consist of naked perpendicular rocks, rising to a prodigious height; so that the spectator can scarce behold them from below without giddiness. *Livy*'s description, therefore, in addition to its intrinsic grandeur, has all the majesty of truth: RUPES UTRINQUE ITA ABSCISÆ SUNT, UT DESPICI VIX SINE VERTIGINE QUADAM SIMUL OCULORUM ANIMIQUE POSSIT. TERRET

(1) See the beautiful and valuable description of the rivers in the sixth book of *Lucan's Pharsalia*. The account of the unmingled waters of the *Titaresus* and *Penëus* is borrowed from *Homer*. Οὔ δ' ὅγε Πηνειῷ συμμίσγεται, κ. τ. λ. It is thus given by *Lucan*:

" Solus in alterius nomen cum venerit undæ,
Defendit Titaresos aquas, lapsusque superne
Gurgite Penei pro siccis utitur arvis.
Hunc fama est Stygiis manare paludibus amnem,
Et capitis memorem, fluvii contagia vilis
Nolle pati, superumque sibi servare timorem."

*Lucano Pharsalia, lib.* vi. *p.* 175. *Lips.* 1726.

The VALE of TEMPE in THESSALY to the W.S.W.

formed by a Chasm between Olympus & Ossa: with the river Peneus and the ancient paved Way.

TERRET ET SONITUS ET ALTITUDO PER MEDIAM VALLEM FLUENTIS PENEI AMNIS. The various colours which adorn the surfaces of these rocks can only be expressed by painting: and how beautiful would be the effect, if these masses were faithfully delineated, in all their distinct or blended hues, of ashen grey, and green, and white, and ochreous red, and brown, and black, and yellow! Such description by the pen suggests no distinct image to the mind. High, upon their utmost peaks, both to the right and left, we saw the ruins of an antient fortress, once the bulwarks of the defile, whose walls were made to traverse the precipices, in a surprising manner, quite down to the road. The cliffs are so perpendicular, and the gorge is so narrow, that it would be absolutely impossible for an army to pass while the strait was guarded by these fortifications[2]. In this part of the defile, as the author was beginning to scale the heights towards the right, with a view to examine the ruins more narrowly, his attention was caught by the appearance of some Roman letters in the face of the rock, which had been purposely planed for their reception. He

Antient Fortifications.

Roman Inscription:

(2) In the valuable "*Histoire de l'Empire de Constantinople, par Du Fresne,*" we find this *Defile of Tempe,* and the *Defile of Thermopylæ,* again rendered conspicuous by the wars of the twelfth and thirteenth centuries. The former then retained its name. "Les Grecs appelloient ainsi certains détroits qui sont entre les hautes montagnes *d'Olympe* et *d'Ossa,* separées par *une petite vallée* où plaine raboteuse longue environ de quarante stades, et large en quelques endroits de cent pieds, en d'autres moins; au milieu de laquelle *le fleuve de Penée* déscendant des rochers avec bruit et impetuosité prend son cours, puis se décharge dans *le Golfe Thermaique,* en sorte qu'en cette plaine il n'y a passage au plus que pour quatre ou cinq hommes de front. *Alexis* et *Sgure* logerent quelques troupes au haut de cette montagne pour garder le pas." *Hist. de Const. liv.* i. *c.* 30. *p.* 23. *Paris,* 1657.

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He found that they belonged to *an inscription*, which has preserved, in legible characters, the whole history of these fortifications. This inscription is upon the right hand, about twelve feet above that part of the antient way where the rocks have been cut to leave a passage for the road; and it contains the name of the Roman general by whom the defile had been fortified. As this name has been since found by Mr. *Walpole*, in the third book of *Cæsar's* History of the Civil War, with the time of this officer's mission into *Thessaly*, the date of the inscription is very accurately ascertained. The reader will also remark the very curious writing of the word TEMPE; *I* being substituted for *E*: admitting, perhaps, this easy explanation, that "every *soldier* is not a *Cæsar*."

Its date ascertained.

L CASSIVS LONGIN
PRO COS
TIMPI MVNIVIT

It is, however, a valuable inscription; because the geographical position of *Tempe* was not before so completely ascertained: for a long time it remained a matter of doubt and disputation. *Pococke* was entirely ignorant of its situation[1]: not that he neglected to make the distinction between the *Valley* and the *Defile*, but that he knew of neither, as applicable to *Tempe*. This has been satisfactorily proved by a writer, who has published the most ingenious dissertation upon the subject that has yet appeared; and who, without visiting *Greece* himself, accurately

Former notions of *Tempe*.

(1) See Pococke's Description of the East, vol. II. Part II. c. 7. p. 152. *Lond.* 1745.


Topographical Chart
OF
TEMPE,
Shewing the nature of the defile
between
OLYMPUS and OSSA,
and the Course of the Peneus from the
PELASGIC to the PIERIAN PLAIN,
from an Original Survey by
SIR WILLIAM GELL.
Engraved by S.J.Neele, Strand
To Elassona
Pitaresius
LARISSA
Peneus
OLYMPUS
A Beautiful Vale
Marsh
Marsh
Vill
Baba
Vill
Vill
Ampelakia
Mt
OLYMPUS
Casta
OSSA
Inscription
Khan
Cultivated Plain

accurately ascertained the situation of the place; and moreover shewed, that *Pococke* actually passed through *Tempe*, without knowing where he was[2]. In his observations upon the site of *Tempe*, this author says[3], "How are we disappointed, by finding that scarcely any modern traveller has paid a visit to *Thessaly;* while *Bœotia* and *Phocis* have had numerous describers. The country of *Achilles;* the region of the *battle of Pharsalia;* the favourite scenes of poetic creation, should have claimed a little more attention. The consequence is, that the *site of Tempe* is controverted, or unknown; and *Busching*, a geographer of the first name and character, says of it[4], "*On la cherche aujourd'hui, et on ne la reconnait plus.*" *Cellarius* had before expressed his difficulties on the subject of *Tempe;* confessing that he was puzzled by *Catullus*, in the epithet he gives it, of "*Phthiotica Tempe.*" But that difficulty seems easily to be removed, by the recollection that there were several places with the same name of *Tempe;* and there might have been one of them in *Phthiotis.* Thus *Ovid*[5] speaks of CYCNEÏA TEMPE; which was a place in *Bœotia*, from the fable of *Cycnus:*

(2) See "*Miscellaneous Sketches, or Hints for Essays,*" (addressed by a Father to his Daughter,) *written by Arthur Browne, Esq. Fellow of Trinity College, Dublin. Lond.* 1798. They are contained in a work, little known, "the result of thoughts which occurred in a long and solitary journey into a remote and unfrequented quarter of *Ireland*, where conversation was not to be expected, and the mind was left to itself." The reader who is fortunate enough to procure a copy of it, will be thankful for the amusement it is calculated to afford, and for the information, upon various topics, which it contains.

(3) Ibid. p. 118.

(4) See the 12mo edit. of *Busching*, printed at *Lausanne*, 1780. tom. VIII.

(5) Ovidii Metam. lib. vii. ver. 371. tom. II. p. 489. *Amst.* 1727.

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*Cycnus:* but the *Tempe* usually meant by the Poets was in *Thessaly*; and both *Horace* and *Ovid* distinguish it from the others, by calling it THESSALA TEMPE[1]. And in *Virgil's* fourth Georgic[2] we have PENEIA TEMPE. *Theocritus* also speaks of ΚΑΤΑ ΠΗΝΕΙΩ, ΚΑΛΑ ΤΕΜΠΗ.

Descriptions given of it by antient authors.

The descriptions given of TEMPE by *Pliny*[3], by *Ælian*[4], and by *Livy*[5], all concur in representing it as a narrow, beautiful, wooded, rocky glen, with a sounding river flowing through the bottom, between steep and lofty banks, along which there was a narrow difficult pass. *Catullus* describes it as surrounded by superimpending woods[6]. According to *Herodotus*, it was *an entrance* (ἐσβολὴ) from *Lower Macedonia* into *Thessaly*, by the *Penëus*, and between *Olympus* and *Ossa*[7]; where the Greeks, before they fixed upon *Thermopylæ*, first intended to arrest the progress of the Persian army. We may now therefore see with what surprising precision the author before cited fixes upon the real spot; being guided only by the clue suggested to his classic mind from the hints and allusions of the antient historians[8]. "From the

(1) Ovidii Metam. lib. ii. ver. 227. Horat. lib. i. od. vii.

(2) "Pastor Aristæus fugiens *Peneia Tempe.*"

(3) Hist. Nat. lib. iv. c. 8. tom. I. p. 212. *L. Bat.* 1635.

(4) Hist. Var. lib. iii. c. 1.

(5) Hist. lib. liv. c. 6. tom. III. p. 684. *Paris*, 1738.

(6 ——— "viridantia Tempe,
Tempe, quæ sylvæ cingunt superimpendentes."
*Catulli Carm.* lxiii. *ver.* 285. *p.* 311. *edit. Burmanni, Patav.* 1737.

(7) Ἐς τὰ Τέμπεα ἐς τὴν ἐσβολήν, ἥπερ ἀπὸ Μακεδονίης τῆς κάτω ἐς Θεσσαλίην φέρει παρὰ Πηνειὸν ποταμὸν, μεταξὺ δὲ Οὐλύμπου τοῦ οὔρεος ἐόντα καὶ τῆς Ὄσσης. Herodoti Hist. lib. vii. c. 173. p. 438. edit. *Gronovii.*

(8) Browne's Miscell. Sketches, vol. I. p. 118. *Lond.* 1798.

the descriptions of the Poets we can derive no great light. The '*Zephyris agitata Tempe*' of *Horace*, and the '*frigida Tempe*' of *Virgil;* the epithets *umbrosa, opaca, virentia,* are constantly bestowed upon this oft-sung dale; but woods will perish[9], and barbarism will destroy. These are bad landmarks: we must look for others. The mountain will still raise its head, and the river will not cease to flow. *Olympus* (though a modern might not choose it for one of the steps of his ladder to heaven) is yet *a mile high*[10]; and the rapid *Penëus* is well known to Turkish Greece by the name of *Salampria*[11]. That the *Penëus* rolled through the middle of it, I have repeatedly said, and am confirmed in the assertion by *Pliny, Strabo,* and *Ovid;* but the two first-mentioned authors have thrown such lights on one of the methods of investigation I mentioned, namely, its bearing to particular objects, that *I marvel how it could have been mistaken:* it appeared to them that TEMPE was directly between *Ossa* and *Olympus.* THE FACT IS, THE VALE IS ACTUALLY FORMED BY SOME OF THE HEIGHTS OF OLYMPUS TO THE WEST, AND OSSA TO THE EAST. How then *Pococke* and *Busching* could possibly have departed from these mountains, to look for it elsewhere, cannot easily be explained."

Pococke and Busching.

(9) See the complete fulfilment of his prediction, in the circumstance before related of the *destruction of the woods* for the manufactory and fabrics of *Ampelâkia.*

(10) See the account of its elevation (in a preceding Note by Mr. *Walpole*) as ascertained by the Antients.

(11) See the preceding description of *Larissa.* It is pronounced *Salambrïa;* but in all probability it is written Σαλαμπρία; the Greeks sounding their μπ like our B. In a modern Greek Play, called *Pamela,* founded upon Richardson's Novel, *Lord Bondfield's* name is printed ΜΠΟΝΦΙΑ.

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explained." And that they did so, as it has been observed by this writer, is not less remarkable than that one of them, *Pococke*, should have selected for his TEMPE, first, a *plain*, according to his own description[1], extended to the *Penëus* from the *Convent of St. Demetrius*, at the distance of two leagues, through the middle of which flowed no river whatsoever; and afterwards "*a valley, two miles wide*[2]." It is difficult to believe that a scholar, such as *Pococke* was, could have been ignorant of the descriptions which antient authors have left of this celebrated station. It appears from *Polybius*[3] that TEMPE was the only passage from the *Lower Macedonia* into *Thessaly*; but the description given of it by *Livy* is so scrupulously exact, and withal so characteristic of the scenery[4], that it is impossible to mistake it. Even the particular *fortification* where we found the inscription now given, is mentioned by him; for he says[5], "it was garrisoned in

Value of *Livy's* observations.

(1) See Pococke's Observations upon Greece, Vol. II. Part II. chap. 7. p. 152. *Lond.* 1745.

(2) "On the twenty-second we came into a valley about two leagues long, and *two miles broad*, &c. It is much to be doubted whether these were not the *fields of Tempe*." (Ibid.) What author has ever described *Tempe* as containing *fields*?

(3) Polybii Hist. lib. xvii.

(4) "Sunt enim *Tempe* saltus, etiamsi non bello fiat infestus, transitu difficilis: nam præter angustias per quinque millia, *quâ exiguum jumento onusto iter est*, rupes utrimque ita abscissæ sunt, ut despici vix sine vertigine quâdam simul oculorum animique possit: terret et sonitus et altitudo *per mediam vallem* fluentis Penëi amnis." *Livii Hist. lib.* xliv. *c.* 6. *tom.* III. *p.* 684. *Paris*, 1738.

(5) "Hic locus, tam suâpte naturâ infestus, per quatuor distantia loca præsidiis regis fuit insessus: unum in primo aditu *ad Gonnum* erat: alterum *Condylon* castello inexpugnabili: tertium circa *Lapathunta*, quam *Characa* appellant: quartum, VIÆ IPSI, *quâ et media et angustissima vallis est, impositum*; quam vel decem armatis tueri facile est." *Ibid.*

in four places: one at *Gonnus* in the mouth of the defile; a second at *Condylos*, an impregnable fortress; a third near *Lapathus*, at a place called *Charax;* and a fourth in the very *military way* itself, in the *middle of the strait*," where the road was so narrow, that there was hardly room enough to admit the passage of a single beast of burden, and "where ten men with ease would be able to defend the pass." As for the descriptions given of TEMPE by *Pliny* and by *Ælian*, they agree as to the geographical features of the place, but do not possess, altogether, the force, and fidelity, and copious brevity of *Livy*. Of the two, as that of *Pliny* is the most concise, if we subjoin what he has said, it will be sufficient[5]: no future traveller will then be at any loss to reconcile the appearance of this *defile*, with all that the ancient poets[6], historians, and geographers, have said of TEMPE.

*Pliny*, and *Ælian*.

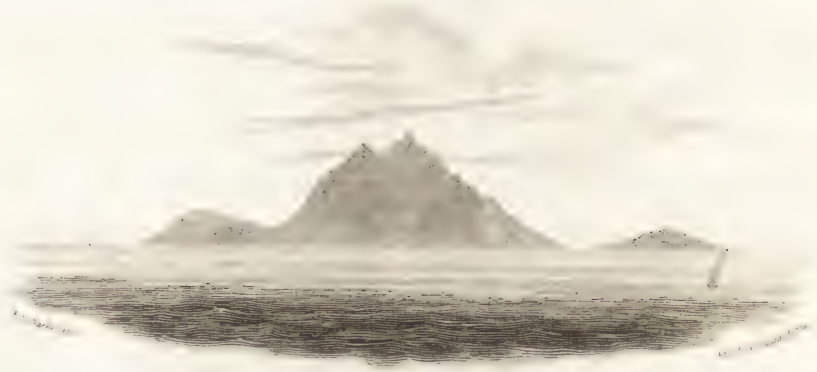
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(5) "Et ante cunctos claritate *Penëus*, ortus juxta Gomphos; interque *Ossam* et *Olympum* nemorosa convalle defluens quingentis stadiis, dimidio ejus spatio navigabilis. In eo cursu *Tempe* vocantur v. mill. pass. longitudine, et fermè sesquijugeri latitudine, ultra visum hominis attollentibus se dexterâ lævâque leniter convexis jugis, intus suâ luce viridante allabitur *Penëus*, viridis calculo, amœnus circa ripas gramine, canorus ovium concentu." *Plinii Hist. Nat. lib.* iv. *c.* 8. *tom.* I. *p.* 212. *L. Bat.* 1635.

(6) Πηνειὸς ἑλισσόμενος διὰ Τεμπέων. (*Callimachus.*) Also *Ovid:*

"Est nemus Hæmoniæ, prærupta quod undique claudit
Silva: vocant *Tempe*. Per quæ *Penëus*, ab imo
Effusus Pindo, spumosis volvitur undis:
Dejectuque gravi tenues agitantia fumos
Nubila conducit, summasque adspergine silvas
Impluit; et sonitu plus quàm vicina fatigat.
Hæc domus, hæc sedes, hæc sunt penetralia magni
Amnis: in hoc, residens facto de cautibus antro,
Undis jura dabat, Nymphisque colentibus undas."

*Ovid. Met.* lib. i. ver. 568. tom. II. p. 69. *Amst.* 1727. ed. *Burmanni.*



East View of Mount Athos, from Pieria.

# CHAP. X.

## VALE OF TEMPE, TO THESSALONICA.

Ælian — *Laurel of* Tempe — *Banditti* — *Length of the Pass* — *Appearance upon leaving the Defile*—Heracléa—*Turkish Funeral*—*Height of Olympus* — *Mount* Athos — *Kallidia* — *Malathria*—*Mauro-Nero and Pellica rivers*—*Inscriptions*—Bathyrus—*Antient Geography of* Pieria *uncertain* — *Tomb of Orpheus* — Pimpléa—*Observations of* Livy — *Situation of* Dium — *Katarina* — *View of* Olympus — *Palæo-Castro* — *Cleanly Cottages of the Albanians*—*Greeks compared with Albanians*—*Women*—*Shepherds' Dogs in body-clothes*—*Mountain barrier of* Thessaly—*Inscriptions between Katarina and Kitros*—*Country still called* Macedonia—*Mountains to the north of Salonîca* — *Kitros* — Pydna — *Tomb of the Macedonians*—*Transactions at* Pydna—*Leuterochori*—Methone—*Lebâno*—Alorus—*Inge Mauro ferry*—*Maurosmach ferry*—Axius, *or* Vardar *river*—Pella

Pella—*Nature of the country celebrated for* Alexander's *Nativity*—*News of the Plague*—*Tekâle*—*Geography of* Macedonia—*Ægæ*—*importance of ascertaining its position*—*Arrival at* Thessalonica.

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In the rocks above us, we observed several cavernous apertures; and some of them seemed to have been made by art. *Ælian* mentions places of the same kind, as being natural recesses[1]. At a great height over the defile, eagles, reduced to the size of hawks, "were sailing with supreme dominion." Below, in the chasm, the sides of the river were covered with plants, some of which, even in this season (December), were in flower. All the lower part of the rocks was covered with *Vallonïa* and dwarf oaks, and evergreen trees and shrubs; thick laurels hanging quite over the *military way*. Enormous plane-trees, which have flourished here for centuries, extend their branches over the *Penëus*, and their large roots into the torrent. It was with the *laurel of Tempe* that the victors in the *Pythia* were crowned[2]. The inhabitants of *Delphi* came every ninth year to gather it; because *Apollo*, according to a *Thessalian tradition*, had been crowned with it; and had appeared in their city bearing a branch of the *Tempian laurel*, after his purification from the slaughter of *Pytho*[3]. Such was the sanctity of the place, that altars smoking with incense filled all the valley with unremitted odours; and travellers passing through

*Ælian.*

Laurel of *Tempe.*

(1) Οὐκ ἀνθρωπίνης χειρὸς ἔργα, ἀλλὰ φύσεως αὐτόματα, κ.τ.λ. Æliani Variæ Historiæ, lib. iii. cap. 1. tom. I. p. 193. ed. *Gronov.*

(2) Ibid.

(3) Ibid.

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through this defile, beheld on every side of them the celebration of some divine rite, as a testimony of the continual sacrifice that was here offered[1]. It was impossible not to participate for an instant the RELIGIO LOCI: we decorated our horses' heads with the laurel, and carried branches of it in our hands. But far different are now the tenants of the *Vale of Tempe*, from those who once guarded its odoriferous shrines.

Banditti.

A ferocious banditti occupy all the haunts of the Pagan priests; and when these robbers issue from their lurking-places, instead of the sacred victims that bled upon its altars, the unwary traveller is immolated[2]. Close to us, upon our left, the *Penëus* rushed with a rapid current, and with such force that it carried with it trees of immense magnitude.

Length of the Pass.

The length of this defile, taken in its whole extent, from its entrance at *Bâba* to its termination at the northern extremity, is reckoned, in the country, as an hour's distance, "*to a horse walking moderately fast.*" We use the expression as literally as it can be translated. This corresponds with the distance mentioned by *Pliny*, in the passage that has been already cited, of five Roman miles for the length of *Tempe*,

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(1) Æliani Variæ Historiæ, lib. iii. cap. 1. tom. I. p. 193. ed. *Gronov.*

(2) According to Mr. Hawkins, the places infested by *banditti* in Greece are the following. . . . *Tempe*, and the heights of *Olympus.*
*Thermopylæ.*
The Pass between Bodonitza and Salona.
Mount Pindus.
The whole of *Œtolia.*
The whole of *Acarnania.*
The Villacti of Caldurita in the *Morea.*
The whole of *Laconia.*

*Tempe,* taken in its whole extent, from the *Pelasgic* to the *Pierian* Plain.

Appearance upon leaving the Defile.

However beautiful the scenery may appear to a traveller's eye within the *pass,* it is proportionably ugly when he leaves it. As soon as the gorge opens, and a view of the *Pierian* Plain is exhibited to him, he beholds a disagreeable, swampy flat, covered with dwarf-trees, reeds, and thorns. Here we overtook a caravan from *Ampelâkia,* as it was crossing a long stone bridge over the *Penëus.* This bridge was a quarter of a mile in length, having several arches, and a Turkish inscription over the middle arch[3]. The caravan consisted of twenty-six camels, preceded by an ass. There had been much rain; and the *Penëus* had overflowed the neighbouring country, so as to impede our progress: and one of the horses fell with a part of our baggage, which also delayed us. After floundering in mud and swamps for about three hours, we came to the shore of the GULPH OF THERMA. Here a most beautiful view opened upon us, of the *Pierian region,* skirting the base of OLYMPUS along the coast. The summits of the mountain appeared covered with deep snow, the highest point bearing *west-north-west;* and the modern citadel of HERACLÉA, now called *Platamonos,* standing upon a promontory in the

*Heraclëa.*

(3) It has been since swept away by a flood. *Dr. Holland* was informed at *Athens,* that "it was proposed to re-build it more nearly within the entrance of *Tempe;* and that *Baron Haller* was to be entrusted with the design and superintendance of the work." *See Holland's Travels, &c. p.* 296, *and Note. Lond.* 1815.

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the middle of this enchanting scene[1]. About an hour before arriving at *Platamonos*, we crossed a small river falling into the gulph. The islands of *Sciathus* and *Scopelus* were both visible from this part of our route. Among the cattle feeding in the plain near the sea, we saw a very fine breed of sheep; but it was mixed with a breed of a very inferior kind. About an hour before we reached *Platamonos*, we passed a little river, which here discharges itself into the sea. When we arrived at the base of the rock upon which stands the citadel of *Platamonos*, we were told that the Turkish garrison would admit no Christians within the walls of the fortress: we therefore halted for the night at a small village situate below the castle. A Greek shopkeeper resides upon the spot. *Olympus* was now without a cloud, and his towering summit shone with the most dazzling whiteness. The highest point is shaped like a *tumulus:* lower down the mountain are forests. At this village there is a *khan*, containing several antient pillars, with *Doric* capitals inverted, now serving as pedestals for the columns. We observed other antiquities about the building, which are the remains of HERACLÉA, whose situation corresponded accurately with this of *Platamonos*, as appears by a passage of *Livy*, describing

(1) The author halted to make a sketch of this fine prospect: it will enable the reader to judge of the parts which compose it, although it cannot do justice to such a scene. The name of the town, in front, is pronounced by its inhabitants Πλατάμωνος; but this name occurs variously written: some travellers write it *Platamona*, and others *Platamana*.



View of Mount Olympus & Platamonos,

*in going from the vale of Tempe to the Thermaic Gulph. the summit of the Mountain bearing W.N.W*

describing an attack made by the Romans upon the citadel[2]. It was mid-way between *Dium* and *Tempe;* and it stood upon a rock, having the sea in front, with a river upon one side of it[3]; and upon the land-side it was necessary to scale the walls. Its situation is, moreover, precisely that which *Scylax* has assigned for *Heracléum,* in the way to *Dium, Pydna,* and *Methone,* upon the *Gulph of Therma*[4]. We saw an *antient aqueduct* for supplying a *fountain,* the water being received into a *Soros* of white marble, serving as a cistern. The length of this *Soros* was seven feet nine inches; its breadth, three feet ten inches; its depth, three feet two inches. Its sides were nearly seven inches thick. Below the *Soros,* as an additional reservoir, there was a marble bason, ornamented with grooving, four feet four inches in diameter; and there were some large slabs, as of the remains of a temple, in front of the *khan.* The Turkish cemetery is below the walls of the fortress, and close to the village. We witnessed the funeral of one of the garrison. The body was barely covered with earth: and a priest remained afterwards, during a considerable part of the evening, calmly speaking to

Turkish Funeral.

(2) Vid. Livium, Hist. lib. xliv. cap. 9. tom. III. pp. 687, 688. ed. *Crevier.*

(3) "Mediâ regione inter *Dium Tempeque,* in rupe amni imminente positum." Ibid. cap. 8.

(4) Πρώτη πόλις Μακεδονίας Ἡράκλειον, Δίον, Πύδνα πόλις Ἑλληνὶς, Μεθώνη πόλις Ἑλληνὶς, κ. τ. λ. (Scylacis Caryandensis Periplus, p. 61. ed. *Gronov.* 1697.) And this passage of *Scylax* is of the more consequence, in ascertaining the position of *Heracléa;* because the same author has before stated, that *Macedonia* begins immediately after the passage of the river *Penëus.*

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to the deceased; for the purpose, as we were told, of instructing him in the way to heaven. During a conversation which we held here upon the subject of the mountain *Olympus*, the people of this place informed us, that it would be impossible to get to the summit in the winter; but that the priests of a village called *Scamnya* (pronounced *Scamni*), upon the side of *Olympus*, and upon the left of the road from *Platamonos* to *Katarïna*, go annually, upon the twentieth day of *June*, to perform mass upon the top of the mountain. This is one of the most curious instances of the remaining ceremonies of the antient religion of Greece. Perhaps the old *altar* may yet remain whereon the sacrifices to *Jupiter* were offered; for the antients had conceived a notion of the great height of *Olympus*, from a story, that letters traced on the ashes of that *altar* remained a long time undefaced; but *Xenagoras*, who measured it, found it not to exceed an English mile and a quarter[1]. During the whole of this night, caravans were passing, and principally from *Ampelâkia;* causing such a bustle in and about the *khan*, that it was impossible to get any rest. The bells, and noise of the camels, and the bawling of their drivers, continued to maintain uproar until the morning.

Height of *Olympus*.

Leaving *Platamonos*, the next day, to go to *Katarïna*, we crossed a small river, alluded to by *Livy*[2]: it can only be considered as a river after heavy rains. We then saw *Scamnya*

(1) Vide Plutarch. in Vit. Paul. Æm.

(2) Vid. Livium, loco citato.

*Scamnya* upon our left, hanging upon the side of *Olympus*, like one of the villages in the Alps. From *Scamnya*, a person may ascend the summit in about four or five hours: it is distant five hours and a half from *Platamonos*. There is another village, distant six hours from *Platamonos*, from which the ascent to the summit of the mountain is considered the easiest and best: it is called *Careâ*; the *â* being pronounced broad, as in our word *calf*. How delightful would be a summer residence in one of the towns or villages near to this mountain; to be spent in excursions for correcting the geography of all the region it occupies, and in the study of its natural history! We saw to the *east*, and at a vast distance across the gulph of *Therma*, MOUNT ATHOS, called (τὸ Ἅγιον Ὄρος) *The Holy Mountain*, looking like an island. The view of it was so clear and distinct, that we made a careful delineation of its appearance[3], as viewed from this part of *Pieria*. Its bearing at the time was due *east*. To make an English word of its modern Greek name, as it is now pronounced in the country, it ought to be thus written; *Ayonoros*. Hence we continued along the base of *Olympus*, through groves of plane-trees and tall reeds, traversing a long tract of swamps and mud, as upon the preceding day. After journeying in this manner for three hours, we arrived at a *khan*, situate half way between *Platamonos* and *Katarina*. The plain here is called *Kallidia*, or *Kallithia*: but to

Mount *Athos*.

Kallidia.

(3) See the Vignette to this Chapter.

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to what circumstance of *beauty* it owes this appellation it is difficult to conjecture, being the most disagreeable swamp we had ever passed; containing, however, great quantity of ducks, geese, and turkeys. Near to this *khan* we observed an *antient well;* and, after leaving it, we arrived, in half an hour, at a place, where there is an old *military paved-way,* leading from *Katarïna* down to the sea. An *antient port* is there situate; and our guides told us that there had been a village, called *St. Theodore,* at the port, which was destroyed about four years ago. Hereabouts we crossed the

Malathrïa.

*Malathrïa* river by a bridge. Its source is in *Olympus;* and there is a *Palæo-castro* in its neighbourhood, at three hours distance from *Katarïna,* upon the mountain, where there are many antient marbles and ruins. We heard of this *Palæo-castro* in the whole of this route; but can form no conjecture as to its original history. That *Dium* was not there situate, is evident; because *Dium* was only *seven stadia* from the sea[1]; but it seems also plain that the *Malathrïa* was the *Enipeus,* to which *Perseus* advanced upon the retreat of the Roman army; when the fires in his camp were visible to the garrison in the citadel of *Heracléa.* He caused the river, as it is said, to serve him instead of an outwork and fortification, as its passage was difficult: the *via militaris* here situated being the *Saltus,* mentioned by *Livy* as the

(1) Ὅτι τὸ Δίον ἡ πόλις οὐκ ἐν τῷ αἰγιαλεῷ τοῦ Θερμαίου κόλπου ἐστὶν, ἐν ταῖς ὑπωρείαις τοῦ Ὀλύμπου, ἀλλ' ὅσον ζ' ἀπέχει σταδίους. Epitom. fin. Septim. Lib. Strabon. Geog. p. 479. ed. *Oxon.*

the only *pass* into *Macedonia*[2]. The whole of this district is unfavourable to the passage of an army; and it is as unwholesome and as ugly as any part of the *Pomptine marshes* in *Italy*. We saw no other moving objects than buffaloes, wandering through pools filled with reeds, and deep with mud. Just before we reached the town of *Katarïna*, we had to ford two rivers; the first being called *Mauro-Nero*[3], or *black water*, answering to the Greek MELAS (a name common to many Grecian streams); and the second bearing the appellation of *Pellica:* they both unite before they fall into the *Thermæan Gulph*[4]. To our surprise, we observed nearly a hundred hogs wallowing in the mud of these rivers; proving that the population is not entirely Turkish. Near the place where the *Pellica* is commonly passed, we saw, among some large plane-trees, a small chapel, about which were the ruins of a *temple* of the *Doric* order. We observed a *large triglyph*, a *pillar*, and the remains of its foundation. We copied three Inscriptions which we found among these ruins. The first was upon a pedestal, near the river; inscribed, as it purports, by "VALERIAN HIPPOIATRUS, SON OF HIPPOIATRUS, FOR THE SAKE OF REMEMBRANCE."

Mauro-Nero and Pellica Rivers.

Inscriptions.

ΕΜΝΗCΘΗ

(2) "Duos enim *saltus*, per quos inde evadere possent, habebant Romani: unum per *Tempe* in *Thessaliam*, alterum in *Macedoniam* præter *Dium*." *Livio, Hist. lib.* xliv. *cap.* 6. *tom.* III. *p.* 684. *ed. Crevier.*

(3) The modern Greeks call water νερὸ, and νερὸν. The name of this river was not pronounced *Mauro-nero*, but *Mavro-neri*.

(4) *Herodotus* makes the *Haliacmon* and the *Lydias* unite in their passage to the *Gulph of Therma*, but places their embouchure farther to the north, as will be shewn in the sequel.

ЄMNHCΘH
CANTATЄ
KNAAYPH
ΛIOYΛYKO
YTOYΠATPO
CΔЄIΛΛOYK
IΛAOYAΛЄPI
ANOCIΠΠOIAT
POCYOCIΠΠOI
ATPOYMNЄIA
CXAPIN

The second belonged to a monument erected by a woman to her husband :

"TO HER HUSBAND PARMENIO, COMINIA ANTIGONA ERECTS THIS."

KOϪINIAANTIГO
NATITωTIBЄPIA
NωΠAPϪЄNIωNI
TωЄAYTHCANΔPI
ϪNЄIACXAPIN

The third is from a mother to her son :

"NEICIS TO HER SON HERACLIDES."

NЄIKICЄPBICω
HPAKΛЄIΔH
TωYωMNEI
AƐXAPIN

We were almost buried in the quicksands in crossing the branches of this river, for it was widely flooded. The classical Reader will of course feel anxious to fix the antient name of

of these rivers, flowing through a country concerning which even antient geographers seem to have had no precise ideas. The southern limits of *Pieria* are differently defined by *Ptolemy* and by *Strabo*, although it be so naturally bounded by the *Defile of Tempe*, where the plain terminates[1]; and for the courses and names of the rivers flowing from *Olympus* towards the *Gulph of Therma*, we have very little information; that little having been rendered less by the loss of the latter part of the Seventh Book of the Geography of Strabo. From all, however, that can be collected concerning the *Mauro-Nero* and the *Pellica*, it is evident, as will more plainly appear in the sequel, that they jointly constitute the *Baphyrus* of *Livy*. But it will then be asked, where are the remains of DIUM, whose situation was near to the *Haliacmon*[2]? for although a position have been assigned in modern maps for a place called *Stan-Dia*, and *D'Anville* admits of its existence[3], we could

*Baphyrus.*

(1) According to *Stephanus of Byzantium*, there was a city called PIERIA. (*Vid. Steph. Byzant. de Urbib. &c. p. 549. Amst. 1678. edit. Gronovii.*) His Commentator says, "Pieria, urbs in regione cognomine. Ubi locorum fuerit hæc regio, silentio præterit. E Ptolemæi lib. 3. c. 13. didici *Pieriam* esse Macedoniæ regionem; Livius verò, libro 39. cap. 26. Petram in eâdem regione celebrat, &c. &c. Pieriæ montis Thraciæ in quo commoratus est Orpheus meminit Scholiasta Apollonii Rhodii ad ejus Argonautic. lib. i. ver. 31."

(2) Ὅτι μετὰ τὸ Δίον πόλιν, ὁ Ἁλιάκμων ποταμός ἐστιν, ἐκβάλλων εἰς τὸν Θερμαῖον κόλπον. Excerpta ex Lib. Sept. Fin. Strabon. Geog. p. 479. ed. *Oxon.*

(3) "The last city," says D'Anville, "on this shore," (meaning the western side of the Thermaïc Gulph) "is DIUM; known at present by the name of *Stan-Dia*; in which a preposition of place precedes the proper name, according to the usage which in later times had become prevalent in this part of the Roman empire." *Ant. Geog. p.* 198. *Lond.* 1791.

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could hear nothing of it in this part of our journey. In viewing this region the whole way from *Platamonos* to *Katarina*, the parts which compose it are so exceedingly vast and distinct, that any seeming confusion of its antient geography may have originated in two causes: First, that the boundaries of *Thrace* and *Macedon* were continually liable to change: and secondly, that different appellations were applied to one and the same place. There was a time, as we have before proved[1], when the limits of *Thrace* extended to the Isthmus of *Corinth;* consequently, by very old writers, the mountains, rivers, and cities of *Bœotia, Phocis,* and *Thessaly*, would be considered as *Thracian:* and this may explain the reason why the old Scholiast, upon the *Argonautica* of *Apollonius Rhodius,* mentions *Pieria* as a mountain of *Thrace*[2]. It was also owing to this cause that *Orpheus* was called a *Thracian,* whose sepulchre was long shewn in *Pieria.* The same indecision attaches to the antient geography of *Macedonia.* Its natural barrier to the *south* was of course formed by the *Defile of Tempe* and the *Penëus* river, where it is placed by the oldest geographer, *Scylax,* who has been considered as the inventor of geographical tables[3]. But in a later age, when the *Macedonians* were restricted within narrower boundaries, the

Antient Geography of *Pieria* uncertain.

(1) See Part II. of these Travels, Section II. Chap. XVIII. pp. 777, 778. *Broxb.* 1814.

(2) Vid. Schol. Apollon. Rhod. Argonautic. lib. i. ver. 31.

(3) Ἀπὸ δὲ Πηνειοῦ ποταμοῦ Μακεδόνες εἰσὶν ἔθνος. Scylacis Caryandensis Periplus, p. 61. ed. *J. Gronov. L. Bat.* 1697.

the *Lydias* and the *Haliacmon* were its utmost southern limits, as appears from *Herodotus*[4]. In journeying along the western side of the *Thermæan Gulph*, the whole district, from the mouth of the *Penëus* to that of the *Axius*, is one swampy plain, bounded on its *western* side by the chain of *Olympus*: to the *south* of it is seen *Ossa*; and upon the *east* it is terminated by the sea. There are no hills, nor other natural barriers to form subdivisions; so that whether called *Bottiæa*, or *Pieria*, or *Perrhæbia*, it is all one and the same plain.

After leaving the ruins of the *Doric temple*, being obliged to turn towards the left, out of the ordinary route, in order to avoid the inundation at the confluence of the two rivers, and to effect a passage over another branch of the *Pellica* near *Katarina*, we observed a most remarkable *tumulus* on a hill near to the village of *Spee*. This corresponds with the situation which *Apollodorus*[5] has assigned for the TOMB OF ORPHEUS. It is moreover mentioned by the Epitomiser of *Strabo*, that there was a village belonging to the city of *Dium*, called *Pimpléa*[6], where *Orpheus* was said to have died. This *tumulus* is of immense magnitude: its form is perfectly conical; and upon its vertex there are trees growing

Tomb of Orpheus.

*Pimpléa.*

(4) Μέχρι Ανδίεώ τε ποταμοῦ καὶ Ἁλιάκμονος, οἳ οὐρίζουσι γῆν τὴν Βοττιαιΐδα τε καὶ Μακεδονίδα, κ. τ. λ. Herodoti Hist. lib. vii. p. 419. ed. *Gronov. L. Bat.* 1715.

(5) Apollodori Bibliotheca, lib. i. cap. 9.

(6) Epitom. fin. lib. vii. Strabon. Geog. p. 479. ed. *Oxon.* (Πίμπλειαν, ἔνθα Ὀρφεὺς διέτριβεν.) "In antiquis exemplaribus Πίπλαν, et Πιπλείαν, sine literâ μ legi, notaverunt eruditi, ut notavit *Salmasius* ad Solinum, p. 112. ed. *Ultraject.* (*Palmer.*)" *Ibid. Not.* 5.

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growing of great size. But the *Tomb of Orpheus* was only twenty stadia from *Dium*[1]; and this *tumulus* is about the same distance from *Katarïna*. The site of it, according to *Pausanias*, was marked by a *pillar*, upon the right hand, at the distance of twenty *stadia* from *Dium*, going from the city towards the *Pierian* mountain[2]. There was upon the pillar (*ὑδρία λίθου*) an *amphora* of stone; and this vessel, according to a vulgar tradition of the inhabitants, was supposed to contain the bones of *Orpheus*. In this description, *Pausanias* has furnished us with all the apparatus of the oldest Pelasgic sepulchre: for the *pillar* (*κίων*), answering also to the *stélé* of *Homer*, bespeaks the presence of a sepulchral mound, as its pedestal; and it is for this reason that we prefer translating the word *ὑδρία* by *amphora*, rather than by *urna*; because the former was used in Greece for *sepulchral monuments*, and was of itself considered as a *symbol of death*[3]. As to the belief entertained by the natives of its containing bones, it was consistent with the notions respecting funeral rites in the time of *Pausanias*, when it was more usual to burn than to bury the dead. It is difficult

(1) Pausaniæ Bœot. c. 30. p. 769. ed. *Kuhnii*.

(2) *Μακεδόνες δὲ οἱ χώραν τὴν ὑπὸ ὄρος τὴν Πιερίαν ἔχοντες καὶ πόλιν Δίον, φασὶν ὑπὸ τῶν γυναικῶν γενέσθαι τὴν τελευτὴν ἐνταῦθα τῷ Ὀρφεῖ. Ἰόντι δὲ ἐκ Δίου τὴν ἐπὶ τὸ ὄρος, καὶ στάδια προεληλύθοτι εἴκοσι, κίων τέ ἐστιν ἐν δεξιᾷ, καὶ ἐπίθημα ἐπὶ τῷ κίονι, ὑδρία λίθου. ἔχει δὲ τὰ ὀστᾶ τοῦ Ὀρφέως ἡ ὑδρία, καθὰ οἱ ἐπιχώριοι λέγουσι.* Pausaniæ Bœotica, cap. 30. p. 769. ed. *Kuhnii*.

(3) See Vignette to chap. XIII. Part II. of these Travels, Section the Second, and p. 538 of the same, for observations on the *Amphora*, as a *symbol of death*. Also *Recherches sur l'Origine et les Progrès des Arts de la Grèce, tom.* I. *Planche* ix. *fig.* 4. *à Londres*, 1785.

difficult to explain what *Pausanias* means by his allusion to the *Pierian Mountain*, because there was no other mountain than *Olympus* near to *Dium*; but perhaps this part of it in *Pieria* might have been so denominated. There is scarcely a mile that the literary traveller will proceed along the western side of the *Thermæan Gulph*, without regretting the loss of almost all information respecting its antient geography. If, as it was before observed, we had the seventh book of *Strabo* in its entire state, this loss might have been in some measure supplied; but for the rest, all our usual resources fail us here. In such a dearth of intelligence concerning the rivers and the cities of *Pieria*, it behoves us to examine the only documents antiquity has afforded us with the greater assiduity; and particularly, to compare the observations of *Livy* with the modern state of the country. But even *Livy's* observations, perspicuous and valuable as they generally are upon subjects of this nature, tend rather to perplex than to guide us in our researches here; for whereabouts may we look for the river *Mytis*[4], the town of *Agassa*[5], and the river *Ascordus*[6]? or how discriminate between the *widely-overflowing* course of the *Baphyrus*[7], and that of the *Enipeus*[8]? and what becomes of

Observations of *Livy*.

(4) "Ad amnem nomine *Mityn* processit." *Livio, Hist. lib.* xliv. *c.* 7. *tom.* III. *p.* 685. *ed. Crevier.*

(5) "Postero die progressus, *Agassam* urbem, tradentibus sese ipsis, recepit." *Ibid.*

(6) "Progressus inde diei iter, ad *Ascordum* flumen posuit castra." *Ibid. p.* 686.

(7) "Latè restagnans *Baphyri* amnis." *Ibid. p.* 685.

(8) "Deinde quinque millia passuum ab urbe citra ripam *Enipei* amnis castra ponit." *Ibid. p.* 687.

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of the *Haliacmon*, which *Livy* only once mentions[1]? According to him, there were two *pylæ* into *Macedonia*, each of which he calls a *saltus;* meaning, evidently, a *narrow pass*, with a paved causeway (*via militaris*), that might be easily defended. *Tempe* was one of these; and there was another near *Dium*. The latter *saltus* could be nothing more than a causeway to facilitate the passage of the *Mauro-Nero* and *Pellica*, or, as we have before suggested, of the *Malathria*, where its remains now exist. In describing the latter, he says that the whole space between Olympus and the sea was here only a mile; one half of which was occupied by the mouth of the *Baphyrus*, "LATE RESTAGNANS," and the rest by the *Temple of Jupiter* and the town of *Dium*, leaving only a very small portion, which could be easily fortified. Then he describes the Macedonian king, *Perseus*, as abandoning this passage, leaving it open to the Roman troops, and flying to *Pydna*. The Roman Consul advances, and in two marches comes to *Dium*, pitching his tents by the *Temple of Jupiter*, with a view to preserve it from insult; and himself entering the city. The following day he marches to the river *Mytis;* the day after, to the town of *Agassa;* and upon the fourth he is by the river *Ascordus*. In his retreat, first to *Dium*, and afterwards to *Phila*, he is followed by *Perseus*, who enters *Dium*, and repairs the fortifications which had been laid waste by the Romans: and then advancing to the distance of five miles from *Dium*, pitches

Situation of *Dium*.

(1) Livii Hist. lib. xlii. cap. 53. tom. III. p. 633. ed. *Crevier*.

pitches his camp by the *Enipeus;* making the river, on account of the difficulty of its passage, serve him instead of a rampart. Then begins the siege of *Heracléa* on the part of the Romans, which is stated to be mid-way between *Dium* and *Tempe,* at the distance of five miles from *Phila;* and it is also related that the garrison in *Heracléa* perceived the fires in the camp of the Macedonian king, upon the other side of the *Enipeus.* This valuable document is the only clue now afforded to the geography of the country between *Platamonos* and *Katarina.* The Reader will use his own conjectures, after comparing it with the description we have given of the country; but to us it seems probable that the *Mauro-Nero* river was the BAPHYRUS, and the *Malathrïa* the ENIPEUS; and that *Katarina* was DIUM. The remains of the *Temple of Jupiter* we have already described; and it is evident, from *Livy's* description, that the site of this *temple* was at a certain distance from the *town;* because the Roman Consul, after pitching his tents by the side of it, quits the *camp* to enter the *city.* The situation also of the *tumulus* we have described as the *Tomb of Orpheus,* by its distance from *Katarina,* affords further presumption confirming the identity of this place with *Dium,* and, consequently, the propriety of the name thus given to the *tomb.* The only difficulty obviating such an arrangement is the want of a position for the *Haliacmon,* which, according to the Epitomiser of *Strabo,* flowed by *Dium* to the *Thermæan Gulph*[2]. It is very

(2) See the passage before cited: Ὅτι μετὰ τὸ Δίον πόλιν, κ. τ. λ.

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very remarkable that this river is only once mentioned by *Livy*, who has so diffusely illustrated the topography of this district; and his allusion to it is not introduced with any reference to *Dium:* it occurs in another part of his history[1], where the city of *Elimea*, instead of *Dium*, is described as being upon that river. The *Haliacmon* is also mentioned by *Herodotus*, and under some circumstances that might connect it with the mingled streams of *Mauro-Nero* and *Pellica*[2]: but not a syllable is said of *Dium;* and he places it farther to the north, by associating it with another river, *Lydias*, which, according to *Ptolemy*, fell into the gulph of *Therma*, near to the mouth of the *Axius*.

Here we saw the old *Pelasgic car* again in use, as we had seen it in *Thessaly* and in *Troas*, drawn by two oxen yoked. We then entered *Katarïna*. It is a small town, surrounded with wood, situate in the narrow plain which *Livy* mentions, between *Olympus* and the sea; and upon the very roots of the mountain, whose summits tower above it in the highest degree of grandeur which it is possible to conceive. There is no place where the whole outline formed by the many tops[3] of *Olympus* may be seen to so much

Katarïna.

View of *Olympus*.

(1) "Profectus inde toto exercitu, Eordeam petens, ad Begorritem quem vocant lacum positis castris, postero die *in Elimeam ad Haliacmona fluvium* processit." *Livii Hist. lib.* xlii. *c.* 53. *tom.* III. *p.* 633. *ed. Crevier.*

(2) *Herodotus* describes them as the boundaries of *Bottiæa* and *Macedonia:* and he says that the two rivers fell by confluence into the same channel: *μέχρι Λυδίεώ τε ποταμοῦ καὶ Ἁλιάκμονος, οἳ οὐρίζουσι γῆν τὴν* Βοττιαιΐδά *τε καὶ* Μακεδονίδα, *ἐς τωὐτὸ ῥέεθρον τὸ ὕδωρ συμμίσγοντες.* Herodoti Hist. lib. vii. c. 127. p. 419. ed. *Gronov.*

(3) Ἀκροτάτῃ *κορυφῇ πολυδειράδος* Οὐλύμποιο. Hom. Il. A. 499.

SUMMITS of OLYMPUS,

*as viewed from the Town of Catherina in Pieria.*

much advantage as from *Katarïna.* Perhaps they were rendered more distinct in consequence of the snows whereby the mountain was at this time invested. It appeared like one vast *glacier;* and for some time after our arrival we enjoyed the satisfaction of gazing at its *splendid*[3] and majestic form.

*Katarïna* consists of about one hundred and forty houses[4], principally inhabited by Greeks, who are governed by an *Agha.* Its commerce consists entirely in the exportation of corn, to the amount, annually, of between two and three thousand *quilots*[5]. It is sent to be shipped at a port which bears the same name as the town. Judging from the general internal appearance of the place, its condition must be very wretched: but, externally viewed, it has a pleasing aspect, owing to the trees which surround it, and to its mosque rising among them. The Turkish mosques, generally constructed with domes, and always accompanied by one or more towers, as *minarets,* give an air of elegance, and sometimes of grandeur, even to the villages. In the middle of the town we saw a *Soros* of white marble,

(3) - - - - - ἀπ' αἰγλήεντος Ὀλύμπου. Iliad. A. 532.

(4) If Dr. Holland's statement be accurate, the number has been more than doubled since. He speaks of "300 houses, some of them of large size." *See Holland's Travels, p.* 305. *Lond.* 1815.

(5) "Les mésures Turkes sont le PIC pour les étoffes, et le QUILOT pour les grains. Le *pic* a 25 pouces: un *pic* et trois quarts font une *aune* de France. Le *quilot* de *Salonique* vaut trois *quilots* et trois quarts de celui de *Constantinople.* Quatre *quilots* et demi de *Constantinople* font la *charge* de *Marseille,* et un *septier* de *Paris* plus un cinquième. On appréciera les mésures Turkes avec plus de justesse encore, en indiquant leur rapport avec les poids. Le *quilot* de *Salonique* pése 85 *okes* en blé Macédonien, et celui de *Constantinople* 22. La *charge* de *Marseille* peut être évaluée à 300 livres, et le *septier* de *Paris* à 250." *Beaujour, Comm. de la Grèce, tom.* II. *p.* 193. *Paris,* 1800.

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marble, of such magnitude and beauty, that we were convinced it could have belonged to no mean city. Upon our inquiring where it had been found, we were told that it had been brought from the *Palæo-castro* of *Malathrïa*, before mentioned, situate in *Mount Olympus*, at three hours distance from *Katarïna*, where there were others of the same nature, and a great quantity of antient marbles; but that some Franks visiting the spot about three years before, and after being employed in copying inscriptions, removing something, the real nature of which was not known, the *Agha*, suspecting them of having discovered a concealed treasure, had ordered as many of those marbles as could be broken to be destroyed, and the rest to be conveyed from the place; in consequence of which order this *Soros* had been brought to *Katarïna*. Such was the substance of the story. The natives entertain a tradition that the sea once extended beyond its present boundary, over all the plain of *Katarïna*, to the foot of *Olympus;* reaching quite up to that *Palæo-castro*, whose inhabitants, they say, then carried on an extensive commerce. Who the travellers may have been, thus designated under the name of *Franks*, it is difficult to determine. We at first believed them to have been Dr. *Sibthorpe* and Mr. *Hawkins*. Afterwards we supposed that Mr. *Tweddell*, in his journey from *Salonîca*, visited those ruins: and, if this be true, great as the regret must be which is felt for the loss of his valuable journals[1], and

(1) See the account of their "*extraordinary disappearance*," in the valuable work published by his brother,—"*Remains of the late John Tweddell*," &c. *Lond.* 1815.

and deeply as that loss is now deplored by every person of taste and literature in Europe, it will be increased by this circumstance; because Mr. *Tweddell* would have made the discovery of a city in this part of *Pieria* an important point in the illustration of its general topography: and if he there found, as it is very probable he did, any antient inscriptions among the ruins, it is unnecessary to add a syllable as to the use that he would have made of them. Being therefore without any clue, either to the name of the city, or to the history of its *sepulchres*, which, from the evidence afforded in this single *Soros* at *Katarïna*, may be considered as *regal*, our curiosity was strongly excited to repair ourselves to the spot; but in this we were disappointed. The *Agha*, to whom we sent our *Tchohodar* with a request for that purpose, positively refused his assent: and when we applied to the inhabitants for guides to conduct us thither, even in spite of the *Agha's* refusal, we found that no one dared to accompany us. The Greek inhabitants, to whom we applied, told us, that if we were determined to go to the *Palæo-castro*, we must remain in *Katarïna* until we could enter into some contract with the *robbers* who dwell there, and who are the only proper guides to such deserted places. This we would willingly have done; but our time of remaining in *Turkey* would not admit of such delay; and we were therefore reluctantly compelled to abandon the undertaking. The persons whom the Greeks of *Katarïna* designate by the name of *robbers*, are probably nothing more than the *Albanian* mountaineers of *Olympus*; a set of men to whom any traveller may trust his safety, and in whose honour we would

would gladly have confided. But it must be confessed, that their own countrymen, the *Arnauts* of *Katarïna*, speak of a sturdy set of depredators in *Olympus*, whom they say even *Ali Pasha* has not been able to extirpate; and who sometimes lay the villages under contribution.

Cleanly Cottages of the Albanians.

When our *Tchohodar* returned from the *Agha*, he had orders to procure lodging for us in the little cottage of an *Arnaut*, or *Albanian* peasant: and here we found a cabin, small indeed, but in neatness and cleanliness it might have vied with the dwelling of a Dutch boor. The floor consisted of the hard and well-swept earth; and the walls were covered with a yellow plaster, kept so clean, that it was without spot. This being the evening of the twenty-fifth of December, our thoughts were directed homewards, to our beloved country, in the recollection of the happiness and social mirth diffused around the hearths of Englishmen, by the annual recurrence of their greatest festival: and bating the privation sustained in so long an absence from all that was most dear to us, we had no reason to complain, either of our fare, or of our accommodation. We were regaled, it is true, in no spacious apartment; nor had we any other seat or couch than what the bare earth afforded; but this we had long learned to prefer before the sofas and cushions of the Turks or Greeks, which always swarm with vermin. As for our banquet, we must have been indeed fastidious if we had been dissatisfied on this account; as, in addition to our own provisions of bread and coffee and tea, from *Larissa*, a huge Albanian turkey smoked upon the floor; and, after a plentiful repast, the evening of our Christmas-

day

day was spent in comfort and repose. Future travellers in Greece will do well to profit by our experience, with respect to the *Albanian* peasantry,—a race as distinct as possible from all the other inhabitants of the country. We never had reason to complain, when we consented to forego the accommodation offered in *Greek* houses for a night's lodging beneath their humbler sheds. The *Greeks* are, for the most part, indolent and profligate, vain, obsequious, ostentatious, poor and dirty. The *Albanians* are industrious, independent, honourable, cleanly, and hospitable. They are a hardier and a healthier race; passing their lives, *sub dio*, either in the fields or upon the mountains: their sons possess a manlier disposition than the offspring of the *Greeks*, who are always effeminate; and the daughters of Albanians are not characterized by those relaxed habits and that early fading which may be observed in the *Grecian* damsels. A girl of *Grecian* parents scarcely attains her twentieth year before she begins to exhibit the marks of a premature old age; and all the *Grecian* women exhibit a matronly appearance long before they enter into the marriage state. Some of them are, it is true, exceedingly beautiful; and Nature seems to have been more lavish in the distribution of female charms among the *Grecian* than among the *Albanian* women; because the *Albanian* women have almost all of them the complexion and the features of gipsies: but then the former seldom display the natural beauties which they possess; they make their appearance disguised by cosmetics and paint, and by the artificial ornaments of false hair; tricked out, at the same time, by all sorts of finery, and smelling of essences and of musk. The

Greeks compared with Albanians.

Women.

*Albanian*

CHAP. X.

*Albanian* women are fond of finery,—and, indeed, where are the women, except in highly civilized society, who are not fond of it?—but the *Albanian* finery consists, principally, in a display of colours strongly contrasted; and their dress is remarkable for the scrupulous attention to cleanliness by which it is distinguished. As the costume is uniformly the same, a description of the dress worn by one of the *Albanian* women will serve to give a general idea of the appearance exhibited by all of them. It consists of the following articles of attire; the difference between the lower class and the higher, in their apparel, being found only in the costliness of its materials.

1. A napkin fastened tight over the forehead, falling to the shoulders behind, and in front, on either side of the head, below the chin.
2. Great quantity either of silver or gold coin, hanging about the temples and under the chin, and braided behind into the hair, which hangs in long tresses down the back, reaching to the calves of the legs; the rest of the hair being only visible above the ears and temples.
3. An embroidered shift, richly worked in front, and covering the arms as far as the hands.
4. A sash, or girdle, of blue stuff.
5. Short plaided hose, with lively colours, like those worn by Scotch Highlanders.
6. Slippers of yellow leather.
7. An embroidered jacket over the shift, reaching to the elbows and ankles; trimmed round the lower skirts with fringe.
8. Another richly embroidered jacket over the first, but without sleeves, reaching only to the knees.

After

After all, a faithful drawing of this costume would represent it much better than any description can do: but costumes of the inhabitants of different nations, however accurately designed and coloured as to the dresses, almost always fail in the delineation of characteristical features; because nothing but a faithful portrait painter can trace those modifications of the human countenance which denote particular regions[1].

On Saturday, December the twenty-sixth, we left *Katarïna;* journeying towards the *east,* over a wretched sandy common covered with brakes[2]. In the plains near *Katarïna,* the *Arnaut* shepherds are seen armed with large pistols and poignards. Their dogs make a singular appearance, wearing body-clothes; the only instance we had ever seen of the same kind. The animals under their care, besides sheep, were hogs, buffaloes, and oxen. The Christian inhabitants of this district complain heavily of Turkish oppression: the sight of a family stripped of all its property, for no other reason than that of professing the Christian religion, is not uncommon: the consequence is, that some pretend to be Mahometans whose hearts are well disposed towards Christianity; and many have no definable religion whatsoever. In the road from *Katarïna* to *Kitros,* the termination of *Olympus* towards

Shepherds' Dogs in body-clothes.

(1) A remarkable proof of this occurs in the magnificent work of *Mons. de Choiseul.* In that work, the dresses worn by the Grecian women in the islands of the Archipelago are faithfully designed; but the females themselves are all *Parisian.* In English books of voyages and travels, the delineation of countenance is even less attended to; as in Cook's Voyages, where the inhabitants of the Pacific Ocean were represented with *Grecian* features. With respect to the inhabitants of *Turkey,* the work of *Mr. Hobhouse* may be mentioned as the only publication containing any faithful pictures of the women of the country.

(2) *Pteris Aquilina.*

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Mountain barrier of *Thessaly.*

towards the *west,* or rather *west-south-west,* becomes visible; and after its declension in that direction, begins the acclivity of another mountain, also of considerable height, which at this season was entirely covered with snow; continuing the great chain or mountain barrier, in the same line with OLYMPUS and OSSA;—these three being all that are in view, like a vast wall between *Macedonia* and *Thessaly,* reaching from the earth to the clouds. In this road from *Katarïna* to *Kitros,* there are two places where antiquities are found; both of them being upon the left of the route. We turned out of our way to visit them. The first place occurs distant only three quarters of an hour from *Katarïna*; at a village which lies in a valley towards the left; not visible from the road. Here we found several fragments of sculpture and architecture; and among them the following inscription, upon a monument erected, as it is stated, by "ULPIA THE DAUGHTER OF HERMÆUS, TO ULPIUS RUSTICUS, HER DEAR HUSBAND." The form of the *Omega* is curious.

Inscriptions between Katarïna and Kitros.

ΟΥΛΠΙΑΕΡΜΑΙΟΥ
ΟΥΛΠΙωΡΟΥCΤΙ
ΧωΤωΓΑΥΚΥΤΑ
ΤωΑΝΔΡΙΕΚΤωΝ
ΕΚΕΙΝΟΥΕΚΕΙΝω
ΚΑΙΕΑΥΤΗΤωΓ
ΜΝΕΙΑCΧΑΡΙΝ

The inhabitants told us that there were other inscriptions in the church of this village; but so much delay was likely to be incurred in getting it open, that we could not wait to see them. The next occurred at an hour's distance from *Katarïna;* where, in the wall of a small chapel, near to the road, we found

found a *Cippus*, inscribed by a person of the name of "OPHELION, TO HIS FATHER'S MEMORY." CHAP. X.

ΩΦΕΛΙ
ΩΝΩΦΕ
ΛΙΩΝΙΤΩ
ΠΑΤΡΙΛΑΝΕΙ
ΑCΧΑΡΙΝ

We observed here marks of the foundations of a *temple;* and upon the mountain, still farther to the left, there were other vestiges. It is somewhat singular that the natives now call the place where the antiquities lie, by the name of MAKEΔONIA. "It is a name," they said, "which they always give to the *land* there; not to any *Palæocastro.*" The roads were deep, and full of mud, rendering our journey tedious and disagreeable: we were however amply repaid for all our fatigue, whenever we looked back towards *Katarïna;* for then we beheld OLYMPUS, not only in undiminished glory, but seeming of greater magnitude than ever, being without a cloud to obscure any part either of its summit or sides; all its vast masses and deep chasms being displayed, so that the eye might range from its broad base upwards to its craggy tops, now radiant with bright and shining light, reflected from accumulated snows, and contrasted with the dark shadows of its awful bosom; beneath which, most beautifully picturesque, appeared the woods of *Katarïna,* with the dome and minarets of the town conspicuous among the trees. At about half

Country still called *Macedonia.*

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an hour's distance from this chapel, ascending a hill, we had another noble prospect, but in an opposite direction: it commanded the whole of the THERMÆAN GULPH; MOUNT ATHOS appearing plainly to the east: also upon the opposite side of the gulph we saw distinctly the white walls and buildings of SALONICA. Far beyond a range of hills situate at the back of the city, and towards the *north*, we saw a very elevated snow-clad mountain; and upon inquiring its name, were told that it is called *Maleshivo*. This can be no other than the SCOMIUS of *Thucydides*. We must continue the detail of objects hence visible, because it is made from notes written upon the spot. In the open sea, to the south of *Mount Athos*, we saw islands, and several high lands that seemed like islands, not one of whose names can be ascertained by any map of Greece: possibly the latter may have been the promontories of *Ampelos* and *Canastræum*. From this spot we also surveyed the whole of the plain surrounding the extremity of the *Gulph of Therma*. In this plain, upon the right hand, standing towards the sea, is an immense *Tumulus*, making a conspicuous and remarkable appearance, as the only principal object: it is now called ΤΥΜΒΟΣ by the Greek peasants. Thence we came to the village of *Kitros*, or *Kitro*, distant three hours from *Katarina*. Before we reached the village, we saw, upon our left, the ruins of a chapel; marking, perhaps, the site of an antient temple. Here we dined upon olives, onions, and biscuit, with very good wine, which we bought in the place. *Kitros* is indisputably the Macedonian KYDNA, a name antiently corrupted into the

Mountains to the north of Salonica.

Kitros.

the more memorable appellation of PYDNA[1], whose geographical position is pointed out by an observation of *Livy*, when he states that *Ænia*, upon the other side of the gulph, fifteen miles to the south of *Thessalonica*, was opposite to PYDNA[2]. The alteration of *Kydna* into *Pydna*, as mentioned by *Stephanus*, must have been a corruption of the earliest antiquity; for, before the time of *Herodotus*, it was written *Pydna* by *Scylax* of *Caryanda*[3]: however there is some testimony, even in its modern name, of the truth of the remark made by *Stephanus;*—if that name may be called *modern*, which is mentioned in the Epitome of *Strabo*[4]. Here we learn that the embouchure of the *Haliacmon* was to the north of *Dium*, in *Pieria;* and that the city of PYDNA occurred in the same district, bearing the appellation of *Kitros*. The same may be gathered from *Ptolemy;* only with this difference, that the places are enumerated in a contrary order, from *north* to *south*[5]. It is desirable to fix with

(1) CYDNA is the name of this city, as written by *Pompônius Mela*. Also *Stephanus*, ΚΥΔΝΑ, *πόλις* Μακεδονίας· Θεαγένης ἐν Μακεδονικοῖς. Ἡ κατὰ παραφθορὰν ΠΥΔΝΑ λέγεται· Τὸ ἐθνικὸν, ΠΥΔΝΑΙΟΣ. Stephanus de Urbib. p. 392. et Not. 55. *Amst.* 1678. In the text of *Stephanus*, it is written Πύδα; but his Commentator proves that it ought to be written Πύδνα.

(2) "Revocatis igitur in naves militibus, omissâque Thessalonicæ oppugnatione, ÆNIAM inde petunt: quindecim millia passuum ea urbs abest, adversùs PYDNAM posita, fertili agro." *Livii Hist. lib.* xliv. *cap.* 10. *tom.* III. *p.* 639. ed. *Crevier.*

(3) Πύδνα *πόλις* Ἑλληνίς. Scylax in Μακεδονία. Vid. Peripl. p. 61. ed. *J. Gronov. L. Bat.* 1697.

(4) Ὅτι μετὰ τὸ Δίον πόλιν, ὁ Ἀλιάκμων ποταμός ἐστιν, κ. τ. λ. ἐν ᾗ καὶ πόλις ΠΥΔΝΑ, ἣ νῦν ΚΙΤΡΟΝ καλεῖται. Excerpta ex Lib. VII. fine Strabon. Geog. p. 479. ed. *Oxon.*

(5) Πιερίας. Λυδίου ποταμοῦ ἐκβολαί. ΠΥΔΝΑ, Ἀλιάκμωνος ποταμοῦ ἐκβολαὶ ΔΙΟΝ κολωνία. Ptolemæi Geog.

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with certainty the position of a place rendered so remarkable in history. It was in the plain before *Pydna*[1] that the great battle was fought between the *Macedonians* and the *Romans*, when the former, by their signal defeat, forfeited for ever their freedom, and *Macedonia* became a *Roman* province[2].

Tomb of the Macedonians.

The conspicuous *tomb* before mentioned decidedly marks the spot; and its immense magnitude is explained by the event of that battle, when twenty-five thousand of the *Macedonian* army were left dead upon the field[3]. It is the same species of sepulchre which *Strabo* has called *Polyandrium;* and this *tumulus* was in all probability noticed by him in that part of the seventh book which has unfortunately perished. It seems to have been a custom of the Greeks, derived from their remote ancestors, to raise a mound of this kind upon every spot signalized as the theatre of any important contest. In the course of these travels, and within the compass of a single volume, we have shewn that there is not a part of *Greece* which has been rendered illustrious as the field of any memorable battle, but a *tomb* of this description now remains, as a monument of the place where it was fought. This may be proved with reference to *Marathon*, *Thermopylæ*, *Platææ*, *Leuctra*, *Chæronéa*, *Pydna*, and *Pharsalia*. The *Macedonians*

(1) Ἐν μὲν οὖν τῷ πρὸς τῆς Πύδνης πεδίῳ, Ῥωμαῖοι Περσέα καταπολεμήσαντες, καθεῖλον τὴν τῶν Μακεδόνων βασιλείαν. Excerpta ex Libri VII. fine Strabon. Geog. p. 479. ed. *Oxon.*

(2) This battle was fought on the twenty-second of June, B. C. 168; when twenty-five thousand men of the army of Perseus king of Macedon were slain by the Romans within the compass of an hour. It began at three o'clock in the afternoon, and ended before four. *Vide Plutarch. in Vit. Paul. Æm. &c.*

(3) Ibid. *Plutarch* says, that the whole valley, even to the feet of the mountains, was covered with dead bodies.

*Macedonians* and *Greeks*, after their battles with the *Persians*, with the *Romans*, or with each other, have always done this: but the same custom does not appear to have existed among the *Romans* in *Italy*, where there are no other *tumuli* than the *barrows* of the *Celts*, which are common to all *Europe* and *Asia*. In the great battle that was fought between *Hannibal* and the *Romans*, under *Flaminius*[4], near the Lake *Thrasymenus*, in *Perusia*, fifteen thousand Romans were left dead upon the field: yet there is no *tumulus* of this kind to mark the spot; insomuch that it is not now precisely known where the *battle of Thrasymene* took place; some believing it to have happened at *Ossaia*, and others at the *Ponte di sanguigno*, between *Torricella* and *Crotona*. But the POLYANDRIUM of the *battle of Pydna*, like that in the *Plain of Marathon*, and the others here alluded to, is a conspicuous, nay, almost an everlasting monument, of that sanguinary conflict; and the *Albanian* shepherds, tending their flocks around it, although unconscious of its covering the mouldered reliques of their ancestors, are the unaltered descendants of the same race of heroes who fought and died for the liberties of MACEDON;—"mighty men, as of old, men of renown; girded with the weapons of war." This place has been rendered memorable for the shedding of other blood than that which flowed so copiously in the *battle of Pydna*: it was here that Cassander massacred *Olympias* the mother, *Roxana* the wife, and

Transactions at *Pydna*.

(4) Fought in the year 217 B. C.

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and *Alexander* the son of *Alexander the Great*[1]. And, as if it were destined in after-ages to maintain a pre-eminence among the scenes that have witnessed human slaughter, it was at *Kitros*, and along this road to *Salonîca*, that the French prisoners, when compelled by the Turks to march from the *Morea* to *Constantinople*, suffered every cruelty that the malice of their enemies could inflict: many of them, after seeing their drooping companions put to death by their conductors, because they were unable, through sickness and fatigue, to continue the route, were constrained to carry the heads of their comrades in sacks, that an accurate return of the whole number might be made upon their arrival in the capital.

Leuterochori.

From *Kitros* we went to the village of *Leuterochori*[2], situate upon an eminence near to the gulph, distant about five miles from *Kitros*[3]. From this place we intended to pass by water to *Salonîca;* but when we arrived, we discovered that the persons who conducted our baggage, instead of halting, as they had been ordered to do, had proceeded forward with it to *Lebâno*. The space between *Leuterochori* and *Kitros* agrees with the distance mentioned by *Strabo's Epitomiser,*

(1) Justin. Hist. lib. xiv. c. 6.

(2) Signifying "*the free village,*" according to Dr. Holland, who says that "this "district is the most easterly part of the territory of *Ali Pasha.* Here commences the "territory governed by *Ismael Bey* of SERES." *Holland's Trav. p.* 309. *Lond.* 1815.—The name of this village is corruptedly pronounced *Leftskoi* by the natives.

(3) We were only one hour in going thither; which, at the usual rate of travelling in *Turkey*, makes it rather less than five miles: but distances computed by time are not to be relied upon, unless performed with caravans of camels, which are generally preceded by an ass going a foot's pace, at the rate of a league an hour.

*Epitomiser*, of forty stadia between PYDNA and METHONE[4]: and the last-mentioned city occurs in this order, according to the description given of *Macedonia* by *Scylax*[5]. But these are not the only reasons for believing that *Leuterochori* stands upon the site of METHONE. After leaving this place, in the road to *Salonîca*, the territory of the *Bey* of *Seres* immediately begins; and, according to the antient boundaries of the two regions, METHONE was the last town of *Pieria*; upon leaving which, the traveller entered *Bottiæa*[6]. This seems to prove an inaccuracy of the former geographer, in placing the *Haliacmon* river southwards towards *Dium*; because, according to the older authority of *Scylax*, enumerating the places from south to north, along the western side of the *Gulph of Therma*, this river occurred after passing the city of METHONE[7]. It was at the siege of *Methone* that Philip lost the sight of his right eye, when struck by an arrow from the citadel; a circumstance perhaps as well attested as any fact in history, being related by *Strabo*[8], by *Diodorus*,

(4) Ἀπέχει δ' ἡ Μεθώνη τῆς μὲν Πύδνης στάδια μ'. Excerpta ex Lib. VII. Strab. p. 479. ed. *Oxon.*

(5) Vide Peripl. Scylacis Caryandensis, p. 61. ed. *J. Gronov. L. Bat.* 1697.

(6) See the passage, as above cited, of the *Excerpta* of *Strabo's* seventh book; after which occur the words τῆς δὲ Ἀλώρου, ὁ στάδια· ἡ μὲν οὖν Πύδνα Πιερικὴ ἐστιν πόλις· ἡ δὲ Ἄλωρος, Βοττιαϊκή.

(7) Πύδνα πόλις Ἑλληνὶς, Μεθώνη πόλις Ἑλληνὶς, καὶ Ἀλιάκμων ποταμὸς, κ.τ.λ. Scylacis Caryandensis Periplus, p. 61.

(8) Ἐν δὲ τῷ πρὸ τῆς Μεθώνης πεδίῳ, γενέσθαι συνέβη τῷ Φιλίππῳ τῷ Ἀμύντου τὴν ἐκκοπὴν τοῦ δεξιοῦ ὀφθαλμοῦ καταπελτικῷ βέλει, κατὰ τὴν πολιορκίαν τῆς πόλεως. Excerpta ex Lib. VII. Strabon. Geog. p. 479. ed. *Oxon.*

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*Diodorus*[1], by *Pliny*[2], by *Solinus*, and by *Justin*[3]. With regard to the particular river across which *Philip* swum upon that occasion, as to most of the others crossing this route in their passage from *Olympus*, there will always be some uncertainty; unless their antient names were to be determined by a residence in the country; because the appearances vary so considerably in different seasons of the year. The traveller journeying through this country at the melting of the snow, or after the annual rains, would find his search for a single stream repaid by half a dozen; and during the dry season, perhaps, nothing answering to his notion of a river would occur. The author finds a note in his journal, stating, that he did not pass a single river between *Katarïna* and *Lebâno;* a distance of six hours. At the latter place we halted for the night. The whole of this journey from *Katarïna* was through a country, *fertile*[4] perhaps, but looking most wretchedly; and it may be conceived what a state the roads were in, from the circumstance of our making no further progress during an entire day. At *Lebâno* we were conducted to the same *khan* where the poor Frenchmen, before mentioned, were halted for the night, during their horrid march to *Constantinople*. "They were seen," said the inhabitants, "carrying the heads of their

Lebâno.

(1) Vid. Diodor. Sic. lib. xvi.

(2) Plin. Hist. Nat. lib. iv. cap. 9.

(3) "Cum *Methonam* urbem oppugnant, in prætereuntem de muris sagitta jacta dextrum oculum regis effodit." *Justin. Hist. lib.* vii. *cap.* 6.

(4) The plains around *Methone* were portioned out by Philip among his soldiers, as the rewards of their services after the capture of the city.

their wives and of their children, and of others who had been their companions upon the road, whom the Turks had beheaded as fast as they fell sick by the way, because they were unable to keep up with the rest." Many of them fell for want of food, and some through grief and despair. It is said that at this place they excited the commiseration even of *Mahometans*, who carried food and water for them to the *khan* where they were lodged[5]. Whether *Lebâno* was the antient ALORUS or not, depends entirely upon the manner in which we are permitted to read a short passage, as given from *Strabo*[6], respecting the distances of *Methone*, *Pydna*, and *Alorus*. If by *seventy stadia* be intended the distance of the two last from each other, then *Lebâno* is proved to have been ALORUS; but if this be assigned as the distance between *Methone* and *Alorus*, which seems to be the reading in this instance, *Lebâno* is not situate far enough towards the north.

*Alorus.*

We left this village two hours before sun-rise; and kept to the left, along the plain at the extremity of the *Gulph of Therma*, at some distance from the sea, to avoid the swampy shores,

(5) Whosoever shall become the faithful historian of the events as they occurred within a short time after the breaking out of the French Revolution, will find that the annals of the world do not furnish more dreadful instances of human suffering than were compressed within the period of a few years towards the close of the eighteenth and beginning of the nineteenth centuries. To some of those afflicting sights the author of these Travels was an eye-witness: it seemed as if that BEING, who is "of purer eyes than to behold evil, and cannot look upon iniquity," had withdrawn his countenance from the earth: for it was such a season as *Habakkuk* has called "THE HIDING OF HIS POWER."

(6) Ἀπέχει δ' ἡ Μεθώνη τῆς μὲν Πύδνης στάδια μ'· τῆς Ἀλώρου δὲ, ο' στάδια. Excerpta ex Lib. VII. fine, Strabon. Geog. p. 479. ed. *Oxon.*

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shores, and the mouths of the rivers, which were all inundated. Then we turned to the right; and in two hours came to a large river, which was much flooded, called *Inge Mauro*. This river we passed by a flying bridge. A poor Turk attended the ferry, living in a wretched hovel constructed of osiers and mud. We observed here a change in the dress of the peasants. Over the white cotton Albanian shift and short petticoat, they wore a black vest made of goats' hair, without sleeves; and for their head-dress, white cotton handkerchiefs, with bunches of red silk over their foreheads, and silver ornaments in their ears. Continuing our journey across wet and dirty plains, we arrived, in three hours from the *Inge Mauro* ferry, at another large river, with a similar mode of passage, called *Kara-smack* by the Turks, and *Mauro-smack* by the Greeks; the difference being only in the epithet, as applied to the name of the river[1]. Here we began to see a little cultivated land; our previous journey during this day having been through flat commons covered with water and mud. Two hours after passing the *Mauro-smack*, we saw, towards our *left*, a village called *Yanitza*, at the base of a mountain, by the foot of which flows the river *Vardar*[2]. We crossed this river by a wooden bridge formed of

Inge Mauro Ferry.

Mauro-smack Ferry.

(1) This river must be the *Lydias*, after having received the waters of the *Erigon*: but *Herodotus* mentions the confluence of the two rivers, *Lydias* and *Haliacmon*; the latter of which was farther towards the south. *Vid. Herodotum, Hist. lib.* vii. *c.* 127. *p.* 419. *ed. Gronovii.*

(2) "The best information I could procure respecting the source of the *Vardar* was in substance as follows: When the plain of the *Vardar* is scorched up in summer, the shepherds drive their flocks and herds into the country between *Bosnia* and *Caradar*, and

of planks, at the least a quarter of a mile in length. The current was extremely strong: it is the Axius of *Herodotus;* separating the *Mygdonian* from the *Bottiæan* territory[3], where *Pella* stood; and it is now called the *Vardar.* The same river is also mentioned, under the name of Axius, by the venerable *Scylax*[4]. As we surveyed the marshy district in which Pella was situated, we wished to note every thing that characterized the place of *Alexander's* nativity; but it is remarkable, that so soon as the traveller quits the Grecian territories, where every object became conspicuous either in its name or in some circumstance of situation or history, he is left almost without a clue to the antient geography of the country. Owing to this circumstance, the mountain at whose base the village of *Yanitza* now stands is without a name. The site of *Pella,* however, is said to be known, which cannot have been far removed from the same spot; and it would indeed be marvellous if it were not well known[5], after such a description as that given

*Axius,* or Vardar River.

*Pella.*

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and to the high mountains beyond *Caradar,* eight days' journey from *Salonica.* Those shepherds relate, that in a swamp, which trembles when a man walks upon it, there is a spring, which rises from the earth so as to form a river upon the spot eleven yards wide from bank to bank. Soon afterwards it becomes augmented by seven other tributary streams (*called* rivers *by the shepherds*); but the true source of the *Vardar,* they say, is this powerful fountain." *Cripps's MS. Journal.*

(3) Ἐπὶ τὴν Ἄξιον ποταμὸν, ὃς οὐρίζει χώρην τὴν Μυγδονίην τε καὶ Βοττιαιίδα. Herodoti Hist. lib. vii. cap. 123. p. 418. ed. *J. Gronov. L. Bat.* 1715.

(4) He is mentioned by *Herodotus,* by *Aristotle,* and by *Strabo;* the last of whom, *Strabo,* calls him Σκύλαξ ὁ παλαιὸς συγγραφεύς. His notice, however, of the river *Axius* is only as a river of Macedonia, Ἄξιος ποταμὸς, without adding a syllable of its situation. Vid. Scylac. Caryand. Peripl. p. 61. ed. *Gronov. L. Bat.* 1697.

(5) The editor of the Oxford Strabo says it is now called "*Palatisa.*" *Vid. Not.* 12. *p.* 479. *Strabon. Geog. lib.* vii. The situation of *Yanitza* agrees very well with

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given by *Livy* of its locality[1]. The allusion made to *Pella* by *Herodotus* is less descriptive of its position[2]. In visiting places that have been rendered illustrious by the birth of famous men, it is natural to inquire if there be any thing in the scenes of their infancy and youth which was likely to turn the mind towards the characteristic bent it afterwards assumed. We have already described a country which was the nursery of inventive genius and poetry: it will therefore now be curious to examine the nature of another land whence a spirit of martial enterprise, of high ambition, and the most unbounded prospects of conquest, of dominion, and of glory, derived their origin. The inhabitants of mountains, and of maritime districts, of inland territories, lakes, and marshes, or of extensive arid plains and deserts, are so generally characterized by dispositions bearing some stamp of their native region, that it were almost as nugatory to dispute the

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with what *Beaujour* has said of *Yénidgé*; and if so, it is highly probable that it stands upon or near to the site of *Pella*: for *Beaujour* adds in a Note; "Il ne reste plus de *Pella* que quelques ruines insignificantes: mais on voit encore le pourtour de son magnifique port, et les vestiges du canal qui joignait ce port à la mer par le niveau le mieux entendu. LES MOSQUÉES D'IÉNIDGÉ ONT ÉTÉ BÂTIES AVEC LES DÉBRIS DES PALAIS DES ROIS MACÉDONIENS.—*Tableau du Commerce de la Grèce, tom.* I. *p.* 87. *Not.* (1). *Paris,* 1800. The information concerning it, which we received at *Saloníca,* was, that the place is now called *Araclese.*

(1) "Sita est in tumulo, vergente in occidentem hybernum. cingunt paludes inexsuperabilis altitudinis, æstate et hyeme; quas restagnantes faciunt lacus. In ipsâ palude, quâ proxima urbi est, velut insula eminet aggeri operis ingentis imposita: qui et murum sustineat, et humore circumfusæ paludis nihil lædatur. Muro urbis conjuncta procul videtur." *Livio, Hist. lib.* xliv. *cap.* 46. *tom.* III. *p.* 734. *ed. Crevier.*

(2) Τῆς ἔχουσι τὸ παρὰ θάλασσον στεινὸν χωρίον πόλις Ἰχναί τε καὶ Πέλλα. Herodoto, Hist. lib. vii. p. 418. ed. *Gronov. L. Bat.* 1715.

the fact, as it would be to expect sublimity in the soul of a *Dutchman,* or any thing hostile to freedom in the mind of a *Norwegian.* With regard to the scene of *Alexander's* birth, it may be truly said, all that Nature hath anywhere exhibited of vast and sublime objects, possessing either greatness, or beauty, or utility, had their counterpart here: mountains, and hills, and valleys, and plains, and rivers, and seas, and islands, were spread before his eyes from the hour of his birth; and these, too, were simultaneously invested by every feature peculiar to all seasons; by upland ice and snow; by lowland verdure, and by summer suns; by barren rocks, and by fertile fields; altogether constituting such an assemblage of the works of Nature, as suggested to the bard of Israel his sacred theme of *power* and *might* and *majesty* and *dominion*[3]. Almost the first object on which his sight rested, was the awful form of *Olympus,* believed to be the throne of Heaven itself,—the seat of all the immortal Gods[4]; the grandeur of whose appearance can only be felt by those who come here to view it. There is a passage in *Herodotus* which mentions this prospect as beheld by *Xerxes* from THERMA; but who would have supposed, simply from observing the situation of these places in a map, that *Olympus* appears of such magnitude from the modern town of *Salonîca,* as to fill all

Nature of the Country celebrated for *Alexander's* Nativity.

(3) See the sublime passages of the *Psalms of David,* cxlvii. cxlviii. wherein all the works of the Creator are made to speak his power and praise: also the *Revelation of St. John, chap.* v. *ver.* 13, &c.

(4) Vid. Homer. Iliad. E. 360, 367, &c. &c.

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all the prospect towards the western side of the *Thermæan Gulph*, and actually to dazzle the eyes of the beholder with the radiance reflected from its snow-clad summit[1]? Instead of seeming remote from the place of observation, so prodigious is its magnitude, that when the clouds disperse, which are often collected around the mountain, it appears to be close to the view.

News of the Plague.

After we had crossed the bridge of planks, and were proceeding in our route, we heard the disagreeable intelligence that the plague was raging with great vehemence in SALONICA. Rumours of the same nature had before reached us during the journey from *Larissa;* but reports of the plague in Turkey are so liable to exaggeration, that we had paid no attention to them. We heard that many of the inhabitants were leaving the city; and some Tartars told us that the number of deaths had daily increased to an alarming extent. There was, however, no alternative for us, but to venture into the midst of the contagion; for our resources were expended, and we were in want of all kinds of necessaries. We saw upon our left, in the plain, near to a village called *Bounarchi,* an immense tumulus of earth; retaining still, among the inhabitants, the name of τύμβος; and near to it there was another of smaller size. In this plain, four-wheeled carriages were in use. About two hours' distance from the *Vardar,* we arrived at a miserable village,

Tekâle.

called *Tekâle,* or *Tekélly.* There were several antiquities about

(1) Vid. Homer Iliad. A. 420, 532, &c.

about this place; among others, some granite columns, and a very beautiful *operculum* of an immense marble *Soros*. As we viewed the mountains lying to the north of THESSALONICA, and compared their appearance with the forlorn blank that characterizes all the maps of the country between the *Hebrus* and the *Axius*, we could but regret that they have been so rarely visited by travellers. The whole of *Æmathia*[2] is as a void space in antient geography. We know nothing of *Pæonia* or *Pelagonia*, or of the whole region westward to the borders of *Illyria*. There must now be a communication along the *Via Ignatia*[3], from the north of the *Gulph of Therma* to the *Illyrian* coast of the *Adriatic*; and this, some future traveller will do well to explore:—for where are the cities of LYCHNIDUS[4], and ÆGÆ, called also *Melobotira*[5], and

Geography of *Macedonia*.

(2) "Macedonia, &c. Emathia antea dicta." *Plinio, Hist. Nat. lib.* iv. *c.* 10. *tom.* I. p. 213. *L. Bat.* 1635.

(3) The whole passage of *Strabo* concerning the *Via Ignatia* should be read with attention: it defines with great perspicuity the boundaries of *Illyria, Epirus,* and *Macedonia.* We shall only insert the following passage, relating to the beginning of its course from *Epidamnus* to *Thessalonica.*—Ἡ μὲν οὖν πᾶσα Ἰγνατία καλεῖται, ἡ δὲ πρώτη ἐπὶ Κανδαονίας λέγεται ὅρους Ἰλλυρικοῦ διὰ Λυχνιδίου πόλεως καὶ Πυλῶνος, τόπου ὁρίζοντος ἐν τῇ ὁδῷ τήν τε Ἰλλυρίδα καὶ τὴν Μακεδονίαν· ἐκεῖθεν δὲ ἐστὶ παρὰ βαροῦντα διὰ Ἡρακλείας, καὶ Λυγκιστῶν, καὶ Ἐορδῶν, εἰς ΕΔΕΣΑΝ καὶ ΠΕΛΛΑΝ, μέχρι Θεσσαλονικείας. Strabon. Geog. lib. vii. p. 468. ed. *Oxon.*

(4) *See the Vignette to the next Chapter.* STRABO calls it *Lychnidius.* It is thus mentioned by LIVY; "Nuncius ex Macedoniâ venit, Eropum quemdam corrupto arcis præsidiique præfecto, *Lychnidum* cepisse; tenere et Dassaretiorum quosdam vicos et Dardanos etiam concire." *Livio, Hist. lib.* xxvii. *c.* 32. Ptolemy (*lib.* iii. *c.* 13.) places it in *Macedonia,* in the country of the *Dassaretii.*

(5) Ἥτις καὶ Μηλοβότειρα, κ. τ. λ.—"Scilicet ab ovibus quas pascebat. Id enim sonat id nominis." *Stephanus de Urbib. p.* 32. *et Not.* 10. *ed. Gronov. Amst.* 1678.

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Ægæ.

and more antiently *Ædessa*[1], the regal seat of the Macedonian kings[2]? We entered *Macedonia* in the hope that, of all its antient cities, this at least would not escape our researches; for in ÆGÆ were preserved the sepulchres of *Alexander's* predecessors: and a superstition existed concerning the burial of the *kings of Macedon,* similar to that which is so well known in Italy with regard to the *Popes;* that their dominion would cease when the bodies of the sovereigns were no longer buried in the same cemetery. The discovery therefore of the ruins of ÆGÆ would be particularly gratifying; because, in the examination of the regal tombs of the Macedonians, we should for the first time be made acquainted with their manner of burial, and able to ascertain whether the Grecian *Soros* was of *Macedonian* or of *Ægyptian* origin[3];—a very important point of antient history, that which relates to the *Aborigines* of *Greece* resting mainly upon this single fact, which has never been determined. The remains of *Soroi* are very common in *Macedonia:* we have already alluded to their appearance at *Katarïna,* and other places along this route; and they are seen as cisterns in *Salonîca:* but the use of such sepulchres may have been introduced long after the fall

Importance of ascertaining its position.

(1) *Stephan. de Urbib. ibid.* "Etsi Cosmographo Geographiæ, lib. iii. c. 13. *Ædessa* et *Ægea* sunt diversæ Emathiæ Macedoniæ regionis urbes."

(2) Vid. Justin. lib. vii. c. 1 and 2. Plin. Hist. Nat. lib. iv. c. 10. tom. I. p. 213. *L. Bat.* 1635. ("ÆGÆ, *in quo mos sepelire reges.*") Solin. c. 14. Diodor. Sic. lib. xix. c. 52.

(3) The word SOROS is altogether *Egyptian;* and this is somewhere proved by *Kircher, Bochart,* or *Jablonski,* but the reference has escaped the author's recollection.

fall of the Macedonian empire: and as all our inquiries respecting ÆGÆ[4] were made to no purpose, we are unable to illustrate that very curious part of the history of the Macedonians which relates to their mode of sepulture. Every inquiry concerning this people is becoming revived, with a redoubled interest, in the knowledge we have that they were of the same race with the nation now called *Albanians;* and that the latter have preserved the manners, customs, and language of the *Macedonians,* almost unaltered, from the earliest ages. It is therefore only by a careful examination of the antiquities occurring along the *Via Ignatia,* and by a strict attention paid to the habits and superstitions of the *Albanians,* that any additional light can be

(4) It stood to the south of the river *Axius,* fifty-nine miles from Thessalonica, in the Roman road; *Diocletianopolis* and *Pella* being between *Thessalonica* and *Ægæ.* —Since this was written, the author, upon his return to *England,* circulated, in manuscript, a regular set of *queries,* as hints to travellers respecting their researches in the *Levant.* One of these *queries* related to *Edessa,* and to the *Sepulchres of the Macedonian Kings.* He has, in consequence, recently been permitted to make the following extract from a manuscript Letter of his friend Mr. *Fiott,* of *St. John's College, Cambridge,* to his fellow collegian, Mr. *Hughes*; whereby it appears, that Mr. *Fiott* has succeeded in discovering the spot, and actually went himself into one of those sepulchres. "If a Firmān could be procured from *Ali Pasha* of *Joannina,* I am confident," *says Mr. Fiott,* "that there would be found at EDESSA treasures of antiquities. The place is now called *Vodina:* it is a delightful spot. There are *sepulchres* cut in the rock, which the superstitious inhabitants have never plundered; because they are afraid to go near them. I went into *two,* and SAW THE BODIES IN PERFECT REPOSE, WITH SOME KINDS OF ORNAMENTS, AND CLOTHES, AND VASES; but touched them not, and paid little attention to them; being at that time a novice in the *sexton trade,* and ignorant that a traveller could gain celebrity and honour by robbing the bodies of the dead. There is a beautiful inscription in the town. The fall of waters is magnificent."—*Fiott's MS. Letter.* To this it may be added, that *Beaujour* also mentions *Vodina* as the antient EDESSA. *Voy. Tableau du Comm. de la Grèce, tom.* I. *p.* 128. *Paris,* 1800.

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be thrown upon the earliest annals of the *Macedonians,* or any thing be recovered respecting that extraordinary nation. It may be remarked, that the learned writers of their history, as it was published in the middle of the last century[1], who with the most patient investigation seem to have ransacked every source of information with regard to the *Macedonians,* have left their readers entirely in the dark concerning their *funeral* customs[2]: so that nothing is yet known of the form of their sepulchres, although we have a decisive document to prove that the *Macedonian rite* of burial[3] differed from the ceremony in use among the Greeks. *Plutarch,* indeed, has once made an allusion to the *tombs* of the *Macedonian kings,* at ÆGÆ, when he mentions that the *Gauls,* whom *Pyrrhus* left to garrison the city, had violated the *regal sepulchres,* and stolen out the gold and silver they contained. All that we learn from this is, that a custom which was common to all Eastern nations, that of burying with a deceased person his most costly ornaments, existed also among the *Macedonians;* but this practice was so general in remote ages, that owing to the laws against violating the sanctity

(1) See the Universal History (*Macedonians*), vol. VIII. p. 381. *Lond.* 1747.

(2) The Reader may consult *Guichard's* curious work "*Des Funérailles,*" *&c. à Lyon,* 1581; and *Murat's* Dissertation concerning "*the Funeral Rites of all Nations,*" as published in *London,* 1683; but he will find no information upon this subject. The voluminous collections of *Gronovius* and *Grævius* are equally barren of intelligence as to the *funeral customs* of the *Macedonians.*

(3) Καὶ τὸν μὲν ΝΟΜΩΙ ΤΩΝ ΜΑΚΕΔΟΝΩΝ ἔθαπτεν ἐν Μέμφει. Pausaniæ Attica, cap. 6. p. 15. ed. *Kuhnii.*

(4) Vid. Plutarch. in Vit. Pyrr.

sanctity of a tomb[5], and the universal respect always paid towards its preservation[6], many of the monarchs of antiquity, as a measure of policy, made the *tombs* of their ancestors answer the purpose of places for hoarding their wealth[7]; perhaps corresponding with those deposits alluded to in inscriptions under the denomination of "THE MOST SACRED TREASURY[8]." It is remarkable that the monuments of Macedonian power, of every description, should be so rare as they are in this country. While the whole of *Greece*, *Egypt*, and the most distant parts of *Asia*, partook of the magnificence of Alexander, there is hardly a trace of his existence

(5) By the *Salic law* it was enacted, that whoever violated a tomb should be banished as a monster from the society of men; and that none should give him refuge, not even the members of his own family, under the severest penalties.

(6) So great respect has ever been given to sepulchres, that the most zealous *Christian* princes have extended it even to those of the *Heathens*. For besides the Emperor *Constans*, who of all monarchs most abhorred *Paganism*, the Canons of the fourth Council of *Toledo* (Concil. Tolet. 4. Canon. 45.), together with those of that of *Meaux* (Canon. 72.), or *Paris*, make the violation of a grave a capital crime. The *Moslem* Emperors, particularly *Selim*, after the conquest of *Egypt*, returning to the *Holy Land*, and seeing the *tombs* of *Christian princes* in *Jerusalem* who, under *Godfrey* of *Bouillon*, recovered that country from the *Mahometans*, prohibited their violation.

(7) *Hyrcanus*, high-priest of *Jerusalem*, seeing the city besieged by *Antiochus*, took out of David's sepulchre three thousand talents.

(8) See Part II. of these Travels, Section the First, Chap. VI. p. 160. *Broxb.* 1812. The opinion therefore entertained by the Turks of concealed wealth among the ruins of *Greece* and *Syria* may possibly have originated in the occasional discovery of treasures in the tombs. *Dr. Holland* says, (*Travels, p.* 526. *Lond.* 1815.) that he could not convince even *Ali Pasha* of "the improbability that there should be concealed treasures among the ruins:" possibly the *Pasha* had good reason to believe in a contrary opinion. The immense treasure found by the *Russians* in *Tartarian tombs* has been alluded to by the author, upon a former occasion. *See* "*Tomb of Alexander*," *p.* 51. *Cambridge*, 1805.

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existence remaining in his native country. It is yet more singular that the coins of *Philip* and *Alexander* are seldom found in *Macedonia*, although they are so common elsewhere.

Arrival at *Thessalonica*.

The rest of our journey from *Tekále* was over the plains of the *Vardar*. After a ride of two hours, we arrived at *Salonîca*;—the *Thessalonica* of a former age, and more antiently called THERMA[1]. Before we entered the town, we saw in the level plain upon our left hand, close to the road, the largest and most perfect conical *tumulus* which perhaps exists in all Turkey. The circumference of its base measures two hundred and seventy-seven paces; and the distance from the base to the summit from sixty-six to seventy yards. In the silence of history concerning this tomb, it is permitted to conjecture, that it may possibly cover the remains of those *Thessalonians* who fell in the battle fought here against *Philip the Second*; no other instance having occurred likely to cause a *tumulus* of this magnitude so near to the walls of *Salonîca*.

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(1) *Stephanus* (*de Urbib. p.* 306. *ed. Gronov. Amst.* 1678.) says it was antiently called HALIA, ἥτις πάλαι ἐκαλεῖτο Ἁλία; but from *Strabo* we learn that its antient name was THERMA: ἡ Θεσσαλονίκη ἐστὶν πόλις, ἣ πρότερον ΘΕΡΜΗ ἐκαλεῖτο, κ. τ. λ. Vid. Excerpt. Strabon. Geog. lib. vii. p. 480. ed. *Oxon.* It was so called from some *hot baths* in its neighbourhood. *Pococke* found some hot springs at four miles distance from *Salonîca*. See Descript. of the East, vol. II. Part II. p. 149. *Lond.* 1745.




# CHAP. XI.

## THESSALONICA.

*Hospitality and kindness of the English Consul—Visit paid to another Merchant—Account of the Plague—Walls of the City—its antient splendor — Citadel — Torso —* Propylæum *of the* Hippodrome—Caryatides—*Rotunda—Situation of the* Hippodrome—*St. Sophia—Mosque of St. Demetrius — Temple of the* Therméan Venus—*Shooting Excursion—Triumphal Arch of* Augustus—*Arch of* Constantine—Soroi—*Medals—Mines of* Macedonia—*Population of Salonica, and of all Greece — Commerce of Salonica — Plan of* Macedonia — *Cotton — Tobacco — Wool — Imports of Salonica—Government—Game found in the Environs—Prices of Provisions—Malâria — Antient and modern Jews—Comment upon St. Paul—Want of communication with the Bazars—Splendid Prospect of the*

*the* Olympian *Chain of Mountains — Valedictory Retrospect of all* Greece.

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Hospitality and Kindness of the English Consul.

WE were conducted to the house of Mr. *Charnaud*, the English Consul; of whose hospitality and most liberal offices every traveller of late years hath given grateful testimony[1]. We shall begin our account of *Salonica*, by adding our memorial to the rest: because, at a time when the plague was so rife that his gates had been closed against all intruders, and even his provisions were daily received through one of those turning machines that are used in convents, he nevertheless threw open his doors for us, and welcomed our coming, in a manner which we can never forget. It was indeed a luxury to us to spend two or three days in his comfortable mansion, during the long journey from *Athens* to *Constantinople;* as it was almost the only place of real rest, amidst the severe fatigue which a traveller must encounter, who undertakes to perform this route by land:—and to the comfortable accommodation afforded in his house, Mr. *Charnaud* was enabled to add the advantages of polished society; possessing himself the easy manners and the information of a gentleman who has been liberally educated. Having introduced us to his family, he also invited to meet us, a French surgeon, and another gentleman of the name of *Abbott*, who is called the *Father* of the Levant Company, brother to a merchant whose house we had frequented at *Constantinople*. Mr. *Abbott* desired that we would use his house as our home while we remained; and

Visit paid to another Merchant.

(1) See particularly an account of this gentleman in the "*Remains of the late John Tweddell*," as edited by his brother, the *Rev. Robert Tweddell*, p. 333. *Lond.* 1815.

and he introduced us to the ladies of his family. Here we found, as at Mr. *Charnaud's*, some affable and pleasing women, seated, after the Eastern manner, upon the couches of a *divân*, who entertained us by their vivacity, and great curiosity to know all the objects of our journey. To our surprise, they amused us with anecdotes respecting our friends and acquaintance at *Constantinople;* and seemed to be as well acquainted with all that had taken place when we were last in that city, as if they had actually mingled in the society there. Having congratulated them upon possessing such cheerfulness, in the midst of a city which had been described to us as the very centre of contagion, they laughed, saying, they never troubled their heads by thinking of the plague: if it came, they must take their chance: that it was confined principally to the *bazars*, in the lower part of the town, and to the quarter inhabited by the *Jews*, with whom they had no intercourse. Unfortunately, this part of the city contained almost the only antiquity worth seeing in the place—the *Propylæa* of the antient *Hippodrome*, or of the *Forum;* and we had determined not to leave *Salonîca* without obtaining a sight of the famous *alto-relievos* there preserved. This, it was said, we might do, if we were only careful not to suffer any person to touch us: and as our excellent friend Mr. *Charnaud*, more concerned than any other person in the consequences of our going thither, was urgent that we should see all the antiquities, we determined to venture. We had escaped the contagion in *Bethlehem*, where the plague raged with even greater fury; and had therefore reason to hope that the same precautions we had there used might also be the means of our safety here.

Account of the Plague.

The

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Walls of the City.

The walls of *Salonîca* give a very remarkable appearance to the town, and cause it to be seen from a great distance, being white-washed; and, what is still more extraordinary, they are also painted. They extend in a semicircular manner from the sea, inclosing the whole of the buildings within a *peribolus*, whose circuit is five or six miles; but a great part of the space within the walls is void. It is one of the few remaining cities that have preserved the form of its antient fortifications;—the mural turrets yet standing, and the walls that support them being entire. Their antiquity is perhaps unknown; for although they have been ascribed to the *Greek Emperors*, it is very evident that they were constructed in two distinct periods of time; the old *Cyclopéan* masonry remaining in the lower part of them, surmounted by an upper structure of brick-work. The latter part only may properly be referred to the time of the *Greek Emperors*, being also characterized by the method of building which then became very general, of mixing broken columns, and fragments of the earlier productions of Grecian architecture and sculpture, confusedly among the work [1]. Like all the antient and modern cities of Greece, its

(1) The author has before proved, from *Thucydides*, that such heterogeneous materials were used in constructing the *walls of Athens*, so long ago as the Peloponnesian War. *See p. 99 of this Volume, and Note* (1).

Mr. *Walpole* seems to have observed a separation between the *antient* and *modern* walls of *Salonîca*. His situation of the *Hippodrome* may not perhaps be found to agree with that which the author has assigned for it, in the sequel, between the *Rotunda* and the *sea*. The beautiful Inscription which he found upon a marble *Soros*, and the account he has extracted from *Cameniates*, of the destruction of many of those monuments, will be considered, as it is by the author, a valuable addition to this part of his work.

" In

its wretched aspect within is forcibly contrasted with the beauty of the external appearance, rising in a theatrical form, CHAP. XI.

" In some parts, the distance between the antient and modern walls of the city is very small: the circuit therefore of Thessalonica, formerly, may not have been much greater than it is now; about six miles. A third of the town is occupied by the Jews; and in their quarter are seen five Corinthian columns supporting an entablature, over which are many figures in alto-relievo. At the south-east end of the town is the site of the *Hippodrome.* Some of the Christian churches, as those of Santa Sophia and San' Demetrius, have been converted into mosques: the number of Greek churches is now sixteen. Besides the Jews, who amount to 20,000, there are 12,000 Turks, 10,000 Greeks, and some Bulgarians.

" Near the city walls, by the sea-shore, is a sarcophagus, now used as a reservoir for water. This is one remaining out of the many monuments of this kind, with which the city formerly abounded; and which were converted by the inhabitants of Thessalonica, in the tenth century, to the following use.—' To defend the part of the city open to the sea from the attack of the enemy, (says Cameniates, who wrote an account of the destruction of this city,) sarcophagi were thrown into the water; or, to use his own words, tombs cut out of one single stone, in which the Greeks antiently deposited their dead; Ἐκ *μονολίθου γεγλυμμένοι τύμβοι, ἐν οἷς πάλαι τοὺς ἑαυτῶν νεκροὺς ἐνεταφίαζον* Ἕλληνες. These were covered by the sea; and placed at small distances, to prevent the enemies' ships approaching.'

" Perhaps the sarcophagus we saw was one brought to the sea-side for the purpose just mentioned; or it may have been recovered from the sea. On one side of it is a Greek Inscription, in hexameter verse, cut in letters of a low age. The four following are the concluding lines, written with that simplicity so characteristic of the Greek compositions of this kind:

ΤΕΥΞΕΔΕΤΟΝΔΕΤΑΦΟΝΦΙΛΙΟΣΠΟΣΙΣΕΥΤΡΟΠΟΣΑΥΤΗΙ
ΟΙΤΑΥΤΩΙΜΕΤΟΠΙΣΘΕΝΟΠΩΣΕΧΟΙΑΜΠΑΥΕΣΘΑΙ
ΣΥΝΦΙΛΙΗΙΞΥΝΩΣΑΛΟΧΩΙΚΕΚΑΩΣΜΕΝΟΝΑΥΤΩΙ
ΤΕΡΜΕΣΙΔΩΝΒΙΟΤΟΥΑΛΥΤΟΙΣΥΠΟΝΗΜΑΣΙΜΟΙΡΩΝ.

" HER AFFECTIONATE HUSBAND CONSTRUCTED THIS TOMB FOR HER AND HIMSELF; THAT HE MIGHT HAVE IT WHEREIN TO REST TOGETHER WITH HIS WIFE; LOOKING FORWARD TO THE TERM OF LIFE WOVEN FOR HIM BY THE INDISSOLUBLE THREADS OF THE FATES."

*Walpole's MS. Journal.*

We shall subjoin a copy of this beautiful Inscription, in the common Greek characters:

Τεύξε δὲ τονδε τάφον φίλιος πόσις εὔτροπος αὐτῇ
Οἱ τ' αὐτῷ μετόπισθεν ὅπως ἔχοι ἀμπανέσθαι
Σὺν φιλιῇ ξύνως ἄλοχῳ κεκλώσμενον αὐτῷ
Τέρμ' ἐσίδων βιότου ἀλύτοις ὑπονήμασι μοιρῶι.

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form, upon the side of a hill surrounded with plantations of cyprus and other evergreen trees and shrubs. The houses are generally built of unburned bricks, and, for the most part, they are little better than so many hovels. The citadel stands in the higher part of the semicircular range from the shore; and there is a bastion, with a battery, at either extremity of the arc towards the sea, but no fosse on the outside of the walls[1]. *Cassander* changed the name of this city from *Therma* to *Thessalonica*, in honour of his wife, the daughter of *Philip Amyntas*, and a sister of *Alexander the Great*. For the truth of this, we have the high authority of *Strabo*[2]; therefore, however plausible the opinion of some antiquaries may be[3], who would maintain that the change originated in a *victory* gained by *Philip the Second*, few will be inclined to adopt their belief. In consequence of the subjection of *Macedon* to the *Roman* power, after the fatal battle of *Pydna*, the country was divided into *four* districts, and *Thessalonica* was made the capital of the *second*. This city was the residence of *Cicero*, during a part of the time that he remained in exile. Many of the Emperors had divine honours rendered to them in *Thessalonica*;

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(1) *Beaujour*, to whom the author acknowledges himself indebted for additions made to his own Notes, says of its fortifications, "Dans l'état actuel, elle est ouverte à la plus-foible escadre; et tout vaisseau armé en guerre peut y entrer, et de-là canonner la place, qui n'a pas, pour se defendre, quatres canons montés, et pas un canonnier qui sache pointer." *Felix Beaujour Comm. de la Grèce, tom.* I. *p.* 28. *Paris*, 1800.

(2) Κτίσμα δ' ἐστὶν Κασσάνδρου· ὃς ἐπὶ τῷ ὀνόματι τῆς ἑαυτοῦ γυναικὸς ὠνόμασεν. Excerpt. ex Strabon. Geog. lib. vii. fine, p. 480. ed. *Oxon.*

(3) See Felix Beaujour Comm. de la Grèce, tom. I. p. 25. Note (2).

Antient Splendor of the City.

*Thessalonica;* but *Jupiter*, as the father of *Hercules*, was its patron divinity. In the days of its prosperity, *Thessalonica* boasted of an *Amphitheatre* for gladiators, and also a *Hippodrome* for the solemnization of the *public games*. The Emperors *Valerian* and *Gallienus* raised it to the rank of a colonial city. In the citadel, according to *Beaujour*[4], there may still be seen some pillars of the *Verde-antico*, or *Atracian marble;* from the quarries of which, on the other side of the gulph, it was not remotely situate. Those pillars are believed to be the remains of a temple of Hercules[5]. There is also a *triumphal arch*, erected under *Marcus Aurelius;* and, as an Inscription sets forth, in honour of ANTONINUS and FAUSTINA:

ΦΑΥΣΤΕΙΝΗΣΕΒΑΣΤΗΚΑΙΛΟΥΚΙΩΚΟΜΟΔΩΗΠΟΛΙΣ

Below appears, in smaller characters,

ΤΙΤΩΑΝΤΟΝΕΙΝΩΣΕΒΑΣΤΩΕΥΣΕΒΕΙ

Citadel.

The Turks call this castle *Yedi-Koulé*, and the Greeks HEPTAPYRGIUM (Ἑπταπύργιον), under which name it is mentioned by *Paul Lucas*[6], signifying the same in either language; that is to say, the "*Seven Towers.*" It is the old *Greek citadel*, or *Acropolis;* but the towers are said to have been built by the Venetians. Towards the *west*, opposite to a small monastery of Dervishes, is a tower called *Namasia-Koulé:* it has been thus denominated in consequence of the

(4) See Felix Beaujour Comm. de la Grèce, tom. I. p. 28.

(5) Ibid. p. 29.

(6) Voyage de Turquie, liv. i. tom. I. p. 50. *Amst.* 1744.

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Torso.

the colossal *Torso* of a female statue, said to be that of the sister of *Alexander the Great,* daughter of *Philip Amyntas,* and wife of *Cassander,* from whom the city received its name. The remarkable tradition certainly entitles this *Torso* to some consideration. At the feet of the figure is represented the stern of a ship.

The day after our arrival, we visited the other principal antiquities of the place; but there may be many concealed, which we did not see. *Beaujour* mentions several fine structures of the Lower Empire; and he says, that *Thessalonica* ranks next to *Athens,* in the number of works left by the antients[1].

*Propylæum* of the *Hippodrome.*

Our first visit was paid to that celebrated piece of architecture, which is represented, by a series of beautiful and very accurate engravings, in the splendid work of Athenian *Stuart*[2]. This building is called, by the Spanish Jews who reside here, the INCANTADAS; meaning thereby, "*enchanted figures.*" Being situate in the *Jews' quarter,* it marked at this time the very *focus* of the plague contagion. In consequence, however, of the alarm the disorder had occasioned, this part of the town was almost deserted; and we had leisure to examine the building, safe and unmolested. We found a magnificent Corinthian colonnade, consisting of five pillars supporting an entablature, and having four void spaces between the columns for entrance, as we supposed, into the *Hippodrome,* or the *Forum;* the design of the structure, and the subjects thereon

(1) See Felix Beaujour Comm. de la Grèce, tom. I. p. 31.

(2) See Stuart's "Antiquities of Athens," vol. III. chap. 9. p. 53. *Lond.* 1794.

thereon represented, being calculated for a magnificent PROPYLÆUM. The style of the workmanship, upon the whole, denotes the decline of the Arts; but there are parts of the sculpture that are very fine, as may be seen by reference to *Stuart's* valuable publication[3]. Over the entablature is an *attic*, adorned with figures in *alto-relievo*. These figures, upon the side next to the street, are:

I. A representation of VICTORY.
II. A Female, called HELEN by *Stuart*.
III. A Male Figure naked, perhaps that of PARIS, in the old Grecian cap, with a *Bull's Head* by his side; but called that of *Telephus* by *Stuart*.
IV. GANYMEDE carried by an *Eagle*.

Behind these figures, upon the opposite side of the structure, as a reverse, are:

I. A BACCHANTE playing a *Flute*.
II. BACCHUS, with a *Panther*.
III. ARIADNE.
IV. LEDA, with the *Swan*.

*Stuart* had adopted a notion, that all these figures related to some play of *Euripides;* and consequently explained them with reference to his tragedies. In his plan, elevation, and section of the *Incantadas*, he has given part of an Inscription which he observed upon the lower part of the entablature, extending below the whole length of the frieze[4]:

ΝΓΕΓΕΝΗΜΕΝΟΝΥΠΟ

This escaped our notice; but imperfect as it is, some conjecture,

(3) See Stuart's "Antiquities of Athens," vol. III. Plates to Chap. 9. No. 1, to 13.
(4) Ibid. See Plate II. of Chap. 9.

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conjecture, as to the history of the building, may perhaps hereafter be thereby suggested. The figure of *Leda* is made reverse to that of *Ganymede;* and the four reverse figures are executed in sculpture very inferior to that of the four front figures above the inscription. The figure of *Paris*, in the old Grecian cap, with the *bull's head*, is in a capital style of sculpture; but that of *Ariadne* behind, is very badly executed. Behind the figure of Victory is the *Bacchante*, who is playing the flute. The whole of the sculpture is executed in the marble of Mount *Pentelicus:* probably, therefore, it was brought from *Athens;* for the columns are of *Cipolino* marble. These double *alto-relievos* are made to sustain the upper architrave of the attic, after the manner of *Caryatides:* it consists of three pieces, the joints being over the two middle *Caryatidæ*. If this building were not intended, as we have supposed, for a *Propylæum* to the *Hippodrome* (which was consistent with the taste and customs of antient Greece), it may possibly have answered as part of a square inclosure for an *agora*, or *forum;* but even in this case it must appear to have been one of the entrances to the same. *Beaujour* thinks that it was erected in the time of *Nero;* and he considers the *alto-relievos* as the finest pieces of Grecian sculpture that have escaped the ravages of time and of barbarians[1]. The figures are as large as life. Many attempts have been made, both on the part of the *English* and *French*, to get them removed; but the Turkish *Pasha*, to whom applications were made for that purpose, would not

*Caryatides.*

(1) Tableau du Comm. de la Grèce, tom. I. p. 38. *Paris*, 1800.

not give his consent. The diameter of the Corinthian columns equals three feet six inches; but the soil has risen so considerably, that all the lower part of their shafts is buried.

Rotunda.

After seeing the *Incantadas*, we went to the ROTUNDA; an edifice built after the model of the *Pantheon* at *Rome*. The great prevalence of the worship of the CABIRI in *Macedonia* and *Thrace* has induced some to believe that this was a temple consecrated to their mysteries. *Beaujour* maintains, that he can prove this fact from the subjects represented upon the medals of *Thessalonica*, and that the temple was built under *Trajan*[2]. In the beautiful dome of this edifice there is a circular aperture, as in that of the *Pantheon*. The inside of the building is covered with Mosaic, like the dome of *St. Sophia* at *Constantinople*. In front of it, we saw a magnificent marble *Béma*, or pulpit, ornamented in *basso-relievo*. We saw also at a fountain this part of an Inscription; mentioning the name, either of *Cassander*, or of some citizen of CASSANDRÉA, upon the *Isthmus* of *Pallene*[3].

ΟΥΝΔΟΣΚΑΙΚΑΣΑΝΔΡ
ΔΟΥΤΟΥΛΕΥΚΙΟΥΕΑΥΤΟ
ΔΩΤΩΛΕΥΚΙΟΥΚΑΘΩΣΔ

and these numerals upon a tomb, without any other legible characters:

ΕΤΟΥΣ—ΗϘϚΡ

In

(2) Tableau du Comm. de la Grèce, tom. I. p. 36. *Paris*, 1800.

(3) "In *Pallenensi Isthmo* quondam POTIDÆA, nunc CASSANDRIA colonia." *Plinio, Hist. Nat.* lib. iv. cap. 10. tom. I. p. 214. *L. Bat.* 1635. ΚΑΣΑΝΔΡΕΙΑ, *πόλις Μακεδονίας, κ.τ.λ.* Stephan. lib. de Urbib. &c. p. 457. *L. Bat.* 1688. Sed vide *Holstenium*, Not. et Castigat. in Steph. Byzant. p. 164. *L. Bat.* 1684.

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Situation of the *Hippodrome.*

In the space between this *Rotunda* and the sea, was situate the *Hippodrome;* a magnificent area, in form of an ellipse, surrounded by an immense *Coilon,* whose major axis, measured from *north* to *south,* equalled five hundred and twenty yards in extent, and its minor axis one hundred and sixty. To the west of it was the palace of *Diocletian,* supported upon arches, the vestiges whereof are still visible. The mention of this *Hippodrome* will not be introduced without an allusion to the massacre that once inundated its area with human blood; for it was here that *Theodosius,* the Roman emperor, who is extolled by antient writers as a sovereign blessed with every virtue, principally wreaked his vengeance on the inhabitants of *Thessalonica,* for the death of one of his officers; when he caused six thousand innocent persons, without distinction of age or sex, to be cruelly butchered within the space of three hours; for which *Ambrose* afterwards caused him to do public penance in the church.

Church of St. Sophia.

From the *Rotunda* we went to see the church of *St. Sophia.* Mr. *Charnaud* accompanied us. This building is now a mosque, corresponding in all its proportions with that which bears the same name in *Constantinople;* but being of less magnitude. It is, however, exceedingly well worth seeing, owing to the columns of *Verde-antico* which it contains: they are mentioned by *Pococke*[1]. There is also here another extraordinary *Béma,* or *Suggestum,* made also of the *Verde-antico,* with steps leading up to it; the whole being of one entire mass of this beautiful substance.

The

(1) See Pococke's Descript. of the East, vol. II. Part II. p. 151. *Lond.* 1745.

The quantity of it in *Salonîca* seems only to be explained in the vicinity of the city to the place where we observed its natural deposit in the Vale of *Tempe*. They have a tradition, that when St. Paul preached at *Thessalonica*, he delivered his discourse from this pulpit. Insignificant as such a tradition may appear, it is nevertheless noticed by almost every traveller who has written an account of the place. *Pococke* mentions it, but with some difference; for he refers the place of St. Paul's preaching to a subterraneous church beneath the mosque of *St. Demetrius*. This mosque we also visited: it was once the metropolitan church. Its form is that of a cross. *Pococke* calls this the most beautiful mosque in the town: on each side is a double colonnade of pillars of the *Verde-antico*, with *Ionic* capitals; and the whole of the interior was lined with marble, great part of which remains. It is about seventy yards long, and forty wide. There is also another mosque, called *Eski Djumna* by the Turks, which was once a *temple* sacred to the *Therméan Venus*. This we did not see. *Beaujour* says of it[3], that the Greeks spoiled it, by endeavouring to make it cruciform. It was a perfect parallelogram, seventy feet long, and thirty-five feet wide; supported on either side

Mosque of St. Demetrius.

Temple of the *Therméan Venus*.

(2) *Pococke* says these pillars are of white marble. (*See Description of the East, vol.* II. *Part* II. *p.* 151. *Lond.* 1745.) It is very possible, that under the circumstances of our seeing the buildings of *Salonîca*, an error of this kind may have escaped our observation; but *Beaujour* has the same remark: "La nef du milieu est un beau vaisseau, soutenu par deux rangs de colonnes de vert antique," &c. *Tableau du Comm. de la Grèce, tom.* I. *p.* 43.

(3) Tableau du Comm. de la Grèce, tom. I. p. 45. *Paris*, 1800.

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side by twelve columns of the *Ionic* order, of the most elegant proportions. The six columns of the *Pronaos* still remain, although concealed by the wall of the mosque. "If," observes the same author[1], "the country belonged to a civilized people, it were an easy matter to unmask the *Temple of the Therméan Venus* from its Gothic disguise; when, of all the chaste monuments of antiquity, next to the *Theséum* at *Athens*, this edifice would appear in the most perfect state of preservation: now it can only be seen through its plaster covering:"—and he adds, that he "passed three years in *Salonîca* without suspecting any thing of its real nature."

Shooting Excursion.

The next day (December 30) Mr. *Cripps* accompanied Mr. *Charnaud* upon a shooting excursion into the country, to provide game for our journey; the Consul being very partial to this amusement, and glad to meet with a companion as fond of it as himself. "We shall find plenty of game," said he; "but you must promise to take away with you all the hares that we may kill: for the people of this country hold a dead hare in such detestation, that if I were to dress one for your dinner, I must take the skin off and roast it myself; and the consequence would be, that none of my servants would remain in the house where it was flayed, or come into the room where it was eaten." This very antient superstition was before alluded to in this Work: it was connected with the worship of *Diana*.

The

(1) Tableau du Comm. de la Grèce, tom. I. p. 45. *Paris*, 1800.

The author employed nearly the whole of this day in seeking for other antiquities. The only objects that he observed in the city worth notice, besides what has been already described, were the two *triumphal arches* of *Augustus* and of *Constantine.* The first is called The Gate of the *Vardar:* and although less noticed than the other, it is a work far superior in point of taste. It was raised after the battle of *Philippi,* in honour of *Octavius* and *Anthony.* For its dimensions the author is indebted to the accurate work of *Beaujour;* not being able to take more than a general view of it, owing to the state of *Salonîca* at this time; although he was accompanied by the *Tchohodar* and a Janissary. Its height is eighteen French feet, the lower part of it being buried to the depth of twenty-seven more. The span of the arch is twelve feet. The vault within is sculptured, and the entablature is adorned with chaplets. When viewed externally, there are two *bas-reliefs,* one on each side, representing the two conquerors standing before a horse led by a boy. The masonry of the arch consists of square blocks of white marble, six feet thick; and upon one side there is an inscription, containing the names of all the magistrates then in office. This arch is on the western side of the town. It originally terminated a street that ran through the whole of the antient city from *east* to *west.* At the *western* extremity is the *Arch of Constantine,* before what was called the *Gate of Cassander;* so that this superb street was terminated at either extremity by a triumphal arch. That of *Constantine* yet

Triumphal Arch of *Augustus.*

Arch of *Constantine.*

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yet remains entire, as to every thing but its marble covering; which has been in great measure removed. Its original height was about sixty feet; but now, owing to the accumulation of the soil, it is not much more than forty. The span of the main arch is about thirty feet. Upon the south side is a *bas-relief*, representing the triumph of *Constantine*, who appears in the act of addressing his troops. *Pococke* believed this arch to be of the age of the *Antonines*. The brick-work about it is perhaps good proof to the contrary; and of this the piers entirely consist. It was certainly a most costly and magnificent monument, whatever opinion may prevail as to the taste of the workmanship. There is no instance known of a *triumphal arch* that was more richly adorned with sculpture. It is quite marvellous to consider the labour that must have been bestowed upon it, if we judge even from its present state. It consisted originally of three arches, built of brick, and cased with marble; and there were niches in the front between the arches, which of course were filled with statues. The piers all round were adorned with three compartments of *basso-relievos*, one above another, each *relief* being four feet two inches deep, divided by others that were twelve inches deep, covered with foliage and flowers. The author went twice to visit it; once upon this occasion, and afterwards upon leaving *Salonîca*. It is situate in a very crowded part of the city, which made his stay dangerous, and would have rendered its examination at any time difficult; but he was convinced, from the view of it, that the work is not older than the time of *Constantine*.

The

The sculpture is evidently that of the decline of the arts; and in some parts of it, inferior to what we often see in our country churches. But as to the objection, so particularly levelled against *Pococke*, who admired the work, of a want of perspective in the sculpture[1], this is altogether nugatory; and with regard to the sweeping assertion, that *perspective* was strictly attended to in the best ages of the art[2], it is almost superfluous to add, that the finest works of antiquity afford direct proofs to the contrary[3].

*Soroi.*

The other antiquities of *Salonîca* consist of marble *Soroi*, found in different parts of the town, as cisterns, both in the courts of the houses, and in the streets.

*Medals.*

There is no place in Turkey where a greater number of false medals are offered for sale; for generally, whatever may become the practice when English travellers are more numerous in this country, the genuine coins of antiquity are too cheap, to admit of the possibility of their fraudulent imitation, for purposes of gain. In speaking of spurious coins, the traveller should be upon his guard against considering as such, the large silver tetradrachms of *Thasos* and of *Heracléa Syntica*, sold frequently by the Jews of this city; which, with every appearance of being factitious—a rough surface and want of sharpness in the edges of the letters, as if cast in

(1) Tableau du Commerce, &c. tom. I. p. 35. *Paris*, 1800.

(2) " Dans les temps du bon goût, les figures étaient en perspective." *Ibid.*

(3) Witness the *alto-relievos* of the *Parthenon*, and the sculpture upon the *Tower of the Winds* at *Athens*, &c. &c.

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in a mould of sand, are undoubtedly genuine. The quantity of such medals, and the carelessness of their fabrication, was owing to the low price of silver at one period in *Macedonia*, in consequence of the abundance of its precious metals. Its enemies in every period of history seem to have entertained a greater dread of its *mines* than of the valour of its native troops. In the regulations for a new order of government made after the conquest of *Macedonia* by *Æmilius*, the Romans allowed the inhabitants their freedom and the administration of their own laws, paying only half the tribute that they usually paid to their kings; but they were prohibited from working any mines of *gold* or of *silver*. The principal wealth of *Macedonia* consisted in its *mines;* of which it had many, of all kinds of metals, but particularly of *gold*. In *Pieria*, according to *Aristotle*, under its antient kings, large quantities of *gold* were found in the sand, in lumps of considerable magnitude. The country between *Thessalonica* and *Stagira* was also famous for its mines; but by far the most celebrated were those in the mountain *Pangæus*, which *Philip* added to his dominions. It was thence that the *Thasians* drew their enormous wealth. *Philip* derived annually from those mines a thousand talents of gold[1]. Having expelled the *Thasians*, and rebuilt the antient city of *Crenides*, he called it, after his own name, *Philippi*. Here he established regular assaying-houses, with skilful refiners; and made such advantage of the possession of the *Pangæan gold*,

Mines of *Macedonia*.

(1) Vid. Diodor. Sic. lib. xvi.

*gold,* that he obtained the empire of all Greece by means of the treasure he thence extracted. Yet, in this enlightened age —if under these circumstances any age may be said to possess this character, such is the blind policy, even of a British Government, that *mineralogy* is made a study of subordinate consideration; and it is classed as a fashionable pursuit, among the amusements of natural history, rather as a polite accomplishment, than as a source of national power[2].

Population of Salonîca;

*Salonîka* is governed by a *Pasha,* who in his absence appoints a *Musulïm.* Its population, according to the latest estimate that has been made, amounts to sixty thousand souls[3]. In this number are comprehended thirty thousand *Turks,* sixteen thousand *Greeks,* twelve thousand *Jews,* and a mixed population of *Gipsies* and *Æthiopian slaves,* amounting to two thousand. It is situate in $40^{\circ} \cdot 41' \cdot 10''$ of north latitude, and $20^{\circ} \cdot 28''$ of east longitude, reckoned from the meridian of *Paris*[4]. The whole population of *Maccdonia* amounts to seven hundred thousand individuals, which allows three hundred and seventy persons for every square league[5]; and that of all Greece has been calculated as equal to one million, nine hundred, and twenty thousand. *Thessaly* contains three hundred thousand; *Ætolia, Phocis,* and

and of all Greece.

(2) See the valedictory appeal to the nation upon this subject, by the *Bishop of Llandaff,* in his last publication.

(3) *Tableau du Comm. de la Grèce, p.* 53. *Paris,* 1800. We had received from Mr. *Charnaud* a different statement of its population; making it amount only to 53,000; in which number were supposed to be included, 15000 *Jews,* and 8000 *Greeks;* the rest being *Turks.* But as *Beaujour* has since published a very accurate work, containing a detailed account of the population of *Salonica,* and resided himself upon the spot, we have not deemed it proper to differ from the account he has given.

(4) Ibid. p. 21. (5) Ibid. p. 22.

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and *Bœotia*, two hundred thousand; and *Attica* only twenty thousand. The inhabitants of the *Morea* amount to three hundred thousand; and those of *Epirus* to four hundred thousand. The most fertile districts of Greece are, *Macedonia*, *Thessaly*, and the eastern parts of *Phocis* and *Bœotia*. The agricultural productions of *Attica*, owing to the lightness of its soil, are confined to barley and olives. The *Morea* is susceptible of every species of culture; and the mountainous region of *Epirus* is of all others the most barren[1].

Commerce of Salonîca.

The principal commerce of *Salonîca*, for which its situation is so favourable, consists in exporting the *corn*, *cotton*, *wool*, *tobacco*, *bees-wax*, and *silk*, of all *Macedonia*[2]. This

(1) *Tableau du Comm. de la Grèce, p.* 22. *Paris*, 1800.

(2) It also carries on a considerable trade in *carpets*, and in a coarse kind of *cloth* used by the Grand Signior for clothing the Janissaries. It is said also to export *timber*, from the forests at the foot of *Mount Olympus*, near *Katarîna*. The Manuscript Journal of Mr. *Walpole* contains the following statement on the subject of the *Commerce of Salonîca*.

" Mr. *Charnaud*, the English Consul, furnished me with the following information:

" The Beys of Salonica, ten in number, are the monopolists of the corn. They sell annually such a quantity as brings into circulation the sum of 1,500,000 piastres.—300,000 kiloes of corn are annually exported from the plains of the Vardar, from Cassandra, and Panomea, near Salonica. Each kilo may be valued, including the bribe given to the Beys to allow the exportation, at five piastres.

" 30,000 loads of cotton were annually sent from Salonica by land into Germany. Each load consists of 100 okes. This quantity, valued at one piastre and thirty paras the oke, including the duty at the custom-house, gives the sum of 5,250,000 piastres. The cotton comes from Serres (eighteen hours distant from Salonica) and the neighbouring plains. A quantity was exported annually by sea, valued at 3,000,000 piastres.

" The exportation of tobacco made to Alexandria, on the average of different years, was 15,000 bales; the quantity exported to Satalia by Albanian and Bosniac supercargoes, who bring money to make their purchases, was 3,000 bales; and the quantity exported every year to different parts of Europe was 20,000 bales. The annual sum in circulation for the first purchase, and other charges of this article, amounted to 1,661,519 Turkish piastres." *Walpole's MS. Journal.*

Plain of *Macedonia.*

This wealthy region, only the half of which, however, is cultivated, has that *crater*-like form so often alluded to by the author as characteristic of the limestone formation; one side of the bason being broken, and open towards the sea. It extends therefore from *east* to *west*, in the form of a *horse's shoe;* having the maritime termination of Mount PANGÆUS, whereof the Isle of *Thasos* is a continuation towards the *east*, and that of OLYMPUS and OSSA towards the *west*. The *eastern* extremity of this vast *semicircle* is guarded by the citadel of *Cavallo*, and its western termination by *Platamônos* and the *Pass of Tempe*. Its northern boundary is the Mountain SCOMIUS, which is itself a branch of PANGÆUS. The chief part, therefore, of the exports of *Salonîca* is produced in the rich territory embraced by the arms of this semicircle: and its *focus* may be found in the land of *Sêres*, fifteen leagues to the north of *Salonîca;* a plain watered by the river *Strymon*, which rises at the foot of *Scomius*, and falls into the *Sinus Strymonicus*, or bay of *Amphipolis*, after a course of twenty leagues. Almost all the *cotton* exported from *Salonîca* grows in that plain; and its cultivation employs the inhabitants of three hundred villages there situate. *Tobacco*, for which the soil of *Macedonia* is particularly favourable, flourishes to the *east* and *west* of the banks of the *Vardar*, particularly over all *Bottiæa*, the district of antient *Pella*, where *Iénigé*, pronounced *Yénigé*, is now situate, between the *Lydias* and the *Axius*. But there are plantations of tobacco over all the country to the *north* of *Salonîca*, and *eastward* as far as *Cavallo;* only that of *Yénigé* bears the highest price. It is

Cotton.

Tobacco.

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even preferred before the famous tobacco of *Latakia* in *Syria*, in consequence of its balsamic odour. The leaves of this kind of tobacco are very small; and almost all of it is reserved for the use of the Grand Signior's seraglio: it is called *Yénigé Kara-sû*, and it sells as high as five or six piastres the *oke*[1], whereas the price of other good tobacco does not exceed seventy *parâhs*. When it is mixed with the leaf of another kind of tobacco, growing also in the neighbourhood, and called *Ptisi*, it is said to exhale the fragrance of *violets*; and on this account is highly esteemed in the Turkish *charems*[2]. With regard to the *wool* and *silk*, the best is brought to *Salonîca* from *Thessaly*; the former as an article of exportation originating in no particular district: for, in a country where agriculture is so much neglected, a very considerable portion of it must necessarily be employed in pasture. The same may be said of other inconsiderable exports; as *honey, wax, opium, &c.* The *imports* of *Salonîca* are principally from *England:* they consist of *cloth, muslin, tin, lead, iron* and *hard-ware, watches, jewellery, glass, porcelain, furs, spices, sugar,* and *West-India coffee.* This last article is often sold in the Levant under the name of *Mocha coffee,* particularly at *Smyrna,* whence it has been sometimes shipped, and brought back again to *England* under that name.

Wool.

Imports of Salonîca.

The

(1) According to *Beaujour,* the *oke* of *Salonîca* is equivalent to fifty ounces, which makes the average price of this tobacco (reckoning twelve ounces to the pound) rather less than two shillings per pound.

(2) Tableau du Comm. de la Grèce, tom. I. p. 91. *Paris,* 1800.

Government.

The government of *Salonîca* is vested in the hands of a *Pasha* of *three tails;* excepting only that part of it which relates to the administration of civil justice; and this rests with a magistrate who is called a *Mollah*. Short as our abode was in this place, we yet saw enough of the society among the *Franks*, to regret that we could not prolong our stay, even in spite of the plague[3]. In the evening, Mr. *Charnaud* and Mr. *Cripps* returned from their shooting excursion, bringing with them a plentiful stock of game. The quantity around *Salonîca*, judging only from the description they gave of their day's sport, must be great indeed. It consists of *pheasants;* both *red* and *grey partridges*, the former being as large as pullets; *hares, woodcocks, snipes, wild-fowl, quails,* &c. All the Frank inhabitants are, consequently, sportsmen. The *Albanian* hunters practise the old method of shooting with a stalking-horse; that is to say, by carrying the picture of a horse or of a cow, behind which they conceal themselves, and thence take aim at their unsuspecting prey through a hole in the picture. Their method of killing *quails* is the same as that

Game found in the Environs.

(3) Above all, should be mentioned the pleasing society afforded by the families of Mr. *Charnaud* and Mr. *Abbott*, the latter of whom is styled "the Father of the Levant Company." Mr. *Fiott*, who has since visited *Salonîca*, says of it, in one of his letters to a friend setting out for *Greece:* "Here you will see the best and most pleasing of sights,—an honest, open-hearted Englishman, Mr. *Charnaud*, who will shake you manfully by the hand, and give you a hearty welcome. For the rest, *Salonîca* is famous for *Jews, filth*, and *fecundity*. Every family, especially every *Consular* family, exhibits from six to ten children, mostly girls. Take care that some of them do not weaken your national prejudices for the *antient Greek*, and insensibly inspire you with a far greater admiration for the suavity of the *modern*."

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that practised by the native inhabitants of the *Crimea:* they knock them down with sticks as soon as they rise, and are very dextrous in so doing. All sorts of provisions are cheap in the market of this city. A *turkey* costs only twenty-five *parâhs;* a *goose,* twenty. *Fowls* are so despised, that the poorest inhabitants will hardly eat them. The *bread* is excellent. In our Consul's house we had *caimack*[1] and fresh *butter;* the latter badly made: but this is the only place in all *Turkey* where we recollect having seen fresh *butter* at the meals of its inhabitants. The *Franks* keep good tables; but their large houses are better adapted to a long *Macedonian* summer than to the short period of their winter; being *airy* in every sense of the word, and very cold. Their only fuel is wood; and this is very scarce. During summer, however, the merchants retire to other houses situate in the country. A terrible *malâria* prevails in that season near the mouths of all the rivers, and by the borders of lakes, and in all the plains; especially where there are cotton-grounds[2]. In the summer months, the best plan for *Englishmen* in the *Levant* is to fix their residence as near as possible to the tops of the mountains; for their manner of diet and natural habits render them so peculiarly susceptible of the dangerous effects of bad air, that it has been said of them, "they suck it up, as a sponge absorbs water:"

Prices of Provisions.

Malâria.

(1) Coagulated cream. It is like the *clouted cream* of *Devonshire.*

(2) According to Mr. *Hawkins,* the *malâria* is at its height during the months of *August* and *September:* and owing to this circumstance, he was prevented visiting the country between *Salonica* and *Katarïna.*

water:" and this is so strictly true, that of all the *English* who have visited *Turkey*, hardly one has returned without bearing serious testimony to the fact.

Antient and modern Jews.

We shall not quit the subject of *Thessalonica* without adding a few words upon the figure made by the *Jews* of this city in the history of our religion: for as the *Greek Church* had the blessing and honour to be taught by the Apostles themselves, whatever may be the abject state of superstition into which it has since fallen, it were strange indeed if the inhabitants of our nation, indebted to Christianity for superior advantages of civilization and science, did not regard with some degree of interest the country whence *Greece* itself received the "things which belonged unto her peace." In some respects, *Thessalonica* is the same now it was then: a set of turbulent *Jews* constituted a very principal part of its population: and when *St. Paul* came hither from *Philippi*, where the Gospel was first preached, to communicate the "glad tidings" to the *Thessalonians*, the *Jews* were in sufficient number to "set all the city on an uproar[3]." In the several jurisdictions afterwards established for the government of the Church, we find *Aristarchus* constituted, by that apostle himself, to preside at *Thessalonica*, and *Epaphroditus* at *Philippi*. This latter place, as it was the scene of his remarkable imprisonment[4], is rendered peculiarly

Comment upon St. Paul.

(3) Acts xvii. 5.

(4) "Loosing from *Troas*, we came with a straight course to *Samothracia*, and the next day to *Neapolis*; and from thence to PHILIPPI, which is the chief city of that part

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peculiarly illustrious; but the whole of *Macedonia*, and, in particular, the route from Berœa (now pronounced *Verïa*) to Thessalonica and Philippi, being so remarkably distinguished by his sufferings and adventures, becomes as a portion of *Holy Land*. In the Second Epistle which he sent from *Athens* to the busy commercial inhabitants of this city, we may gather, from his mode of arguing with them, something of their *Jewish* propensities and covetous disposition: and viewing what *Thessalonica* now is, it is impossible not to be struck with the force of this appeal: "We behaved not ourselves *disorderly* among you; NEITHER DID WE EAT ANY MAN'S BREAD FOR NOUGHT; but wrought with labour and travel, night and day, THAT WE MIGHT NOT BE CHARGEABLE TO ANY OF YOU[1]." The *major part* of the *Thessalonians* of the present day, that is to say, the *Jews*, are precisely the sort of men to be influenced by such a style of persuasion; and there is not one of them whose way of life does not afford a reasonable comment upon this passage of *St. Paul*. It was in the *Jewish synagogue*, both in *Thessalonica* and at *Berœa*, that the first promulgation of the Christian tenets was delivered to the inhabitants of those cities: therefore to visit the identical spot where *St. Paul* preached (which has always been an object of inquiry and curiosity among the Christians of *Salonîca*), instead of repairing to the *churches* which were erected so long

part of *Macedonia*, and a colony." *Acts* xvi. 11. The author obtained, at *Amphipolis*, a bronze medal of *Philippi*, which will be afterwards represented: it had this legend, ΦΙΛΙΠΠΩΝ.

(1) Thess. iii. 7, 8.

long afterwards, attention should be directed towards the places of *Jewish worship;* especially as the rigid adherence of the *Jews* to all their antient customs, and to their old resorts for purposes of spiritual and temporal occupation, has ever been invariable[2].

It was not in our power to prosecute any inquiry among the Jews of this place; owing, as we have already stated, to the infected condition of that particular part of the city. We had already encountered more risque than our worthy Consul deemed prudent: and we found it difficult to obtain, without extreme danger, the things from the *bazars* that were wanted for our journey. Our interpreter's clothes were quite worn out: and in order to provide him with apparel, it was absolutely necessary that some cloth should be procured. For this purpose we were at last compelled to rest satisfied with a coarse kind of manufacture of white woollen worn by the *Albanian* shepherds, which was fumigated, and passed through water. With this mountain vest, as heavy and as thick as felt, and one of those *Pelasgic* bonnets upon his head, shaped like a *scalp*, which his ancestors the Greeks have worn ever since they were known as a people[3], he came prepared to accompany us upon the morrow,

(2) *Dapper* says, that the *Jews* of *Salonica* have thirty-six great synagogues, without including in that number any of the smaller ones. *Voy. Déscript. des Isles, &c. par Dapper, p.* 347. *Amst.* 1703.

(3) See the very antient bas-relief engraved for this volume, as found near to *Orchomenus*; also the *scalp-like* cap worn by *Mercury*, as represented upon the silver medals of *Ænos*. Caps of this form now constitute one of the principal branches of Grecian

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morrow, in a costume suited to the wild country we had yet to traverse.

Splendid Prospect of the *Olympian* Chain of Mountains.

The last moments of this day were employed in taking once more a view of the superb scenery exhibited by the mountains *Olympus* and *Ossa*. They appeared upon this occasion in more than usual splendor;—like one of those imaginary alpine regions suggested by viewing a boundary of clouds, when they terminate the horizon in a still evening, and are gathered into heaps, with many a towering top shining in fleecy whiteness[1]. The great *Olympian* chain, and a range of lower eminences to the *north-west* of *Olympus*, form a line which is exactly opposite to *Salonîca;* and even the chasm between *Olympus* and *Ossa*, constituting the *Defile of Tempe*, is hence visible. Directing the eye towards that chain, there is comprehended in one view the whole of *Pieria* and *Bottiæa;* and with the vivid impressions which remained after leaving the country, memory easily recalled into

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Grecian commerce. They are worn by all the inhabitants of the *Levant*, whether Moslems or Christians, males or females. The Greeks wear this sort of cap simply as a hat; the Turks surround it with a turban; and the women adorn it with a handkerchief, tassels, and fringe. (*See Beaujour, Tabl. du Comm. &c. tom.* II. *p.* 117.) The portrait of *Manual Palæologus*, engraved as a Vignette to Chap. I. Sect. I. of Part II. of these Travels, represents him with one of these caps, as they were then worn by the Greek Emperors.

(1) Persons who have never beheld a lofty chain of snow-clad mountains, like the *Alps* and *Pyrenees*, may have a faithful conception of their appearance, by attending to the resemblance exhibited by *clouds* under such circumstances. As a proof how very much the two are like each other, it may be mentioned, that the author some years ago viewing the *Rhetian Alps* from the plains of *Suabia*, was so completely deceived, having mistaken them for a bank of clouds, that until he drew nearer to the defile at *Fuesen* he could not be persuaded that the white objects he saw towering in the horizon were mountains.

into one mental picture the whole of *Greece;* because it is portioned out by nature into parts of such magnitude, possessing, at the same time, so many striking features, that after they have ceased to appear before the sight, they remain present to the imagination. Every reader may not duly comprehend what is meant by this; but every traveller, who has beheld the scenes to which allusion is made, will readily admit its truth: he will be aware, that whenever he closed his eyes, with his thoughts directed towards that country, the whole of it became spread before his contemplation, as if he were actually indulged with a view of it. In such an imaginary flight, he enters, for example, the *Defile of Tempe* from *Pieria;* and as the gorge opens towards the *south,* he sees all the *Larissæan* Plain: this conducts him to the Plain of *Pharsalia,* whence he ascends the mountains south of *Pharsalus;* then, crossing the bleak and still more elevated region extending from those mountains towards *Lamia,* he views *Mount Pindus* far before him, and, descending into the Plain of the *Sperchius,* passes the *Straits of Thermopylæ.* Afterwards, ascending Mount *Œta,* he beholds, opposite to him, the snowy point of *Lycorea,* with all *Parnassus,* and the towns and villages at its base; the whole Plain of *Elatæa* lying at his feet, with the course of the *Cephissus* to the sea. Passing to the top of *Parnassus,* he looks down upon all the other mountains, and plains, and islands, and gulphs of *Greece;* but especially surveys the broad bosoms of *Cithæron,* of *Helicon,* of *Parnes,* and of *Hymettus.* Thence roaming into the depths and over all the heights of *Eubœa* and of *Peloponnesus,* he has their inmost recesses

 again

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again submitted to his contemplation. Next, resting upon *Hymettus*, he examines, even in the minutest detail, the whole of *Attica*, to the *Sunian* Promontory; for he sees it all, and all the shores of *Argos*, of *Sicyon*, of *Corinth*, of *Megara*, of *Eleusis*, and of *Athens*. Thus, although not in all the freshness of its living colours, yet in all its grandeur, doth *Greece* actually present itself to the mind's eye;—and may the impression never be removed! In the eve of bidding it farewell for ever, as the hope of visiting this delightful country constituted the earliest and the warmest wish of his youth, the author found it to be some alleviation of the regret excited by a consciousness of never returning, that he could thus summon to his recollection the scenes over which he had passed.

Valedictory Retrospect of all *Greece*.

ΥΜΕΙΣ Δ' ΗΠΕΙΡΟΙ ΤΕ, ΚΑΙ ΕΙΝ ΑΛΙ ΧΑΙΡΕΤΕ ΝΗΣΟΙ,
ΥΔΑΤΑ Τ' ΩΚΕΑΝΟΙΟ, ΚΑΙ ΙΕΡΑ ΧΕΥΜΑΤΑ ΠΟΝΤΟΥ,
ΚΑΙ ΠΟΤΑΜΟΙ, ΚΡΗΝΑΙ ΤΕ, ΚΑΙ ΟΥΡΕΑ ΒΗΣΣΗΕΝΤΑ[1].

(1) Dionysii Perieg. ver. 1181. p. 100. *Oxon.* 1697.



Plain of SÊRES in MACEDONIA as seen near PRAVISTA.

# CHAP. XII.

## THESSALONICA TO NEAPOLIS.

*Departure from Salonîca—Lake of St. Basil—Clissele—Remarkable Rocks—Lake Beshek—Uncertainty of authors respecting it*—Bolbe Palus—Valley of Arethusa—Tomb of Euripides—Bromiscus—*Of the Dogs called* Estericæ—*Situation of the Sepulchre—Trana Beshek—Natural Deposit of the* Bianco é Nero *Porphyry—Micra Beshek—Khan Erenderi Bauz*—Mount Athos—*visited by* Mr. Tweddell—*Manuscripts—Cause of their being overlooked—Some account of the Monasteries—Sources of their wealth—Antient Cities of* Athos—*Dervêne*—Strymon *river*—Amphipolis—*Various names of the city—Orphano—Antient Medals—Appearance of the country after passing the* Strymon—*Kunarga*—Krenides—*Plain of* Sêres—*explanation of the term—Equestrian Turkish Ladies—Pravista*—Drabiscus

Drabiscus—Drama—Philippi—*Cavallo*—*Gold and Silver Mines of* Macedonia—Neapolis.

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Departure from Salonica.

On the following morning, December 31, at ten o'clock, having all things in readiness for a very arduous journey through the rest of *Macedonia* and *Thrace*, to CONSTANTINOPLE, we took leave of our friendly host and his most amiable family; and being mounted on horses that would not have disgraced the race of *Bucephalus*, and accompanied by Mr. *Kreen*, the Consul's secretary, who accompanied us part of the way, we rode through the *eastern* gate of the city. Entering the plain without the walls, we passed a *tumulus* at half an hour's distance from the town, almost as large as the one we measured in coming from *Tekále*. It is also close to the road upon the left hand. In the cemetery without the walls of *Salonîca*, the shafts of antient columns may be observed. We afterwards saw a mound, on which there seemed traces as if a fortress had stood there: beneath it were the remains of walls, and hard by a fountain, the water of which was received into the *operculum* of an antient *Soros*. Thence passing over some hills, in two hours' time we entered a *defile*, where we saw ruins upon the heights above us, as of a *fortress* on either side. There is also part of an *aqueduct*[1]. We then descended into the very extensive and fertile plains of

(1) The author finds an insular note upon a blank leaf of his Journal, which mentions that there are some *inscriptions* to be seen at a place called *Daoot*, or *Daût, bally*; distant two hours from *Salonîca*: but of the place so named, or its situation, he can offer no other information.

of *Lagadno* and *Baleftchino*; so called from two villages having these appellations. The land here is low and marshy. Upon the south-western side of this plain is a large lake: it was upon our right, our route being south-east. This lake is called that of *St. Basil:* it is perhaps smaller during the summer, because it seemed to us to bear the marks of being flooded: a small river runs into it. In this plain there are little *tumuli* close to the road, marking the distances[2]. They are easily distinguished from *antient sepulchres*, because their size is more diminutive; and when used as marks of distance, they occur in *pairs*, one being on either side of the way. In this manner they appear in the whole route to *Constantinople*. The air here is very bad. The land, notwithstanding its watery aspect, was much cultivated, and the corn looked extremely well. They have a very fine breed of sheep, like that of the South-downs upon the Sussex coast in England; among which, however, we saw some with horns, of a very bad kind; having black wool. After quitting this plain, and ascending some hills to the *south-east*, we arrived, at sun-set, at a village called *Clissele*[3], distant seven hours from *Salonîca:* and here we were compelled to remain for the night, as there was no place

Lake of St. Basil.

Clissele.

(2) The author more than once alighted from his horse to measure the distance, by paces, from one of these *stations* to the next ensuing, and found it to equal two *Roman miles*, of a thousand paces each. They are much more frequent, and occur with greater regularity, as the traveller approaches *Constantinople*.

(3) Written *Klissala* in Mr. *Walpole's* Journal.

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place farther on, within any reasonable distance, where we might hope to rest. We slept in a *conack* belonging to the post-house; a wretched hovel, admitting neither light nor air, except from the door; and this we were glad to keep shut.

Leaving *Clissele*, on the first day of the New Year, we proceeded eastward, along the side of a chain of mountains bounding the level country towards the north. In this manner we entered a fertile plain, which, like that we crossed on the preceding day, has *two* names. It is called *Seraivashtchi*, and *Gûlvashtchi*. The road here was in many places wide enough for a carriage. About half an hour after we began our journey this day, we observed before us, at some distance, in the road the most remarkable appearance caused by rocks, that we had ever beheld. At first we mistook them for ruins, somewhat resembling *Stonehenge;* but as we drew near, we were surprised to find that the supposed ruins were natural rocks; rising perpendicularly out of the plain, like a *Cyclopéan* structure, with walls and towers; the road passing through the separations between them.

Remarkable Rocks.

We then descended towards another lake, which was upon our right, and of greater magnitude than that of *St. Basil*, the lake we had passed the day before. It extends at the feet of this chain of mountains, from *west* to *east;* and is called the *Lake Beshek*. There are two towns of the same name, the *Lesser* and the *Greater Beshek*. We observed some boats upon the lake. It is about twelve miles

Lake Beshek.

miles in length, and six or eight in breadth[1]. The plain, in which this lake lies, may be considered as a continuation of the

(1) This was our conjecture as to its dimensions; but Mr. *Walpole* states them somewhat differently; which only shews how uncertain all computations by the eye must prove, of the extent of a lake, or inland sea. Nothing is more liable to cause deception, especially when such a piece of water is surrounded by high mountains. The following extract from Mr. *Walpole's* Journal will give the whole of his Journey from *Salonîca* to *Cavallo;* or, as he writes it, *Cavalla.*

" At seven hours' distance from Salonîca we reached Klissala; passing, on the right, two beautiful lakes, and two towns, called the *Greater* and the *Lesser Beshek.* Of these lakes, the first and smallest appeared to be twelve miles in circumference: the larger may be fifteen miles in length, and five in breadth. Many kinds of fish are caught in them, said to be excellent. It is not easy to point out the names which the lakes antiently bore: Johannes Cameniates, who wrote in the year 904 his account of the destruction of Thessalonica, does not give them. His account of the lakes I shall transcribe. ' In the middle of the plain are two broad lakes, like seas, overspreading the greater ' part of it. They are productive of great advantages, containing fish, large and small, ' of different species, and very numerous; of which they afford a most plentiful supply ' to the neighbouring villages, and to Thessalonica.' Οὗτινος ἐν μέσῳ, κ.τ.λ.

" The next day we reached the Strymon, about ten hours' distant from Klissala. I passed the river at its mouth, in a triangular ferry-boat, flowing with a quiet even course. Basil, in a letter to Gregory of Nazianzum, speaking of the river, says: ' *The ' Strymon flows so gently, and its waters are so quiet, that it scarcely appears a river,*'— σχολαιοτέρῳ ῥεύματι περιλιμνάζων. *Epist.* 19. At a little distance were some small vessels riding at anchor, which had come to take in cargoes of corn. The mountains to the north-east are connected with Pangeus (placed by Dio Cassius, 47) near to Philippi, in which the gold mines were worked; giving to Philip and his son Alexander a revenue equal to three millions of our money, annually.

" Some ruins of Roman work, near the mouth of the Strymon, mark probably the site of Amphipolis; a colony from Athens, and a city of importance in the Peloponnesian war. From this place the Athenians drew great sums of money, and were supplied with timber for their fleet. (Thucyd. lib. iv.) We find, from an epigram of Antipater, that in the age of the Antonines some remains of the Temple of Diana were extant here:

Λοιπά τοι Αἰθοπίης Βραυρωνίδος ἴχνια νηοῦ
Μίμνει.——

The epigram is important, on account of the mention made in it of the situation of the city on *each* side of the river, ἐπ' ἀμφοτέραις ἑρκόμεθ' ἠϊόσιν. In the time of Thucydides, the river flowed round it, περιῤῥέοντος τοῦ Στρυμόνος; and hence, he says,

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the same plain wherein that of *St. Basil,* or *St. Vasili,* is placed. We can find no notice that has been taken of this magnificent piece of water by any modern writer. *Stephanus of Byzantium* mentions a *city* and *lake* of the name of BOLBE; leaving us quite in the dark as to its situation[1]; and the LAKE BOLBE is said by *Thucydides* to be in *Macedonia,* but he does not notice the city[2]. From *Thucydides* we learn, that it had a communication with the sea, towards AULON and BROMISCUS: and this may be true of the *Lake Beshek,*

*Bolbe Palus.*

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says, it was called Amphipolis. (lib. iv.) Some travellers say the ruins at the mouth of the river are called *Chrysopoli.* If this be true, we have a proof that Amphipolis stood here; for the city, though in ruins when Antipater wrote the lines already mentioned, rose again, and was called *Chrysopolis:* this we learn from Tzetzes on Lycophron, ver. 416.

"From the mouth of the Strymon to Pravasta, I count five hours. This place is situate between two plains, and is distant from the sea three hours. There are here many iron works; and the fortresses at the Dardanelles are supplied from this place with balls for the cannon. The mountains containing the iron ore run in a direction from Orfano, near the Strymon, to Pravasta. At three hours' distance is Cavalla, situate on a piece of land projecting into the sea, opposite to Thassus, and united by a low isthmus to the continent of Macedonia. Some derive the name from the resemblance they find in the position of the town to the figure of a horse; the hinder part of which is turned to the sea, and the head to the land. But it appears to be only an abbreviated corruption of Bucephala, the antient name of the place. The distance altogether from Salonîca to Cavalla is between eighty-five and ninety miles, going in a N. E. direction. Near the gate of the town, as you leave Cavalla, are two antient sepulchres, with Latin legends on them: these have been already published. One of these monuments, near a mosque, had the word PHILIPPIS inscribed on it. It was probably brought away from that place, distant, according to the Jerusalem Itinerary, nine miles; according to Appian (lib. iv.) twelve." *Walpole's MS. Journal.*

(1) Ἔστι καὶ Βόλβη πόλις, καὶ λίμνη. Steph. Byzant. de Urb. &c. p. 173. *L. Bat.* 1697.

(2) Καὶ ἀφικόμενος περὶ δείλην ἐπὶ τὴν Αὐλῶνα, καὶ Βρωμίσκον, ᾗ ἡ Βόλβη λίμνη ἐξίησιν ἐς θάλασσαν, καὶ δειπνοποιησάμενος, ἐχώρει τὴν νύκτα. Thucydid. Hist. lib. i. c. 103. p. 273. ed. *Hudsoni.*

*Beshek,* although to our eyes it appeared to be completely land-locked. The beginning of the LAKE BOLBE is by *D'Anville* placed exactly at the distance of *forty miles* from THESSALONICA[3]; but the town of the *greater Beshek,* which is not so near to *Salonîca* as the *eastern* extremity of this lake, is only *twenty-seven miles,* that is to say, *nine hours,* from that city. *D'Anville* assigns for it a situation close to the SINUS STRYMONICUS; which does not accord with its real position; for it seems evident from the words of *Thucydides,* considered with reference to his place of observation, that the *Lake Beshek* can be no other than the BOLBÆAN: and having this clue to its history, it becomes an object of no small interest to every literary traveller; for here was situate the *Valley* or *dale* of ARETHUSA, the town of that name, and the TOMB OF EURIPIDES, which the *Macedonians* would not suffer to be violated, in order to gratify the *Athenians* by the possession of his *bones*[4]. The *Bolbœan Lake* is mentioned by *Scylax*[5] as being between ARETHUSA and APOLLONIA. The same

*Valley of Arethusa.*

(3) Vid. Specimen Geographicum Græciæ Antiquæ. *Paris,* 1762.

(4) "Is cum in *Macedoniâ* apud *Archelaum* regem esset, uteretur eo rex familiariter; rediens nocte ab ejus cœnâ canibus a quodam æmulo immissis dilaceratus est: et ex his vulneribus mors secuta est. SEPULCHRUM autem ejus, et memoriam *Macedones,* eo dignati sunt honore, ut in gloriæ quoque loco prædicarent. Οὔποτε σὸν μνῆμα Εὐριπίδης ὤλετό που. (aut ut ostent. MS. Francq. ap. Wesseling. in Itin. Hierosol. οὔ ποτε σὸν μνῆμα Εὐριπίδη ὄλοιτό που.) Quod egregius poëta morte obitâ sepultus in eorum terrâ foret. Quamobrem cum legati ad eos *ab Atheniensibus* missi petissent ossa Athenas in terram illius patriam permitterent transferri; maximo consensu *Macedones* in eâ redenegandâ perstiterunt." *Auli Gellii lib.* XV. *cap.* 20. *p.* 409. *ed. Delph. Paris,* 1681.

(5) Ἀρεθοῦσα Ἑλληνὶς, Βολβὴ λίμνη, Ἀπολλώνια Ἑλληνίς. Scylacis Caryandensis Periplus, p. 63. ed. *Gronov. L. Bat.* 1697.

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same *lake* is also noticed by *Aristotle*. These are perhaps all the allusions to it in antient history: but with regard to the TOMB OF EURIPIDES, our information is copious and decisive. A whole host of authors may be cited to determine the position of this most remarkable monument. *Plutarch, Vitruvius, Pliny, Aulus Gellius, Stephanus,* and the author of the Itinerary from *Bourdeaux* to *Jerusalem,* all point to its situation near BROMISCUS, in the VALLEY OF ARETHUSA[1]. There is some difference in the manner of spelling the name of the city;—some, as *Thucydides,* writing BROMISCUS; and later writers, as *Stephanus,* transposing the second and third letters of the word, and writing BORMISCUS. By *Stephanus,* BORMISCUS is mentioned as a town of *Macedonia,* where *Euripides* was *lacerated* by a kind of dogs, called, in the *Macedonian tongue,* ESTERICES[2]. It would be curious to ascertain whether an etymology for this name exists in any appellation given to a peculiar breed of *dogs* among the northern nations of Europe[3]. *Stephanus* adds, that from

TOMB OF EURIPIDES.

*Bromiscus.*

Of the Dogs called *Esterices.*

(1) A Greek epigram of *Dionysius* asserts, that the poet died of old age, and, contradicting the statement made by other authors as to the cause of his death, thus mentions the situation of the sepulchre:

Οὔ σε κυνῶν γένος εἶλ' Εὐριπίδη, οὔδε γυναικὸς
Οἶστρος, τῆς σκοτίης Κύπριδος ἀλλότριον,
Ἀλλ' ἀίδης καὶ γῆρας ὑπέκβαλε· τῇ δ' Ἀρεθούσῃ
Κεῖσαι, ἑταιρείῃ τίμιος Ἀρχέλεω.

Dionysii Epigramm. lib. iii. Florileg. c. 25.

(2) ΒΟΡΜΙΣΚΟΣ, *χωρίον* Μακεδονίας· *ἐν ᾧ κυνοσπάρακτος γέγονεν* Εὐριπίδης· *οὓς κύνας τῇ πατρῴᾳ φωνῇ* ΕΣΤΕΡΙΚΑΣ *καλοῦσιν οἱ* Μακεδόνες. Steph. Byzant. de Urb. &c. p. 174.

(3) It comes nearest to the French word *terrier,* said to be derived from the Latin *terra;* but the French word may be the older of the two.

from the wounds inflicted by the teeth of the *Esterices*, *Euripides* fell sick and died[4]. Thus it does not appear that he was *torn in pieces* by those animals, as some have related; but that he lost his life in consequence of a disorder occasioned by his being bitten by a pack of enraged hounds[5]. He might therefore have died of the disorder called *hydrophobia*. His sepulchre was constructed by order of *Archelaus:* it was at the confluence of *two streams;* the water of the one being *poisonous*, according to *Pliny*[6]; and the other so sweet and salutary, that travellers were wont to halt and take their meals by its refreshing current. This is more fully stated by *Vitruvius*, from whom *Pliny* borrowed his account[7]. *Ammianus Marcellinus* minutely describes its

Situation of the Sepulchre of EURIPIDES.

(4) Ἐκ δὲ τῶν δηγμάτων ἀῤῥωστήσαντα αὐτὸν ἀποθανεῖν. Stephanus de Urbib. &c. p. 174. *L. Bat.* 1697.

(5) See the passage before cited from AULUS GELLIUS. The circumstance attending the death of *Euripides* is thus related by DIODORUS: Τίνες δὲ λέγουσι, παρ' Ἀρχελάῳ τῷ βασιλεῖ Μακεδόνων κατὰ τὴν χώραν ἐξελθόντα, κυσὶ περιπεσεῖν καὶ διασπασθῆναι, κ. τ. λ. Diodor. Sicul. Biblioth. Hist. lib. xiii. cap. 103. vol. V. p. 432. *Argentor.* Ann. 7. VALERIUS MAXIMUS has also mentioned the manner of it: "Sed atrocius aliquanto *Euripides* finitus est. Ab *Archelai* enim regis cœnâ in *Macedoniâ* domum hospitalem repetens, canum morsibus laniatus obiit. Crudelitas fati tanto ingenio non debita!" *Valerii Maximi, lib.* ix. *cap.* 12. *p.* 455. *ed. Delph. Paris,* 1679. That authors, however, were not agreed as to the circumstances of his death, appears from PAUSANIAS, lib. i. and from SUIDAS in Εὐριπίδης. Vide *Diogenian* et *Apostol.* in Προμέρου κύνες; *Fabricium* Biblioth. Græc. lib. ii. cap. 18. vol. II. p. 235. *Hamburg.* 1796, &c.

(6) In *Macedoniâ*, non procul *Euripidis poëtæ sepulchro*, duo rivi confluunt; alter saluberrimi potus, alter mortiferi." *Plinii Hist. Nat. lib.* xxxi. *cap.* 2. *tom.* III. *pp.* 264, 265. *L. Bat.* 1635.

(7) "Non minus in *Macedoniâ*, quo loci sepultus est EURIPIDES, *dextrâ ac sinistrâ monumenti*, advenientes duo rivi concurrunt in unum: accumbentes viatores pransitare solent, *propter aquæ bonitatem*; ad rivum autem, *qui est in alterâ parte monumenti*, nemo accedit, quod *mortiferam aquam* dicitur habere." *Vitruvius de Architect. lib.* viii. *cap.* 3. *p.* 163. *Amst.* 1649.

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its situation in the *Valley of Arethusa*[1]. Other authors, as *Plutarch*[2], describe it to be (περὶ Ἀρέθουσαν) *near to* ARETHUSA; which may be reconciled to the preceding statement of its situation at BROMISCUS; for *Wesseling* affirms, that the two places were near to each other[3]. If we had been allowed leisure for the inquiry, we should not have despaired finding so remarkable a monument, described as to its situation under circumstances of such precision; especially as it may have been observed by travellers so late as the *thirteenth* century[4]: but in its present condition, *Macedonia* is not a country for researches requiring any deviation from the main route, even if the object be ever so nigh at hand. We congratulated ourselves upon being able to obtain, unmolested, a sight of this illustrious region; and to make of it such a sketch, as, having no other merit than its fidelity, may gratify others by a view of the country where EURIPIDES passed his latter days; and of the very LAKE whose borders were his favourite haunts when he encountered the catastrophe that gave to ARETHUSA'S VALE the

(1) "Ex angulo tamen orientali Macedonicis jungitur collimitiis per artes præcipitesque vias, quæ cognominantur ACONTISMA: cui proxima ARETHUSA CONVALLIS et STATIO, in quâ visitur EURIPIDIS SEPULCHRUM tragœdiarum sublimitate conspicui, et STAGIRA, ubi ARISTOTELEM et *Tullius* ait, fundentem aureum flumen, accepimus natum." *Ammianus Marcellinus, lib.* xxvii. *cap.* 4. *p.* 527. *ed. Gronovii, L. Bat.* 1693.

(2) Καὶ ταφέντι τῆς Μακεδονίας περὶ Ἀρέθουσαν. Plut. in Numa, tom. I. p. 59. *Lutet. Paris*, 1624.

(3) "Vicinæ *Arethusa* et *Bormiscus* seu *Bromiscus* fuerunt." *Wesselingii Animadv. in Itin. Hierosolymit. p.* 605. *Amst.* 1735.

(4) "IBI POSITUS EST EVRIPIDES POETA." *Itinerarium Hierosolymitanum, p.* 604. *ed. Wesseling. Amst.* 1735. *Wesseling* says, that the *Itinerary* from *Burdigala* to *Jerusalem* was written before the year 1300.



View of the LAKE BESHEC, in MACEDONIA,

*looking towards the West, and the Town of the Lesser Beshec.*

the honour of his grave. But in order to make the reader more fully comprehend the nature of this *valley*, and of the country, it is necessary to continue the narrative of our journey.

In two hours after leaving *Clissele*, having entered the *valley* with the mountains upon our *left*, and the *lake* upon our right, we came to the *Greater Beshek*, called *Trana Beshek;* more properly to be styled a village than a town; situate upon the side of this fine piece of water, commanding a beautiful prospect. After passing this place, we collected some rare plants, and one in full flower which was quite new to us. The *minerals* also became highly interesting. The mountains were of *granite;* and although very high, they were covered from their bases to their summits with *olive-trees*. There were also *Vallonïa oaks* of enormous size, and the most immense *plane-trees*. But to our very great satisfaction, we observed masses of the most uncommon of all the varieties of *granite*, a sort of *syenite*, which may indeed be considered as *hornblende porphyry*[5], being the same that is called "*bianco é nero*" by Italian lapidaries. This very rare substance having never before been observed in its natural state, and being only made known to mineralogists from the sculpture of the antients, is therefore specifically styled, in *Florence* and in *Rome*, BIANCO E NERO ANTICO. It is mentioned by *Ferber*, in his "*Travels through Italy;*"

Trana Beshek.

Natural Deposit of the *Bianco è nero* Porphyry.

(5) Every substance containing imbedded crystals of *feldspar* being now called *porphyry*.

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*Italy*[1];" and its great beauty is the subject of an allusion[2], when he is describing a kind of marble found near the harbour of *Porto Ferrajo,* in the *Tuscan* territory. It consists of oblong parallelopiped crystals of *opake white feldspar,* imbedded in *black hornblende,* the *amphibole* of *Haüy*[3]. An *opake white colour* in *feldspar*[4] is perhaps always to be attributed to incipient decomposition in the stone; so great is its tendency to undergo an alteration of this nature upon being taken from its native quarry. These loose fragments were all in such a state of decomposition, owing to this change in the *feldspar,* that they crumbled, and were easily broken in our hands. Upon drawing nearer to the mountains upon the left, whence these fragments had been detached, we had the further satisfaction to discover the same substance in its natural deposit: the whole mountain apparently consisting of no other substance[5]. In another hour

(1) See Ferber's Travels, p. 217. *Lond.* 1776.

(2) Ibid. p. 267.

(3) Traité de Minéralogie, tom. III. p. 42. *Paris,* 1801.

(4) The author will take this opportunity to correct a very absurd error respecting the etymology of this word *feldspar,* which has become prevalent, probably from the venerable *Haüy* having fallen into it himself. It is said to signify "*field spar;*" and thus *Haüy* (tom. II. p. 25. "FELD-SPATH, c'est-à-dire, *Spath des champs*") derives it from our common English acceptation of the word *field;* whereas it means *mountain-spar;* being a constituent of *granite,* and therefore called *feld-spar,* from the old *northern* or *Danish* word for a mountain, *feld,* or *field;* as "*Dovre Feld,*" the highest mountain in Norway.

(5) We brought away as many specimens as we could conveniently carry with us on horseback; and some of them are now in the author's collection in the University of Cambridge, where they have been placed with the fragment of a large vase found at SAÏS in *Egypt,* manufactured by the antients of the same substance. The quarries whence it was derived by antient lapidaries are entirely unknown.

Micra Beshek.

hour and a half, coasting the borders of the BOLBÆAN LAKE, we came to the *Lesser Beshek,* called *Micra Beshek;* and having passed this little town, which, by the way, is larger than the town called *Greater Beshek,* the view became very beautiful; and the appearance exhibited by the town, situate upon a promontory stretching into the lake, had something of the fine character of the scenes in *Switzerland*[6]. Soon afterwards we came to the western extremity of this little inland sea; and entered a defile, following for about an hour a river flowing out of it. In this defile, above the precipices on the right hand, are the ruins of a monastery. The rocks here rise to a great height on each side. They are entirely of *schistus,* covered with enormous plane-trees and *Vallonïa* oaks. After having quitted it, we arrived, in five hours from the time of our leaving *Clissele,* at a *dervêne,* or pass; with a view of the sea in front. This defile seems to offer a natural boundary between *Macedonia* and *Thrace;* and the appearance of the *dervêne* induced us to suppose that it was now considered as a *frontier pass:* but upon inquiry, they told us that they regarded the *Strymon,* four hours farther towards the *east,* as the separation: and this, in fact, was the antient limit between the two countries. From this place to MOUNT ATHOS they reckon the distance as only equal to *sixteen* hours; which nearly corresponds with what we had been told in *Salonîca;* whence the computed distance is *two days and a half,* or a journey

(6) See the Plate annexed.

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journey of *thirty* hours: but we had been only *twelve* hours upon the road from *Salonîca*. The place where this *dervêne* occurs is called *Khan Erenderi Bauz*[1].

*Mount Athos:*

So many persons had visited MOUNT ATHOS, that we gave up all thoughts of going to see the *monasteries* which are there situate; but we should not have formed this resolution at the time, if we had not fully believed, that the valuable journals of Mr. TWEDDELL, would have communicated to the world every information that was hoped for, respecting the libraries and other curiosities of that mountain. Mr. *Charnaud* had given to us at *Salonîca* an account of Mr. *Tweddell's* labours upon MOUNT ATHOS, and of the precious harvest he had reaped, from which we supposed that a gleaning would be hopeless after such a husbandman had quitted the field. From some sketches made by his artist *Preaux*, we were enabled to judge of the scenery in the recesses of the mountain; which very much resembles that of *Vietri* (the school of *Salvator Rosa*) in the *Gulph of Salernum*, in *Italy*. To what fatal circumstances the loss of all this literary treasure may be attributed, the Public is now informed by the valuable work which his brother has edited[2]: it is a loss the more to be regretted, as another

*visited by Mr. Tweddell.*

(1) "The names of places in this part of our journey began to be in *Turkish*: and having no good maps of the country, and the inhabitants being for the most part *Turks*, we found it very difficult to obtain any information respecting our route." *Cripps's MS. Journal.*

(2) "REMAINS OF THE LATE JOHN TWEDDELL," edited by his brother, the *Rev. Robert Tweddell, A. M. Lond.* 1815. It contains a selection of Mr. JOHN TWEDDELL's Letters,

another century may pass away without giving birth to one so fitted for the task he had fulfilled, as was this lamented scholar. His life fell a sacrifice to the undertaking[3]; for it was in consequence of a fever which attended the accomplishment of this arduous journey, that he died at *Athens*[4]. That he made discoveries of an important nature relating to *Greek manuscripts* in the libraries of *Mount Athos*, is perhaps not positively known; but there is good reason to believe that he did, because the author has since purchased a valuable

Manuscripts.

Letters, together with a republication of his "*Prolusiones Juveniles*;" and a body of most satisfactory evidence, touching the extraordinary disappearance of his *manuscript journals, drawings*, &c. &c. after they had been consigned to the care of the *British Ambassador* at *Constantinople*. Thus every doubt is done away as to this mysterious transaction. It is to be feared that if any other part of Mr. J. TWEDDELL's observations upon Greece ever see the light, it will only be in the garbled form of Extracts, made from his writings by those who had the ransacking of his Papers, (*See Appendix to Tweddell's Remains, p.* 466.) which will be published, as perhaps they have been already, without any acknowledgment being made of their real author. Of the work edited by Mr. *R. Tweddell*, it can only be said, that there has been nothing to compare with it since the original appearance of GRAY's Letters, as published by *Mason*. Unhappily for the cause of taste and genius, it only serves to make known the extent of the loss which Literature has sustained.

(3) "Nous venons de le perdre après quatre jours d'une fiévre double-tierce, fruit des fatigues excessives de son voyage." *See Fauvel's Letter to Mr. Neave, in* "TWEDDELL'S REMAINS," *p.* 10. *Lond.* 1815.

(4) The subject is too painful to bear more than this brief allusion: but as the author, in the endeavour he made to recover some of Mr. TWEDDELL's property at *Constantinople*, experienced reproof rather than encouragement,—and as he has reason to believe that the *theft* of a Greek manuscript which was committed in one of the *monasteries* by persons WHO HAD SEEN Mr. TWEDDELL'S JOURNALS was owing to intelligence therein contained,—he will not remain altogether silent as to the *fact*. The subsequent death of one, who was principally concerned in that transaction precludes the possibility of his communicating more upon this subject. *See, however,* "*Tweddell's Remains,*" *Appendix, p.* 368. *Lond.* 1815.

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a valuable *manuscript* of the GREEK ORATORS, from a Greek Prince, who thence obtained it; and because subsequent travellers, in their letters to England, mention the existence of a *manuscript* of HOMER, and another of ARISTOTLE, as being now there[1]. But the fact of such *manuscripts* existing in any of the *libraries* at MOUNT ATHOS has always been disputed; because persons who have been there, not having themselves observed any of these κειμήλια, are unwilling that others should have the credit of their discovery. The same disputes have taken place with regard to PATMOS, both before and since the discovery of the Manuscript of PLATO; the most positive assurances being given to travellers, that no *manuscripts* worth notice could be found there;—although that *Codex* was there purchased, in despite of such ignorant assurances; and although there yet exist in the *library* of the *Patmos Monastery* another *manuscript*, entitled "DIODORUS SICULUS," and WRITTEN UPON VELLUM[2], with the nature of whose contents we are altogether unacquainted. One cause why these *Codices* have so often escaped observation is, that the *manuscripts* in all the *Greek monasteries* have been considered by their possessors as so much lumber: and although they

Cause of the Manuscripts being overlooked.

(1) These *manuscripts* are particularly mentioned by Mr. *Fiott*, of St. John's College, Cambridge, in a *schedule* of literary information respecting a journey to *Mount Athos* and all the *north of Greece*, prepared by that gentleman for the use of his friend and fellow collegian, Mr. *Hughes*.

(2) See the "*Catalogue of Manuscripts in the Patmos Library*," in the *Second Section* of *Part* II. of these Travels, p. 17. *Broxbourn*, 1814.

they sometimes refuse to part with them without an order from the *Patriarch* or the *Capudan Pasha*, they generally consign them to a heap of rubbish in a corner of their *book-rooms*, allowing only to printed volumes a place upon the shelves. "Every monastery," says the Consul *Rycaut*[3], "hath its library of books, which are kept in a lofty tower, under the custody of one whom they call Σκευοφύλακα, who also is their steward, receives their money, and renders an account of all their expenses: but we must not imagine that these libraries are conserved in that order as ours are in the parts of Christendom; that they are ranked and compiled in method on shelves, with labels of the contents; or that they are brushed and kept clean, like the libraries of our colleges: but they are piled one on the other, without order or method, covered with dust, and exposed to the worm." The monks of *Mount Athos* are as ignorant and as avaricious as their brethren in other parts of Greece. They have great revenues; and the contributions brought to them by travelling monks, especially by those of Russia, contribute to keep them rich, fat, and indolent. Studious pursuits are not very compatible with a state of society where every stimulus to action is annihilated: the consequence is, that when any traveller gains admission to their libraries, and examines the condition of their books, he finds that they have never been opened; that the leaves stick together; that worms fall out of their old wooden covers; and

(3) "Present State of the Greek and Armenian Churches," p. 260. *Lond.* 1679.

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and that they are nearly hid by dust. The monasteries themselves, according to their appearance as exhibited in the designs which Mr. TWEDDELL caused to be made of them, are like so many little *fortresses* in the midst of the most sublime solitudes; the mountain *Athos* being as craggy and rugged as one of the peaks of *Caucasus*. Although commonly called *Hagion Oros*, its summit still bears the name of

Some account of the Monasteries.

"Αθωνα. The principal monasteries are those of *Santa Laura*, *Batopedi*, *Chiliadar*, and *Ibero*; each of which pays annually to the Turkish government a rent of about a hundred dollars. But there are sixteen others, paying each half that sum, or somewhat less, according to their pretensions of poverty; one or two being wholly exempt from all impost, and are therefore called *Kesim*, a Turkish word signifying "*free from taxes.*" The sum total of the contribution levied upon the *monasteries* of *Mount Athos* is only equal to a *thousand* dollars; not amounting to a *thousandth* part of the gifts annually made to them by the princes and priests of *Russia*, *Moldavia*, *Walachia*, and *Georgia*. "He that sees," says Rycaut[1], "the various coverings they have for their altars, the rich ornaments they have for their churches, will not easily apprehend those people to be very poor. Amongst their other treasures, they have a representation of *Christ in the Sepulchre*, which they call ἐπιτάφιο, exposed every *Good Friday*, at night, rich with gold and precious stones. Most of their *monasteries* can represent the history of its foundation,

(1) "Present State of the Greek and Armenian Churches," p. 224. *Lond.* 1679.

foundation, not in paint or colours, but in embroideries of gold, and pearl, and other precious stones, intermixed with singular art and curiosity. They have also variety of rich vestments for the priests, especially in the *four chief monasteries*, where are many chests filled with such robes as are used at the celebration of divine service: their basons, ewers, dishes, plates, candlesticks, and incense-pots of precious metal, are not to be reckoned, many of which are of pure gold or of silver gilt. They have crosses of a vast bigness, edged with plates of gold, and studded with precious stones, from whence hang strings of oriental pearl. The covers of their books of the Gospel, Epistles, Psalters, and Missal, are often embossed with beaten gold, or curiously bound up with cases of gold, or silver gilt, or plain silver." Add to all this, that, as in times of Paganism, when every suppliant who approached the *altar*, overwhelmed by the magnificence of the Heathen rites, felt that his devotions were incomplete unless he left behind him something, however humble, as a *vow*, were it only a handful of *flour* and *salt*; so, independently of the donations made during the splendid ceremonies which are exhibited by the monks of *Mount Athos* upon the high festivals of the year, the common procession (εἴσοδος) which is made in the time of divine service is conducted with such state and pomp, that the poorest devotee finds himself unable to depart without paying some token of his adoration. The skill of *begging* is no where practised with more address: and although the *Greeks* be both poor and covetous, yet there are few

Sources of their wealth.

 uninfluenced

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uninfluenced either by ostentation or superstition, who do not bestow some alms upon the *monasteries*. Some of them who have exercised a predatory life, and lived by plunder and violence, believe that they shall atone for the sins they have committed by sacrificing a portion of their misbegotten wealth upon the HOLY MOUNTAIN. The contributions thus made, and registered, in the books of a single monastery (*Santa Laura*), besides the extraneous collections from foreign countries, amounted in the short space of six months to the sum of two thousand dollars[1]. It may therefore easily be imagined what sort of *poverty* is sustained by the *priests* of *Mount Athos;* for in this account of their resources, not a syllable has been said of their landed property, which is considerable, both within the Peninsula and upon the main land. Their number is calculated to amount to six thousand; of whom about two thousand are abroad, begging for their lazy brethren at home. In the time of *Strabo*, there were within the Peninsula, and upon the mountain, no less than five cities[2], mentioned also by *Herodotus*[3] and by *Thucydides*[4]; namely, *Dion, Olophyxus, Acrothoon, Thyssus* or *Thysus*, and *Cleonæ*.

Antient cities of *Athos*.

From

(1) " See " Rycaut's Present State of the Greek and Armenian Churches," p. 249. *Lond.* 1679.

(2) Ἔχει δ' ὁ Ἄθων πόλεις, Δίον, Κλεώνας, Θύσσαν, Ὀλόφυξιν, Ἀκρεσθώνες. (Postrema vox corrupta est, ut inf. vid.) Strabon. Geog. lib. ix. p. 481. ed. *Oxon.*

(3) Ἔσω δὲ τοῦ Ἄθω οἰκημέναι . . . . . εἰσὶ αἵδε, Δῖον, Ὀλόφυξος, Ἀκρόθοον, Θύσος, Κλεωναί. Herodoti Polymnia, lib. vii. cap. 22. p. 391. ed. *Gronovii.*

(4) Τὰς δὲ ἄλλας, Θύσσον, καὶ Κλεωνὰς, καὶ Ἀκροθώους, καὶ Ὀλόφυξον, καὶ Δῖον, Thucydid. Hist. lib. iv. cap. 109. p. 276. ed. *Hudsoni.* *Thucydides* also mentions a *colony from Andros*, of the name of SANA.

From *Khan Erenderi Bauz* our journey lay towards the *north-east*, through a maritime plain, covered with large trees of the *Platanus Orientalis*, the *Vallonïa*, and common *Oak*. In two hours we arrived at another *dervêne*, and a little *khan*, situate close to the gulph. Thence we rode entirely along the shore, having cliffs above us upon our left, and the sea upon our right; so close to us, that, some times, our horses' feet were in the water. As soon as we had doubled this point of land, we beheld all the north-eastern side of the SINUS STRYMONICUS. The weather, however, was very hazy; a hot *Sirocco* wind then blowing. Upon the opposite side of the gulph we saw the ruined city of AMPHIPOLIS, now called *Eski Kaléh*, the *old fortress;* also *Orphano-palæo*, or *antient Orphano*. We crossed the river STRYMON in our way to this place, by a flying bridge. On the *south-west* side of the river the shore is flat and sandy, full of pools of stagnant water, and the air is of course unwholesome. There is here a large khan; and camels were feeding in the fen, having upon their backs heavy saddles, which they always wear, ready for use. Some vessels were at anchor within a small port, which lies more to the *south-west*, distant about a mile from the ruins of *the old fortress of Amphipolis*, freighting with corn for Constantinople. We saw one ship with three masts, one *Martingale*, and other small craft, which the Turks call *Girlingitch*. After we had crossed the ferry, we passed through the ruins of the city, consisting principally of *walls* that exhibit more of *Roman* than of *Greek* masonry; the materials of the work being round stones and tiles put together with cement.

Dervêne.

*Strymon* river.

*Amphipolis.*

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cement. We saw also part of an *Aqueduct*. Upon the hills to the *east*, the traces of an *Acropolis* may be discerned, by the marks left in the soil[1]. We dined in the midst of the ruins, upon the pedestal of a marble column, and by the side of an antient covered *well*, which is within a small cavern; there are steps leading down to it. The situation of AMPHIPOLIS, the origin of its *name*, and the date of its *foundation*, are so decidedly fixed by *Thucydides*, that it would be idle to attempt proving its position elsewhere: if it had not been for this circumstance, the antiquities we found afterwards at *Orphano* might have induced us to suppose that AMPHIPOLIS was there situated[2]. But the testimony of *Thucydides* is here doubly valuable; because, in addition to his rigid adherence to truth, he has himself told us that he was summoned, during the *Peloponnesian war*, to the relief of AMPHIPOLIS; before it surrendered to *Brasidas*, the Lacedæmonian general[3]. Of all authors, he is therefore the most likely to afford accurate information with regard to the city; for it was owing to his failure in that expedition that he was doomed to the exile in which he wrote his history. According to him, it was a colonial city of

(1) Here perhaps stood the *old citadel* whence *Amphipolis* had its more antient name of ACRA.

(2) An inscription, with the name of the people of *Amphipolis*, has also been observed at *Orphano*.

(3) Πέμπουσι (. . . . .) ἐπὶ τὸν ἕτερον στρατηγὸν τὸν ἐπὶ Θρᾴκης, ΘΟΥΚΥΔΙΔΗΝ τὸν Ὀλόρου, ὃΣ ΤΑΔΕ ΞΥΝΕΓΡΑΨΕΝ, ὄντα περὶ Θάσον, (. . . . . ) κελεύοντες σφίσι βοηθεῖν. Thucydidis Hist. lib. iv. c. 104. p. 273. edit. Hudsoni, *Oxon.* 1696.

of the *Athenians*, situate near the mouth of the STRYMON: the river flowed round it, being upon either side, and from this circumstance the city was called by its founder AMPHIPOLIS[4]. The place where it stood, had been formerly denominated the *nine ways*. Its origin, when *Thucydides* wrote, was not of antient date. It was founded by *Agnon* son of *Nicias*, who at the head of an *Athenian colony* built a city here, sixty-one years after the first Persian invasion[5]. The loss of AMPHIPOLIS was severely felt by the *Athenians*, who had been accustomed to derive from it, besides an annual revenue in money, a supply of timber for their navy. The different style of masonry, and the mixture of *Grecian* and *Roman* work, visible among the ruins of this city, is explained in the circumstances of its history: it was ruined and rebuilt more than once. Although antient geographers have scarcely mentioned it, yet their commentators have collected a number of facts and allusions to it, which serve to supply the loss; and, among these, no one has more largely contributed than *Wesseling*, in his Notes upon the Itinerary

(4) Ἦν Ἀμφίπολιν Ἄγνων ὠνόμασεν ὅτι ἐπ' ἀμφοτέρα περιῤῥέοντος τοῦ Στρυμόνος. Thucyd. lib. iv. c. 102. p. 272. ed. *Hudsoni.*

(5) The first attempt to found a city here was made by *Aristagoras* the *Milesian*, after his flight from *Darius*; but it was frustrated by the *Edonians*. Thirty-two years afterwards, says *Thucydides*, the *Athenians* sent hither a colony, which was destroyed by the *Thracians*: and in the twenty-ninth year after this event, another colony, led by *Agnon* son of *Nicias*, founded AMPHIPOLIS. There is no instance of any Grecian city whose history is more explicitly and fully illustrated. *Vid. Thucydidem, lib.* iv. *cap.* 102. *p.* 272. *ed. Hudsoni.*

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Itinerary from *Bourdeaux* to *Jerusalem*[1]. He has given an epigram of *Antipater*, descriptive of its condition in the age of the *Antonines*; by which it appears that a *temple* of *Brauronian Diana* was then conspicuous among its ruins[2]. *Wesseling* also proves from various authorities[3], but especially from *Tzetzes* upon *Lycophron*, that *Amphipolis* rose again from the ruined state in which it is described by *Antipater*, and took the name of CRYSOPOLIS. But it had many names which *Wesseling* has not mentioned; and its *Turkish* name of *Iamboli*, or *Emboli*, is derived from one of them; for it was called EÏON; out of which the Greeks made *Iampolis*, and the Turks *Iamboli*, or *Emboli*. Its other names were, ACRA[4], MYRICA, CRADEMNA, and ANADRÆMUS[5]. It is mentioned

Various names of the City.

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(1) Itinerarium Hierosolymitanum, p. 604. ap. Vet. Rom. Itiner. ed. *Wesselingii*. *Amst.* 1735.

(2) Στρύμονι καὶ μεγάλῳ πεπολισμένον Ἑλλησπόντῳ
Ἥριον Ἠδωνῆς Φυλλίδος Ἀμφίπολι,
Λοιπά τοι Αἰθοπίης βραυρωνίδος ἴχνια νηοῦ
Μίμνει, καὶ ποταμοῦ τ' ἀμφιμάχητον ὕδωρ.
Τὴν δέ ποτ' Αἰγείδαις μεγάλην ἔριν, ὡς ἁλιανθὲς
Τρύχος, ἐπ' ἀμφοτέραις δερκόμεθ' ἠϊόσιν.

"Ex Amphipoli, monumento Edonæ Phyllidis, ad Strymonem et Hellespontum condito, nulla vestigia præter Dianæ Brauronidis ædem et aquam, de quâ pugnatum fuerat, durare: conspici urbem, magnum olim Atheniensibus certamen, ab utrâque ripâ, ut lacerum purpuræ pannum."

(3) Catalogus Urb. Vatican. et alter a Jac. Goar post Codin. p. 404. editus, Scholiastesque Ptolemæi Coislinianus, prætereaque Tzetzes in Lycophron, ver. 416.

(4) It was called *Acra* before it had the name of *Amphipolis*: "Harpocratio ex Marsyâ in Macedonicis in Ἀμφίπολις auctor est prius *Acram* vocatam fuisse, ac postea *Amphipolim*." Teste *Gronovio Animadv. in Stephan. de Urbib. et Popul. p.* 78. (10.) *Amst.* 1678.

(5) Ibid.

tioned by *Constantine Porphyrogenetes* among the cities of *Macedonia*. The name of CHRYSOPOLIS was still retained in the sixteenth century. *Belon* mentions its ruins at the mouth of the *Strymon;* and he says the peasants called them *Chrysopoli*[6].

After leaving these ruins, we ascended a hill; and having passed over the top of it, descended immediately upon *Orphano,* which is said to be distant *eight* hours from *Khan Erenderi Bauz;* but we performed the journey in *five* hours. It is situate at the foot of the ridge, upon one side, as *Palæo-Orphano* is upon the other[7]. This circumstance, added to the similarity of the names of the two places, would rather tend to confirm the opinion entertained by *D'Anville* of *Amphipolis*[8],—that the name did not imply an ambiguous position with regard to the *river,* but a city whose position was ambiguous respecting *two* countries, or, as seems now to be the case, a city on the *two* sides of a hill; one part being detached from the other for the convenience of its port. Were it not for the observations of *Thucydides,* this might appear to be very probable; and the opinion would be strengthened by what we have to state further concerning *Orphano.* It is now a poor village, consisting of

Orphano.

(6) " L'on voit les ruines d'vne ville à l'entrée de la bouche de *Strimone,* qui est en tout deshabitée: laquelle les paisans du pays nomment CHRYSOPOLI." *Premier Liv. des Singular. observées par Belon, feuille* 55. *Paris,* 1555.

(7) " Our journey, during the whole of this day, was principally *east-north-east.* Towards *Orphano* it was due *east.* The inhabitants of *Orphano* are all Turks." *Cripps's MS. Journal.*

(8) *D'Anville* assigns another reason for the origin of its name. According to him, the word AMPHIPOLIS was used to express an ambiguous position between *Macedon* and *Thrace. See D'Anville's Ant. Geog. Part* I. *p.* 200. *Lond.* 1791.

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of about fifty houses; and there is a small fortress upon the side of the hill, with about twenty other dwellings. *Orphano* is distant not more than a mile from the shore: a small river runs through it, which there falls into the sea.

Antient Medals.

The quantity of antient medals brought to us, during the evening that we remained in this place, was so great, that we were occupied until a late hour in the night in selecting and purchasing them. We fixed the price, as usual, at two *parâhs* for every medal in *bronze*, and one piastre for every silver medal, without making any distinction afterwards which might cause altercation or bargaining. Every person who arrived with *bronze* or *silver* medals knew at his coming what he was to receive if we made any purchases; and we took care never to deviate from the price we had fixed, however desirable the acquisition might be. A few were offered at a higher price; and upon our refusing to give it, they were taken away. In this manner we lost some silver medals of *Thasos;* but in general the persons who brought them were very glad to get what we proposed: having sold any to us, they afterwards spread the news about the place, and sent others with more. In this manner we purchased one hundred and twenty-six medals in *bronze*, and six in *silver:* many of them were rare, and some had never been seen by us before. But among the *bronze* medals, the number that we saw of AMPHIPOLIS was very remarkable. There were also coins of ALEXANDER and of PHILIP. A beautiful little silver medal, having on one side a *lobster* or *cray-fish*, and upon the other a *dolphin*, is still unknown to us. The medals of

*Amphipolis*

*Amphipolis* were evidently struck in different periods; for the reverses differed, and the legend was variously added. Upon one we saw the *head of Apollo* in front; and for the reverse, *a lamp burning:* upon a second, the reverse was *a cow;* upon a third, *a horse galloping;* and so on; the same front appearing with a variety of obverse types. Here we obtained those most antient medals of AMPHIPOLIS, which some *Numismatic* writers have erroneously ascribed to LESBOS; representing in front the *Centaur Nessus* with *Dejanira;* and for reverse, nothing more than an *indented square.* Others of AMPHIPOLIS had the *bearded head of Jupiter,* cinctured by a *fillet,* or *diadem,* in front,—if this be not intended for the portrait of PHILIP, the son of *Amyntas;* for reverse, *a horse prancing.* The following were the different legends of the *Amphipolitan* medals; the first, and oldest, being in the *βουστροφηδὸν* manner of writing:

1. Α Μ
   Ι Φ
2. ΑΜΦΙ
3. ΑΜΦΙΠΟΛΙΤΩΝ
4. ΑΜΦΙΠΟΛΙΤΩΝ
5. ΑΜΦΙΠΟΛΕΙΤΩΝ

There were not less than fifteen different kinds of medals of this city alone, three of which were in *silver,* representing the centaur *Nessus,* &c. We also found here medals of PELLA;—*head of Pallas* in front; reverse, *a bull* at pasture; ΠΕΛΛΗΣ. A medal of PHILIPPI, of the greatest rarity;—*head of Hercules* in front; and for reverse, *a tripod,* with

 the

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the legend ΦΙΛΙΠΠΩΝ. Also a medal of AUDOLEON KING OF PÆONIA;—*armed head,* full face, in front; and upon the obverse side, an *equestrian figure* in full speed, with some of the letters of the word ΑΥΔΩΛΕΟΝΤΟΣ. Coins of the Roman Emperors were also observed here: but we rejected many of them because they were ill preserved. We saw one of ALEXANDER SEVERUS, representing in front the image of *Ceres,* bearing in her right hand *a patera,* and in her left *a sceptre,* with the word ΑΜΦΙΠΟΛΕΙΤΩΝ; and for the *reverse* appeared the head of *the Emperor,* with this legend, ΑΥΤΩ·ΜΑΡ·CEV·ΑΛΕΞΑΝΔΡΟC. The bronze medals of ALEXANDER the *Great* had simply *a bow and quiver,* or *a club and quiver,* with the initials Β. Α. or the word ΑΛΕΞΑΝΔΡΟΥ; and those of PHILIP, an *equestrian figure, naked,* or *a radiated head,* and the legend ΦΙΛΙΠΠΟΥ or ΒΑCΙΛΕΩΣ ✠ or ΒΑΣΙΛΕΩΣ ΦΙΛΙΠΠΟΥ, with *a thunderbolt.* Others, with *a female head,* decorated with laurel in front, and for reverse *a stélé* within *a laurel chaplet,* as the same head appears upon the medals of THESSALONICA, seem to have been struck by *Cassander,* in honour of his wife, the sister of *Alexander the Great,* and to exhibit her portrait. It is not every reader that will tolerate a long *Numismatic* series; therefore with these general observations we shall close the list; adding only, that a volume might be written in illustration of the *medals* found at *Orphano* alone.

Our course from *Orphano* (January the third) was *east-north-east,* through the fertile plain of *Mestania,* lying between two chains of mountains; upon our *right* and *left.*

It

Appearance of the country after passing the *Strymon*.

It is highly cultivated. We saw some neat plantations of *tobacco* and *corn:* the wheat looked uncommonly well. Upon the left, or *northern* side of our route, were many *Turkish villages,* upon the mountains, situate towards their bases; distinguished always as being *Turkish* by their mosques and the tall *minarets* rising amidst groves of *cypress* and *poplar* trees. Another proof of a *Turkish* population was afforded in the frequent recurrence of *public fountains* close to the road. The reason given to us, why so many villages are stationed at a distance from the highway, was this; that the Turkish soldiers always plunder, and sometimes ruin, a town or village in passing through it; and therefore a situation is preferred which is not liable to their ravages. After riding four hours, we came to a *khan,* called *Kunarga,* and saw the fragments of antient columns near the spot. The whole of our journey through this plain was extremely agreeable. The mountains upon our left were very high and massy, but not covered with snow. There were many Turkish cemeteries near the road; and in these we observed several antient columns. At the end of the plain there were not less than *six* or *seven fountains* upon one spot, shaded by large plane-trees. Here we could not have been far distant from the ruins of PHILIPPI, which were upon the slope of a mountain to the left of our route: possibly therefore this groupe of *fountains,* so remarkably distinguished by the venerable grove beneath which they appear, may have been the same whence that city derived its antient appellation of ΚΡΗΝΙΔΕΣ; because this name was not applicable to its *fountains* within the city, but to those

Kunarga.

*Krenides.*

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those in its vicinity[1]. They poured forth such copious streams of water, according to *Appian*, that all the land below them was *a marsh*[2]. After we had left them, we ascended a hill by an antient paved road about four feet wide, the remains of which had often occurred before during the day's journey. From the heights we had a fine view of *Pravista*, situate in a defile; and beyond it of a noble plain, flat as the surface of a lake, surrounded by high mountains. It reminded us of the plains of *Greece;* and as it is a geological character peculiarly characteristic of the great *limestone* formation, around the shores of the *Archipelago*, it will be proper to annex a delineation of its appearance in perspective[3]. It was THE GREAT PLAIN OF SERES, which supplies the merchants of *Salonîca* with their principal exports in *cotton* and *tobacco;* containing three hundred villages, so thickly set together, that when viewed from the tops of the surrounding mountains, their appearance resembles that of a great city[4]. It is distant in a direct line, not

Plain of *Séres.*

(1) Οἱ δὲ ΦΙΛΙΠΠΟΙ, *πόλις ἐστὶν, ἣ* ΔΑΤΟΣ *ὠνομάζετο πάλαι, καὶ* ΚΡΗΝΙΔΕΣ *ἔτι πρὸ* ΔΑΤΟΥ· *κρῆναι γάρ εἰσι περὶ τῷ λόφῳ ναμάτων τῶν πολλαί. Φίλιππος δὲ, ὡς εὐφυὲς ἐπὶ Θρᾴκας χωρίον, ὠχύρωσέ τε, καὶ ἀφ' ἑαυτοῦ Φιλίππους προσεῖπεν.* Appiani lib. iv. de Bell. Civil. c. 105. vol. II. p. 666. ed. *Schweighæus. Lips.* 1785. The most copious and minute description of PHILIPPI is afforded by *Appian,* (and of the exact situation of the camps of *Brutus* and *Cassius,*) in this and the following chapter; every word of which ought to be present to those who may hereafter visit the ruins of that city. A bronze medal of PHILIPPI, as found at *Orphano,* has been already described.

(2) *Πρὸς δὲ τῇ μεσημβρίᾳ* ΄ΕΛΟΣ *ἐστὶ, καὶ θάλασσα μετ' αὐτό.* Appian. loco supradicto.

(3) See the Vignette to this Chapter.

(4) Voy. Beaujour Tabl. du Comm. de la Grèce, tom. I. p. 55. *Paris,* 1800.

*Belon*

not more than forty-five miles from *Salonîca*, whence it bears *north-east*. Its fertility, now become a proverb over all *Turkey*, is mainly due to the annual inundations of the *Strymon*. Except towards the south, where this river makes its exit, the PLAIN OF SERES is surrounded in the manner here described; having the highest ridges of auriferous PANGÆUS towards the *east*, Mount SCOMIUS towards the *north*, and Mount CERCINA upon the *west*. This plain also produces *silk*, as its name implies; a term, however, equally applicable to *cotton*, or to any *fine flax*[5]. The valuable work of *Felix Beaujour*, cited in the Notes, contains accurate statistical information, concerning this wealthy district. The name has been variously and sometimes erroneously written; either *Sérres*[6], *Serræ*[7], or *Ceres*. There was a *nation* or *tribe* in *India* that had this appellation *Sêres*: it is mentioned by *Pliny* as a people from whom the *Romans* derived their course *silk* for spinning[8]; and their country was

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*Belon* mentions a town of *Ceres*, which he has described as the *Cranon* of the Antients, "*Et arrivasmes premièrement à Ceres, anciennement nommée Cranon, qui est vne autre grande ville*," &c. Les observations de plusieurs Singularitez, &c. trouvées en Grèce, &c. par Pierre Belon du Mans, liv. i. fol. 55. *Paris*, 1555.

(5) Τὸ σηρικὸν, signifying *silk*, or *fine flax*, is of *Hebrew* extraction; being taken from שרוקות.

(6) See Major Leake's "*Researches in Greece*," p. 13. *Lond.* 1814.

(7) See Beaujour's *Tabl. du Comm. de la Grèce, tom.* I. *p.* 54. *Paris*, 1800; where it is written "*Sérès, ou Serræ*."

(8) "SERES, lanicio sylvarum nobiles, perfusam aqua depectentes frondium canitiem: unde geminus fœminis nostris labor, redordiendi fila, rursumque texendi. Tam multiplici opere, tam longinquo orbe petitur, ut in publico matrona transluceat." *Plinii Hist. Nat. lib.* vi. *cap.* 17. *tom.* I. *p.* 301. *L. Bat.* 1635.

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was called *Serica;* the name of their metropolis being *Sera*[1]. The Greeks called *silk-worms* Σῆρες, as we learn from the commentary of *Servius* upon *Virgil*[2]; but in the passage referred to by this commentator, the poet may allude to *cotton* as well as *silk*[3].

Equestrian Turkish Ladies.

We met two parties of Turkish women of quality on *horseback;* a sight we had never before enjoyed, in any part of the Turkish empire. Their appearance was singular enough; for they came towards us, riding astride, with their veils on; each horse being richly caparisoned, and conducted by a pedestrian attendant. These ladies had also their female slaves on horseback. As soon as they perceived us, they caused their horses to be led out of the road, and to be placed so that their backs might be towards us as we passed; lest they should be profaned by our beholding the only part of their faces visible through their thick veils, namely, their eyes. We rode bareheaded by them; a mark of our respect, however, which they were not likely to understand, and might have misconstrued into impertinent assurance.

The

(1) Vide Ptolemæum, lib. vi. cap. 16. pp. 157, 158. ed. *Magin.* 1617.

(2) "Quid nemora Æthiopum, molli canentia lana?
Velleraque ut foliis depectant tenuia SERES?"
*Virgilii Georgic. lib.* ii. *ver.* 120. *p.* 138. *ed. Delph. Amst.* 1690.

(3) Vide Gronovium in Steph. de Urb. p. 595. (10.) "*Gossypium et Sericum intelligit. De quibus ita Amm. Marcellinus, lib.* xxiii. *cap.* 28. Et abundè sylvæ sublucidæ, à quibus arborum fœtus aquarum asperginibus crebris, velut quædam vellera mollientes, ex lanugine, et liquore mixtam subtilitatem tenerrimam pectunt, nentesque subtegmine conficiunt sericum, ad usus antehac nobilium, nunc etiam infimorum sine ullâ discretione proficiens."

The dogs in this country, as in many parts of *Macedonia*, wear body clothes; and these animals offered us the last remaining traces of the *Macedonian costume*. After entering *Thrace*, which is generally inhabited by *Turks*, we saw no more *Arnauts* or *Albanians*. When the *Arnauts* perform journeys on horseback, instead of allowing their women to ride also, they make them go before on foot in the mud. After this we descended to *Pravista*, distant six hours and a half from *Orphano*.

Pravista.

Nothing ever exceeded, in dirt and wretchedness, the condition of this town; or ever equalled the horrid filth of the *khan* there. The streets were knee deep in every species of excrementitious ordure. It was therefore by no means desirable to move from the gate of the *khan*, except with a view to get away from the place; and this we were anxious to do as quickly as horses could be procured. While this was going, the author made a sketch of this building, as it was literally falling to pieces; but the view of it may give a tolerably correct picture of what is considered as an *inn* in TURKEY. A Tartar courier having arrived, has seated himself at the entrance, to take his *caïf;* not choosing to encounter the vermin with which the apartments are swarming. His horse, ready to start, is waiting his departure, in the middle of the court. In a gallery, surrounding the area, is seen our *Tchohodar;* who has been to his devotions, in one of the little *cells*, or *rooms*, that open into this court. The other figures are travellers halting at the *khan*. This place is distant six hours and a half from *Orphano*; our route by the compass having been

E. N. E.

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E. N. E. and N. E. It contains eight hundred houses. The inhabitants are a mixed population of *Turks* and *Greeks;* but consist principally of the latter. It has been before observed, that whenever a *V* occurs in the pronunciation of the names of places, the letter, if written, would be *β*: therefore *Pravista* would become Πραβιστα; and this may be nothing more than a corruption of the antient *Drabiscus* of *Strabo*[1], and *Drabescus* of *Thucydides*[2], with whose situation it remarkably corresponds. The modern name is written *Praveste* by *Paul Lucas*[3], and *Pravasta* by Mr. *Walpole*[4].

*Drabiscus.*

After leaving *Pravista,* we descended, towards sun-set, into the *Plain of Sêres,* and were about two hours in crossing this part of it from the *south-west* towards the *north-east.* Upon our *left,* but rather behind our route towards the *west,* we saw a very high mountain covered with snow, called *Nevroscope;* and directly to the left of us, bearing *north-west,* another mountain, called *Drama.* In passing DRAMA, to our subsequent mortification, we also passed the ruins of PHILIPPI; without being aware at the time of the loss we had sustained; although had we attempted to deviate

*Drama.*

*Philippi.*

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(1) Εἰσὶν δὲ περὶ τὴν Στρυμονικὸν κόλπον πόλεις καὶ ἕτεραι· οἷον Μύρκινος, Ἀργίλος, Δραβίσκος, Δάτον. Excerpta ex Lib. VII. fine Strabon. Geog. p. 481. ed. *Oxon.*

(2) Προελθόντες δὲ τῆς Θρᾴκης ἐς μεσόγειαν, διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἡδωνικῇ, κ. τ. λ. Thucydid. Hist. lib. i. c. 100. p. 56. ed. *Hudsoni, Oxon.* 1696. Etiam, lib. iv. c. 102. p. 272. — Et Stephan. de Urbib. p. 244. (in voc. Δραβήσκος) *Amst.* 1678.

(3) Voyage dans la Turquie, &c. tom. I. p. 61. *Amst.* 1744.

(4) See the Extract from his *MS. Journal* in the beginning of this Chapter.

APPEARANCE of the KHAN, or INN, at PRAVISTA

deviate from the main route, it might have been impracticable. Such was the rebellious and distracted state of the country at the time of our journey, when almost every place was infested either by rapacious insurgents or by banditti. DRAMA is mentioned, not as a mountain, but as the name of a town, in the very curious *History of Constantinople*, written at the end of the twelfth and beginning of the thirteenth century, by *Geoffroy de Ville-Hardouin*, who places it in the VALLEY OF PHILIPPI[5]; so called from the CITY of that name, which, according to the *Itinerarium Hierosolymitanum*, was only ten miles from (*Cavallo*) NEAPOLIS[6]. *Belon* saw its ruins in the sixteenth century, and spent two days in their examination. He found there the remains of a magnificent *Amphitheatre;* and a number of *Soroi*, of the marble of the place, of such magnitude, that nothing to compare with them existed anywhere else[7]. He

(5) The Reader may be pleased by a specimen of the original text; to which we shall subjoin the modern version, as published by *Du Fresne*, at *Paris*, in 1657.

" En icel termine li Marchis Bonifaces de Montserrat remût de *Salenique*, si s'en alla à la *Serre* que Johannis li avoit abatue, si la referma; et ferma après une autre qui a nom *Dramine* el val de *Phelippe*."

" *Vers ce mesme temps le Marquis de Montserrat partit de* Thessalonique, *et vint à* Serres *que le Bulgare luy avoit ruinée, laquelle il referma de nouveau: ensemble vne autre place appellée* Drame, *en la vallée de* Philippi." *Geoffroy de Ville-Hardouin, de la Conqueste de Constantinople, c.* 238. *p.* 189. *Paris*, 1657. *Du Fresne*, in his Notes upon this passage, says, that the true name for *Dramine* is DRAMA (p. 351). He refers to *Nicephorus Gregor. lib.* vii. *Cantacuzene, lib.* i. *c.* 52. *&c. &c.*

(6) It was situate upon the side of a hill: and from the number of its neighbouring fountains, it had originally the name of Κρηνίδες. *Appian. lib.* iv. *Bell. Civ. p.* 1040. *Hierosol. Itinerar. ap. Vet. Rom. Itin. p.* 603. ed. *Wessel.*

(7) " Il n'y a lieu ou l'on puisse voir de plus grands sépulchres de pierres de marbre par les champs, qu' a *Philippi*, qui ont esté prinses en la montagne, qui est enfermée

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He mentions, moreover, the colossal remains of a *Temple of Claudius*, besides *inscriptions*, and numberless (*infinies*) *statues;* and enormous *marble columns*, both of the *Doric* and *Ionic* order, beautifully sculptured, and in a marvellous style of structure[1]; insomuch, that he considered the ruins of no other city equally calculated to excite admiration[2]. The abundance and beauty of its marble is explained by the circumstance of a vein of that substance being observed by *Belon* within the walls of the city[3]: but, independently of the high estimation in which every literary traveller will hold its classical antiquities, its celebrity as the scene of *St. Paul*'s imprisonment

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enfermée es murailles dedens le circuit de la ville: car elles sont massives de pur marbre blanc. L'on voit encor maintenant *plusieurs escrits* restez des gestes des Romains, entaillés *en lettres Latines* sur le marbre en plusieurs endroicts de la montagne." *Premier Livre des Singularitez observées par Belon, c. 56. f. 57. Paris,* 1555.

(1) "Il y â vn tresbeau *amphitheatre* eslevé depuis terre jusques à la sommité, qui encor est resté tout entier jusques à maintenant: et dureroit long temps si les Turcs n'enleuoyent les degrez qui sont taillez de marbre. Il n'est pas en forme ouale, comme est le theatre d'Otricholi, ou bien celuy de Rome, mais en rondeur, comme à Nimes, ou a Veronne: car il n'est pas fermé de toutes parts. . . . . Il est engraué en plusieurs lieux en la montagne, fait de marbre par degrez. La chose plus antique qui à resté debout en PHILIPPI, sont quatre gros pilliers d'enorme grosseur et hauteur, qui sont des reliques du *temple de Diuus Claudius:* ou il y a encor *infinies statues* et *grosses colomnes de marbre entaillées à la Dorique et Ionique*, de merueilleuse structure, et de grand artifice." *Ibid.*

(2) "Les *ruines de Philippi* monstrent aussi grande admiration que de nulle autre ville." *Ibid.*

(3) "Mais nous attribuons cela à la commodité des pierres, veu mesmement que la veine du marbre est enfermée dedens la ville." *Ibid.* The Reader may find a more recent and very curious description of the ruins of PHILIPPI, and copies of its *inscriptions*, in the "*Lettres édifiantes et curieuses, écrites des Missions Etrangeres,*" (tom. II. p. 377. *Paris,* 1780.) *Gruter* has given a very imperfect specimen of them (tom. I. p. 129. No. 10.) There is a fair annually held among these ruins.

imprisonment[4] with *Silas*, and that apostle having addressed one of his Epistles to its inhabitants[5], will cause PHILIPPI to be regarded with no common sensations of interest and curiosity. Afterwards, ascending the mountainous boundary of the plain on its *north-eastern* side, by a broad *antient paved way*, we had not day-light enough to enjoy the fine prospect of the sea, and of the town of *Cavallo* upon a promontory. At some distance lies the isle of THASOS, now called *Tasso:* it was indistinctly discerned by us; but every other object, excepting the town, began to disappear as we descended towards *Cavallo;* where we halted for the night; having been three hours upon the journey from *Pravista*.

Cavallo.

At *Cavallo* we fell in with the route followed by *Belon*, in his journey from Mount *Athos* to *Constantinople*, after his excursion to the gold and silver mines at *Siderocapsa*[6], the CHRYSITES of the antients. *Belon* is the only person who has published an account of those mines, once the celebrated resources of the *Macedonian* power. They are two days' journey from *Salonîca*. The Turkish government sometimes made

Gold and Silver Mines of *Macedonia*.

(4) "And when they had laid many stripes upon them, they cast them into prison; charging the jailer to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And, at midnight, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake," &c. *Acts* xvi. 23, 24, 25.

(5) There is an allusion to this event, and its consequences, in the beginning of the Epistle to the PHILIPPIANS. "The things which have happened unto me, have fallen out rather unto the furtherance of the gospel: so that MY BONDS, for Christ, are manifest IN ALL CÆSAR'S COURT, and to all others." *Philipp.* i. 12, 13.

(6) Voy. les Observations de plusieurs Singularitez, &c. trouvées en Grèce, liv. i. c. 50. feuille 44. *Paris*, 1555.

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made a clear profit by them of thirty thousand gold ducats annually. When *Belon* visited them, there were about five or six hundred furnaces, for smelting, dispersed up and down the mountain. The ores consisted of *auriferous pyrites*, and of *galena*, the *sulphuret of lead*. The bellows were worked by water-wheels; and the method of separating the *gold* from the silver was the same as that now practised in *Hungary*, by means of *nitrous acid*[1]. This is the sum and substance of all the observations made by *Belon* upon the spot; except as to the number of the workmen, above six thousand of whom were employed in the works. Of course, those mines are not better conducted than other establishments in *Turkey*, where labour and skill are requisite; but it were to be wished that some more detailed and scientific account could be obtained concerning them. The turbulent state of the country, at the time of our journey, rendered a visit to them impossible; for all the *Pashas* were at war not only with the *Grand Signior*, but with each other; and they respected a *firmân* as if it were so much blank paper. *Belon* was two days in journeying from *Siderocapsa* to *Cavallo*; but he observes that he might have gone by sea in half a day[2].

*Leunclavius*

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(1) Indeed the whole description given by *Belon* is so applicable to the process used at *Cremnitz*, that it is evident they must have had a common origin. They use the same term, LECHS, to express the result of the *crude fusion*: and *Belon* says, the names given at *Siderocapsa* to metallic bodies were neither *Grecian* nor *Turkish*; but that the inhabitants borrowed them of the *Germans*, or, as he calls them, *Almans*; q. d. ALEMANNI.

(2) " De Siderocapsà allant par mer à la ville de la Cavalle, il n'y auroit que demie journée de Chemin," &c. *Belon. Premier Livre des Singular. c. 55. f. 55. Paris, 1555.*

*Leunclavius* says that the original name of *Siderocapsa*, at the conquest of *Macedonia* by the *Mahometans*, was *Sidrus;* called *Syrus* by the Turks[3]. The same author has alluded to a notion of *Belon's*, which, although ingenious[4], is without any foundation in history; namely, that *Cavallo* was antiently *Boucephala*[5]. There was a city called *Bucephaléa*, built by *Alexander* in *India*, near the river *Hydaspes*, in honour of his horse *Bucephalus;* also a port of *Attica* called *Bucephala;* and the inhabitants of a δῆμος of *Thessalonica* were called *Bucephalitæ*[6]: but no where in history is there any mention made of a town with this name in *Thrace;* neither does there exist any medal of such a city. As to the modern name *Cavallo*, or *Cavalla*, it may have been given in consequence of the most trivial circumstance; such as the existence of a statue of a horse; exactly as the *Piræeus* at *Athens* received the appellation of *Porto Leone*, from a statue of a *lion*. The real history of its antient name is suggested by its situation; for, owing to its maritime position, and to the absence of any other city between *Amphipolis* and *Abdera*, excepting *Philippi*, which was at some distance from the coast, it is evident that *Cavallo* was NEAPOLIS; the city mentioned in the history of the "Acts of the Apostles," where St. Paul landed, after his voyage from *Troas*, and from the island of *Samothrace*.

Neapolis.

(3) "Aut *Syrus* a *Turcis* dicta pro SIDRUS, quæ *Sidrocapsa* nunc," &c. *Leunclavii Pandect. Histor. Turcic. cap.* 44. *p.* 417. *Paris*, 1650.

(4) "Qui anciennement avoit nom BOUCEPHALA." *Belon.*

(5) "CAVALA versus *Philippos Macedoniæ* tendit. *Bucephalum* putavit *Bellonius* antiquis fuisse dictam, ab equo regis Alexandri." *Ibid.*

(6) Vide Stephanum, lib. de Urbib. &c. p. 178. *Amst.* 1678.

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*Samothracæ*[1]. Indeed this is so obvious, that it is marvellous how it escaped the observation of such writers as *Belon* and *Leunclavius*. Let the plain text of the sacred historian set this matter in a conspicuous point of view. "AND A VISION APPEARED TO PAUL IN THE NIGHT: THERE STOOD A MAN OF MACEDONIA, AND PRAYED HIM, SAYING, COME OVER INTO MACEDONIA, AND HELP US. AND AFTER HE HAD SEEN THE VISION, IMMEDIATELY WE ENDEAVOURED TO GO INTO MACEDONIA. . . . . THEREFORE LOOSING FROM TROAS, WE CAME WITH A STRAIGHT COURSE TO SAMOTHRACIA, AND THE NEXT DAY TO NEAPOLIS; AND FROM THENCE TO PHILIPPI, WHICH IS THE CHIEF CITY OF THAT PART OF MACEDONIA." The promontory, whereon *Cavallo* is built, stretches into the sea, so as to form a port on either side of it: hence the advantageous situation of NEAPOLIS as an *emporium* of maritime commerce. The *western port*, where the town chiefly stands, is good, according to the report of the inhabitants, even for large vessels. *Cavallo* contains five hundred houses: its population consists of Turks and Greeks, but principally of Turks. The greater part of the town is situate within the walls of the citadel. Its commerce is confined solely to the exportation of *tobacco* and *cotton*, without any *corn*. We had not time to make any careful inquiries for medals; but we observed other antiquities of more or less note. A very large aqueduct still remains upon two tiers of arches, and in perfect order: it

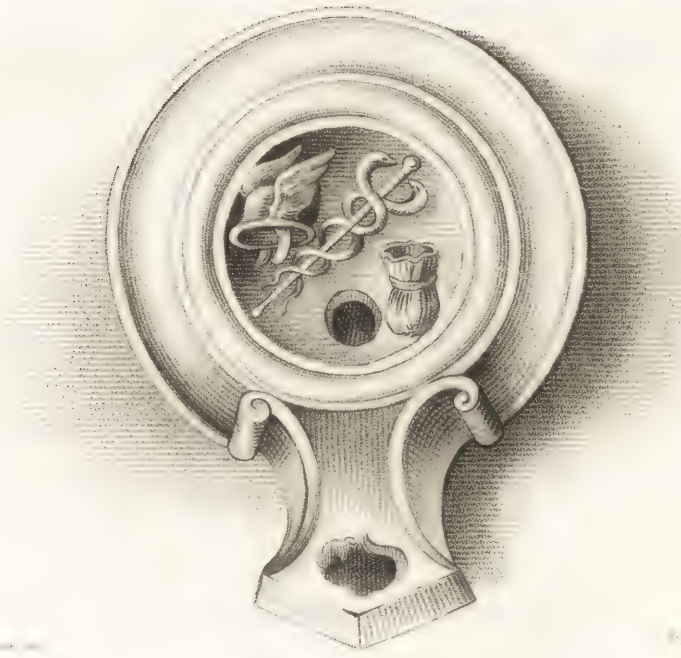
(1) Acts. xvi. 9, 10, 11, 12.

it now conducts water from MOUNT PANGÆUS to the *citadel.* Two precipices of this mountain which *D'Anville* considers as a branch detached from *Rhodope*[2], approach so near the sea, as to form narrow defiles on its beach, the passages of which were once closed and defended by walls. These brows of the mountain are now called *Castagnas:* and opposite to a point, directly under the farthest of these *Castagnas,* is situate the Isle of THASUS; famous for its quarries of a splendid *white marble,* which in all respects resembles the *Parian*[3].

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(2) See D'Anville's Ant. Geog. Part I. pp. 201, 202. *Lond.* 1791.

(3) Caryophilus therefore calls it Λευκοφαῖος. *Vide Caryophilum, Lib. de Marmor. Antiq. Traj. ad Rhen.* 1743.



# CHAP. XIII.

## NEAPOLIS, TO THE TERRITORY OF THE CICONES.

*Antiquities of* Neapolis — *Belon* — Via Militaris—Phagres—*Tartar Couriers* — *River* Nestus — *Yenïga* — *Ramadan*—*Turkish Saint*—*Ruins of* Bistonia — Palus Bistonis — Pyrgis — Rhodope — *River Kûrû-tchi*—*Tombs of Turkish Saints*—*National Wells*—*Ruins at Mycena Kalis* — *Great Plain of Chouagilarkir* — Gymmergïne—Leunclavius—*Public Bath*—*Guyumdjì*—*Disregard shewn to the Firmân* — *Conduct of the Sourdjì* — *Bridges* — *Tchafts-tcheyr* — *Extraordinary Hospitality of a Turk* —Serrium *Promontory*—*Shepshe*—*Peresteria*—*Great* Roman *Road*—*Territory of the* Cicones —*Appearance of Fairy after its conflagration*—Ismarus—*Perilous Situation of the Author and his Companions* —*Behaviour of the Rebels*

*Rebels—Particulars of the sacking and burning of Fairy—Cause of the disaster—Difficulty of quitting the town.*

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Antiquities of *Neapolis*.

As we rode out of (*Cavallo*) NEAPOLIS, (*Monday, January the fourth,*) we saw a *monolithal Soros,* supplying the place of a *cistern,* close to a very *antient well.* It consisted of one entire block of marble; whereon, in large and distinct characters, we observed the following Inscription; which was also noticed and copied by *Belon,* upon the same spot, a century and a half before our coming : Belon.

CORNELIA · P · FIL · ASPRILIA · SAC · DIVAE · AVG
ANN · XXXV · H · S · E ·

The mouth of the *well* consisted of two pieces of marble, which had once been fastened together by cramps of metal, either of *brass* or *iron;* but they had been long removed. The marble was deeply furrowed by the ropes used in drawing water; a circumstance which has been previously considered in this work as affording a reasonable criterion for judging of the antiquity of wells, where this appearance is exhibited. Beyond the *well* is the *aqueduct,* conveying water to the citadel. *Belon* mentions the time when this *aqueduct* was restored to its pristine use, and the name of the *Pasha* to whom the inhabitants were indebted for the benefaction [1]. The same person removed the *Soros* we have now

(1) " Il n'y â pas long temps qu' *Abrahin Bacha* restaura un conduit d'eau, qui avoit esté autresfois fait par les Roys de Macédoine, dont le courant de la fontaine est conduict de plus de trois lieues de là jusques en la ville de la Cavalle, et vient d'une haute

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now described, with two others of similar form and magnitude, from the suburbs, and caused them to be placed, where they now are, by the public *wells* of the town [1]. His name was *Ibrahim Pasha*, or, as *Belon* writes it, *Abrahin Bacha*. Speaking of the three marble *Soroi*, he says, they were each of them eleven feet long, five feet high, and six feet wide. He has also given the inscriptions that were upon the two others, which we did not see [2]. According to his account of the public donations made by *Ibrahim Pasha* to *Cavallo*, it appears that NEAPOLIS rose again from its ruins under his auspices. The inscriptions which he has preserved, as being found in the place, are all of them *Roman;* but this would hardly have happened, if, as he supposed, the city has existed ever since the time of *Alexander* the Great. *Paul Lucas* also passed through *Cavallo:*

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haute montagne, tousiours suyuant la coste par le conduict, jusques à tãt qu'elle trouue vne vallée; et à fin de la faire passer, il â fallu luy faire de grãdes arches hautes à l'equipollent, pour la rendre de la montagne en la ville, en sorte que les arches dudit conduict ont plus de trente toises en hauteur: et pour la grande commodité des eaux de ceste fontaine, *la ville qui estoit deshabitée* à esté rendue fort peuplée." *Les Observations de plusieurs Sing. trouuées en Grèce, &c. par P. Belon du Mans, liv.* i. *c.* 58. *f.* 58. *Paris,* 1555.

(1) " Il y feit aussi transporter *trois sépulchres de pierre de marbre,* qui estoyent à vn quart de lieue de là, en vn champ, lesquels il feit mettre dessous les fontaines, pour servir de bassins à abreuuer les cheuaux des passants." *Ibid. f.* 60. Thus *Belon* was the first to observe the custom of using antient SOROI, all over *Turkey,* as cisterns at the public fountains.

(2) P · C · ASPER · ATRIARIVS · MONTANVS · EQVO · PVBLICO · HONORATVS
ITEM · ORNAMENTIS · DECVRIONATVS · ET · INIVRALICIS · PONTIFEX
FLAMAN · DIVI · CLAVDI · PHILIPPIS · ANN · XXIII · HIC · S · E

The other contained the name of the mother of *Asprilia,* mentioned above:

CORNELIA · LONGA · ASPRILIAE . MATER · ANN · LX · H · S · E

*Cavallo*[3]: but neither he, nor subsequent travellers, mention having seen here any *Greek* inscription. The other antiquities described by *Belon* are rather characteristic of a *Roman* than of a *Grecian* colony; namely, the cisterns of a *hardened cement*, like what is found at *Baiæ*[4]. In short, there seems to be little ground for believing that the deductions he has made from *Pliny* and *Mela*, to prove that this town was *Boucephala*, have any reference to *Cavallo*: but, to increase the confusion thus introduced into the geography of *Macedonia*, he has also maintained that its more antient name was *Chalastra* (by him written *Chalastrea*[5]), a town situate upon one of the *Macedonian lakes*[6], towards the *Therméan* Gulph[7]. With much more reason might he have called it *Phagres*; because *Thucydides* relates[8], that when the *Pierians* were expelled their country, they

(3) And the account of his journey proves that the lapse of a hundred years has effected no change in the mode of travelling in *Macedonia*. It is really curious to observe how accurately the time spent by *Lucas* upon this route corresponds with the rate of our progress. He arrived at *Cavallo* upon the 11th of January 1715. "*D'Orfan*, j'arrivai en *six heures* à *Praveste*, et *trois heures* après à la *Cavalle*." *Voyage du Sieur Paul Lucas, tome* I. *p.* 61. *Amst.* 1744.

(4) "Ces cisternes antiques sont faites de si fort ciment, qu'elles ne prendront non plus fin, que fera une pierre de marbre dur." *Belon. liv.* i. *c.* 57. *f.* 58. *Par.* 1555.

(5) Ibid. f. 57.

(6) Χαλαστραῖον νίτρον, ἀπὸ Χαλάστρας τῆς ἐν Μακεδονίᾳ λίμνης. i. e. Chalastræum nitrum, à Chalastrâ Macedoniæ palude. *Suidas. Vide Annot. Gronov. in Stephan. lib. de Urbib. p.* 710. (12.)

(7) Περὶ τὴν Θερμαῖον κόλπον. Stephan. de Urbib. &c. p. 710. *Amst.* 1678.

(8) Ἀναστήσαντες μάχῃ ἐκ μὲν Πιερίας Πίερας, οἳ ὕστερον ὑπὸ τὸ Πάγγαιον πέραν Στρυμόνος ᾤκησαν Φάγρητα, καὶ ἄλλα χωρία. Thucydides, lib. ii. cap. 99. p. 144. ed. *Hudsoni. Oxon.* 1696.

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they inhabited a town of that name, situate under PANGÆUS, and beyond the STRYMON.

Upon quitting the town, we ascended a part of MOUNT PANGÆUS, now called *Pangea*, by a *paved road*, and had a fine view of the *Bay of Neapolis*. The top of the hill, towards the left, was covered with *ruined walls*, and with the *antient aqueduct*, which here crosses the road. From hence we descended by a *paved road*, as before, towards the *north-east*, until we arrived upon the shore of the *bay*, which is upon the other side of this promontory; the ISLE OF THASOS being in view, towards the *south-east*. Looking to the *east*, we saw the high top of SAMOTHRACE, which makes such a conspicuous appearance from the *Plain of Troy*. To the *south*, towering above a region of clouds, appeared the loftier summit of MOUNT ATHOS.

After leaving this *bay*, we crossed another mountain, and by a *paved road*, as before. As we descended from it, we observed the remains of an *antient gateway*, which once closed this *military way*. Continuing our descent, we arrived upon a plain, where we saw some *gipsies*, and passed over a small river; and came, in two hours from the time of our leaving *Cavallo*, to what is termed in the country a *Tchiflick*, or country-seat of a Turk, called *Charpantú*, situate upon the side of a hill; above which, towards the left, were the ruins of a *fortress*, and of *walls* with *mural towers*. We have endeavoured to mark the position of these ruins with the more precision, because they are unknown. It is impossible that a citadel here could have belonged to ABDERA; because this was a maritime city, at the embouchure

*Via Militaris.*

embouchure of the river NESTUS: nor is it easy to say what its name was; for of the Roman colonies, there was not one, especially along this territory, but some allusion to it may be found in history. Perhaps this citadel may have been the asylum of those fugitive *Pierians*, alluded to by *Thucydides* under the name of PHAGRES[1]: but the event to which the origin of *Phagres* is ascribed, has reference to the fifth century before Christ; and the style of building visible in these ruins can hardly be supposed characteristic of so remote a period[2]. From this place our journey extended over a long and dreary plain, full of bogs; having upon our right a view of the sea, of *Mount Athos, Samothrace, Thasos*, and several smaller islands; and upon our left, bordering the plain from the *south-west* to the

*Phagres.*

(1) Vide Thucydidem, loco citato. Φάγρης, πόλις Θρᾴκης, teste Stephano, lib. de Urbib. &c. p. 685. ed. *Gronovii, Amst.* 1678. Ejus etiam meminit *Scylax* in Θρᾴκη, p. 64. ed. *Gronov. L. Bat.* 1697.

(2) For the antiquity of *Phagres*, we must allow a period considerably exceeding two thousand two hundred years. The foundation of the Macedonian empire is by *Thucydides* ascribed to *Alexander* of *Argos* in *Peloponnesus*, father of *Perdiccas*. The *Pierians*, driven out of their country, established themselves upon the *Sinus Strymonicus*, or *Bay of Neapolis*; which from them took the name of the *Gulph of Pieria*, and retained this appellation to the time when *Thucydides* wrote his history, as he expressly states: καὶ ἔτι καὶ νῦν Πιερικὸς κόλπος καλεῖται ἡ ὑπὸ τῷ Παγγαίῳ πρὸς θάλασσαν γῆ, κ. τ. λ. (Thucyd. Hist. lib. ii. c. 99. p. 144. ed. *Hudsoni.*) That we are not liable to much error in the position here assigned to *Phagres*, may be made plain from *Scylax*; who, enumerating the cities of *Thrace*, places *Amphipolis, Phagres, Galepsus, Œsyma*, and other *emporia*, towards the *Isle of Thasos*; as *Vossius* reads the text of that very antient geographer. (Scylac. Caryand. Peripl. ed. *Gronov.* p. 64. *L. Bat.* 1697.) But according to the celebrated *Chronicle* of the *Arundelian Marbles*, *Alexander* the *Argive*, father of *Perdiccas*, died 462 years before Christ: therefore the building of *Phagres* took place nearly twenty-three centuries ago.

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Tartar Couriers.

the *north-east*, the lofty range of the *mountains* of RHODOPE. We met several parties of travelling *Tartars*, the *couriers* of Turkey, going at their usual expeditious rate. Some of them halted to speak to our *Tchohodar;* and told him that they had all been detained, owing to the turbulent state of the country, and particularly owing to some dissensions at a place called *Fairy*, in the road to *Constantinople;* that the road had been for some time shut in consequence of those troubles, but that it was now again open. After passing this desolate plain, about two hours and a half from *Charpantû*, we crossed the rapid torrent of the *Karasû* river, by a ferry of flat-bottomed barges. It was much flooded, owing to the late rains; and the turbid water looked like a rolling tide of liquid mud. This river being the NESTUS of the antients, we inquired diligently after the ruins of ABDERA, situate upon the eastern side of its embouchure[1]; but could gain no intelligence of this most powerful city of all THRACE[2], the *fair colony* of the TEII[3], famous for its *Epicurean* philosopher, *Democritus*[4]. To the *north-west*, at the base of a high mountain, we saw a town called *Kaiabûnar*, in a beautiful situation:

River *Nestus*.

(1) Ὅτι μετὰ τὴν Νέσσον ποταμὸν πρὸς ἀνατολὰς, Ἄβδηρα πόλις ἐπώνυμος Ἀβδήρου, ὃν οἱ τοῦ Διομήδους ἵπποι ἔφαγον. Excerpta ex Libri Sept. fine Strabon. Geog. p. 482. ed. *Oxon.*

(2) Μετὰ δὲ ταῦτα πλεύσας εἰς Ἄβδηρα, προσηγάγετο πόλιν ἐν ταῖς δυνατωτάταις οὖσαν τότε τῶν ἐπὶ Θρᾴκης. Diodor. Sicul. Bibliothec. Hist. lib. xiii. cap. 72. vol. V. p. 353. ed. *Wesseling. Argentor.* An 7.

(3) Ἄβδηρα καλὴ Τηίων ἀποικία.

(4) Ἐκ ταύτης γὰρ καὶ Δημόκριτός ἐστιν ὁ Φιλόσοφος. Stephan. de Urbib. &c. p. 5. ed. *Gronov. Amst.* 1678.

situation: above it, upon the summit, is the residence of a Turkish saint. Afterwards, we overtook a large caravan of *tobacco:* it was conveyed in twenty or thirty waggons, drawn by buffaloes, and going to *Constantinople.* At sun-set we arrived at *Yenïga:* here we found the inhabitants discharging their *tophaikes*[5] and pistols, to celebrate the beginning of the *Ramadan;* which made it dangerous to appear in the streets. During this *fast,* they abstain from every indulgence that can be considered as the smallest gratification of sense—even from smoking, or drinking water—the whole time that the sun is above the horizon: the consequence is, that the moment *sun-set* is proclaimed by the (*Muezzinn*) crier of a mosque, from a *minaret,* the *Moslems* abandon themselves to the most profligate excesses;—and woe be to the (*Djowr*) infidel Christian, who happens to fall in their way during the moments of their frantic licentiousness! There is, however, much pretence in the rigour with which the Turkish fasts are said to be observed; as in all countries, where similar privations are enjoined by religion. There are some of the *Moslems,* no doubt, who observe the strictest abstinence; owing to the sincerity of their devotion: but there are many others who will

Yenïga.

Ramadan.

(5) So the word is written by Lord Byron, in his delightful Poem. The word means a *musket;* but the *tophaike* is a long slender *rifle,* very different in its form from our common musket. Some of those barrels that we saw here were six feet in length.

"Though too remote for sound to wake
"In echoes of the far *tophaike,*
"The flashes of each joyous peal
"Are seen to prove the *Moslem's* zeal."

*The Giaour, line* 225. *p.*11. *Lond.* 1813.

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will both eat and drink, when they can do this without being observed by one of their own religion. The *Dervishes* are, of all others, the most likely to violate the rules prescribed by the *Korān*, when they have an opportunity; and we often supplied them with the means. When alone with us, they would eat *pork*, and drink *wine*, and laugh at the absurdity of considering such things to be forbidden. But the most amusing instance of this kind was afforded, during the *Ramadan*, by our *Tchohodar*. Having observed that the poor fellow, in his fatiguing journeys, took no refreshment when we halted for this purpose, although naturally corpulent and fond of good living,—but that he had the additional mortification of seeing us feed heartily upon such occasions,—we endeavoured, by every persuasion, and by putting before him the best provisions that the country afforded, to induce him to break his fast. It was all to no purpose: he shook his head and sighed, saying, that it was "contrary to his religion, and therefore impossible." At last we hit upon an expedient which enabled us to keep him in better plight for the future. We wrapped up the legs of a baked turkey in paper, with bread and salt; and when he was upon the road, at a distance from any town or village, where he could not be observed by any other *Moslem*, one of us, coming behind him, conveyed the packet into his hand. He no sooner saw what it contained, than, muttering his (*Alhhamdu li'llah*) "*God be praised!*" with great energy, he fell to work, making as hearty a meal as any of us had done before: and in this manner we took care afterwards that he should be regularly supplied, leaving him

to

to slake his thirst, as he could, from the fountains we passed on the road.

We found no medals, nor inscriptions, nor any other antiquities at *Yenïga*. It contains about two hundred houses. The inhabitants are all Turks, who carry on a commerce in tobacco. The post is here established, or it would be a place of little note. During the whole night, the noise of a large drum, continually passing, added to the uproar of the *Ramadan:* and as it is almost an act of religious duty among the *Moslems* to prevent people from taking rest during the nights of this fast, it may be supposed that our sleep was not very sound. In the morning, (*Tuesday, Jan.* 5,) before we left the town, observing that it was a market day, we examined the things brought for sale. There was a good supply of corn and of garden vegetables; also a great quantity of timber, in planks, ready for building, brought by peasants from the mountains. Four-wheeled waggons are very generally used here; but they are slightly and ill constructed, and little calculated for the bad roads about *Yenïga*.

About an hour's distance from the town, we came to the dwelling of a *Turkish saint*. He lived in a little round stone building, near the road, which had more the appearance of a small antient temple than of a modern structure. Opposite to the door was a red flag; and below it, a box to receive *parâhs*, as pious donations from passengers. These *saints* in Turkey are either persons bereft of reason, or who affect to be so; and they are very much revered. The same flat and swampy plain appeared to the *east* of *Yenïga*

Turkish Saint.

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that we had seen before we reached it; and the same ridge of high mountains throughout its whole length upon our left, extending *east* and *west*. This plain is two or three days' journey in length; and, like the rest of THRACE, it exhibits little worthy of observation. The sea enters into it by a narrow mouth, and forms a wide salt-water lake. We came to the edge of this lake at two hours' distance from *Yenïga*. It was covered with different kinds of water-fowl: there was one of immense size, resembling a swan as to its body and neck, but having a long bill shaped like a spoon. At the northern extremity, or inland termination of this lake, we came to a large and picturesque ruin, as of an *abbey* or *monastery*, of very great magnitude. There was a *paved causeway* leading through the fen to and from this building. Almost the whole of the *walls*, and many of the *mural towers*, were yet standing. It had once been fortified. Within this structure we found the remains of a *church* and of a *chapel*, evidently formed out of an edifice that had been more antiently erected to serve purposes of war rather than of peace; the interior of the ecclesiastical part of the building exhibiting arches that had been walled up, and walls plastered over and painted by some of the early Christians. We found fragments of Grecian sculpture; among others, the breast of a female statue covered with drapery, and finely executed in white marble. The remains of *portals*, or *propylæa*, were visible, with three gates in each place of entrance. There was one upon the western side of the building: and here we observed, among the foundations, the grand style of Grecian

Grecian architecture, consisting of large blocks of marble placed evenly together without any cement. In the walls of the church we saw large slabs of *Thasian* marble, finely grooved, as for the ornaments of a Heathen temple. The modern name of this ruin is *Boâr Kalis*. We shall perhaps be also able to ascertain its antient appellation and history; for we have already afforded *data* sufficient to prove, that this was the *Citadel* of BISTONIA; and that the lake was the *Palus Bistonis*. We procured a few coins upon the spot; but they gave us no information, being all of them either *Cuphic* or *ecclesiastical*. But the situation of so considerable *a lake* in this part of THRACE, added to the appearance of *an ecclesiastical ruin* among the vestiges of a more *antient citadel*, will guide us to the name of the original inhabitants to whom they belonged, and prove them to have been the *Bistonians*, a people mentioned by *Herodotus*, through whose territory *Xerxes* marched, in his way to invade Greece[1]. BISTONIA was an *Episcopal See*, within the *Archbishopric of Trajanopolis*[2]: this explains the appearance of *ecclesiastical buildings* among the ruins of the antient *citadel*.

Ruins of *Bistonia*.

The

(1) Παῖτοι, Κικόνες, Βίστονες, κ. τ. λ. (lib. vii. c. 110. p. 415.) The lake is also alluded to by *Herodotus*, and its situation very distinctly marked. The city of DICÆA stood towards the maritime border of it. Two rivers ran into it, called *Travus* and *Compsatus*: Κατὰ δὲ Δικαίαν, ΒΙΣΤΩΝΙΔΑ, ἐς τὴν ποταμοὶ δύο εἰσεῖσι τὸ ὕδωρ, Τραῦός τε καὶ Κόμψατος. Herodot. Hist. lib. vii. c. 109. p. 415. ed. *Gronov. L. Bat.* 1715.

(2) Vid. Annot. Gronov. in Stephan. lib. de Urbibus, &c. p. 169. Not. 54. *Amst.* 1678.

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*Palus Bistonis.*

The *Lake Bistonis* is mentioned by *Strabo*[1]; and it is called (μεγάλη λίμνη) the *great lake* of that name[2]. It is also mentioned by *Pliny*[3], and by *Scymnus Chius*[4]: yet such appears to have been always the forlorn condition of THRACE, that we find hardly a single allusion to it in any other writer; and a feature in geography, which if found in Greece would have been the subject of constant allusion, is almost as little known as one of the lakes of *America*. Yet the *Bistonians* were of sufficient importance to render their name applicable, in the language of poetry, to the whole of THRACE: and in this sense they are mentioned by *Lucan*[5]. The distance of the RUINS OF BISTONIA (for by this name we may now call them) from *Cavallo*, agrees so nearly with that stated in the *Jerusalem Itinerary* for the interval between NEAPOLIS and PYRGIS, that we may with good reason adopt this latter reading, instead of *Purdis*, in consequence of the *turretted* appearance of the ruins; which remarkably confirms a suggestion of *Wesseling*, in his notes upon

*Pyrgis.*

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(1) Ἡ ὑπέρκειται λίμνη μεγάλη ἡ Βιστονίς. Excerpt. ex Lib. VII. fine Strabon. Geog. p. 482. ed. *Oxon.*

(2) "Quia Græcè *Lacus* dicitur λίμνη, memoratur Ptolemæo, lib. iii. c. 11." *Annot. Gronov. in Stephan. Lib. de. Urbib. &c. p.* 169. *Not.* 57. *Amst.* 1678.

(3) "*Abdera* libera civitas, *Stagnum Bistonum* et gens." *Hist. Nat. lib.* iv. *c.* 11. *tom.* I. *p.* 215. *L. Bat.* 1635.

(4) ——— ἐκ δὲ τῶν πρὸς ἀνατολὴν
Μέρων, λαβοῦσα τοὔνομ' ἀπὸ τῶν Βιστονῶν
Θρᾳκῶν, προμήκης ἐστὶ ΛΙΜΝΗ ΒΙΣΤΟΝΙΣ.
Scymnus Chius, ver. 677.

(5) "Sanguineum veluti quatiens Bellona flagellum
*Bistonas*, aut Mavors agitans.' *Lucan. Pharsal. lib.* vii.

upon that *Itinerary*[6]. The city of BISTONIA is mentioned by *Stephanus*[7]; but he takes no notice of the *lake*. The ruins are surrounded by a swamp, into which falls one of the two rivers mentioned by *Herodotus*; thence flowing into the *Lagoon*, close to the building. The air of this place is of course pestilential during summer. The land of the *Bistonian* territory appeared to us to be less cultivated than the rest of the country; owing, perhaps, to the abundance of food supplied by the fisheries upon the *lake*[8]: it is wholly given up to pasture. We saw a fine breed of sheep here; but, as usual, it was mixed with a very bad sort.

*Rhodope.*

As we proceeded, the high range of RHODOPE was still upon our left, consisting of denuded mountains. They are called *Karowlan;* and the plain here bears the name of *Chouagilarkir*. Our road was due *east*. We met several rough-

(6) In voc. PURDIS. "*Pardos* vir multò doctissimus ad Ammian. legit, nullâ tamen additâ caussâ. Mihi *Purgis* sive *Pyrgis* non displiceret, si *turres* hic fuisse aliunde liqueret." *Itinerar. Hierosolymit. p.* 603. *ed. Wesseling. Amst.* 1735.

(7) ΒΙΣΤΩΝΙΑ, *πόλις Θρᾴκης, ἀπὸ Βίστωνος καὶ Καλλιῤῥόης τῆς Νέστου.* Stephan. Byzantin. de Urbib. &c. p. 169.

(8) *Belon* mentions a lake which seems to be that now described. "Le Lac de *Bouron*, ou *Bistonius*, est de grand reuenu au pays. Car il y â de fort bonnes *pescheries*. La mer en cest endroict là ne croist ne diminue jamais, &c. Ils y peschent moult grande quantité de petits poissons semblables aux *Ables*, que les *Grecs* de *Bouron* nomment *Lilinga*, et a Constantinople *Licorini*. C'est celuy que *Galien* â nommé *Lentiscus*, Les *Parisiens* vne *Vandoise*, et aux autres pays vn *Dart*." (*Belon. Observat. &c. en Grèce, c.* 60. *f.* 61. *Paris*, 1555.) And in chap. 62, he says, "Le *Lac Bistonius*, qui maintenant est appellé *Bouron*, duquel *Aristote*, au huittiesme livre des animaux, trezieme Chapitre, â parlé en ceste maniere—'*Quinetiam maritimis Lacubus genera plura piscium marinorum gigni apertum est, et* IN BISTONIDI LACU *plurima genera habentur.*'" Ibid.

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rough-looking fellows, who were all armed, and came towards us, firing off their *tophaikes*. We expected some interruption from them; but they contented themselves with questioning the *Tchohodar*, who, with a large *ataghan*, and two loaded pistols in his girdle, held his *carabine* cocked all the while he was answering them. At the distance of two hours and a half from *Gymmergîne*, to which town we were going, we rode through a river, called *Kûrû-tchi:* it is considerable only during heavy floods. The *tombs of Turkish saints*, like the dwelling of one before noticed, are distinguished by a little red flag, and a box to collect alms. But the most remarkable appearance in this route, was the number of *cemeteries*, situate in desert places over which the road passes; containing, severally, from three to four hundred graves, with gravestones, and no village being near to them. The *wells* in THRACE differed from any we had ever seen. There is a kind of *well* which may be considered as universal in *Europe:* it may be observed from the shores of the *Icy Sea* to the *Mediterranean*; namely, that which exhibits the antient and simple mode of raising water by a huge lever, having at one end a counterpoise to the bucket, formed by fastening on large stones: and this sort of *well* sometimes appears in THRACE. But there is another, more common, and perhaps more antient: this consists of an arch, from which, by a covered flight of ten or fifteen steps, persons are conducted to the level where the water rises. The *Turkish* improvement of the *fountain* is also often seen:

River Kûrû-tchi.

Tombs of Turkish Saints.

National Wells.

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seen: and as this plan is much to be preferred, both for its convenience and cleanliness, it is very remarkable that it should be thus frequent in the most barbarous countries, even by the way-side, far removed from any habitations; and also in the poorest towns of *Italy;* while *fountains* are so rare in the wealthiest cities of *Britain.* There are parts of *England* where this luxury, which would be so conducive to the health of the inhabitants, is almost unknown. When we were within an hour and a half of *Gymmergïne,* we passed the *ruins* of another city, or town, upon our left, called by the name of *Mycena Kalis.* The walls were very thick, and had been constructed of large pebbles, imbedded in mortar; a style of masonry inconsistent with any conjecture, as to the antiquity of the building, excited by the remarkable appellation now borne by these ruins. In another quarter of an hour we passed a river called *Aksu;* and at sun-set arrived at the large town of *Gymmergïne,* written *Commercine* by *Belon*[1]. According to the *Pandects* of *Leunclavius,* these names are corruptions of *Gumulza,* called *Gumulzïna* by the Turks[2]. About half an hour before we entered the town, we saw a large *tumulus.* It

Mycena Kalis.

*Leunclavius.*

(1) " Nous trouuasmes vne petite bourgade nommée *Commercine,* qui est à demie journée de *Bouron,* ou il y avait de toutes sortes de viandes que nous voulusmes acheter. Il y à les ruines d'vn petit chastelet, dedens lequel est l'Eglise des Grecs Chrestiens: car le village est habitée des Grecs, et peu de Turcs." *Belon. Observat. des plus. Singular. &c. en Grèce, f.* 61. *Paris,* 1555.

(2) This town is mentioned by *Leunclavius,* in his "*Pandectes Historiæ Turcicæ,*" No. 43. together with *Marolia* (Maronéa) and *Séres.* " Hæc oppida locis paullo ante nominatis vicina sunt, ulterius in Græciam de die scilicet in diem progredientibus e Thracià Turcis. Sunt enim in finibus Thraciæ *Gumulzina* et *Marolia,* non

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It will be necessary here to recapitulate a part of the preceding observations; because the geography of this country is so little known, that there is no notice taken in any modern map, either of the *great plain* we had passed, or of the remarkable range of high and bare *mountains*, extending *east* and *west*, at whose feet this plain lies. The *mountains* evidently constitute a part of the great chain of RHODOPE: they now bear, as was before stated, the name of *Karowlan*; and the plain is called *Chouagilarkir*. Many villages and towns lie out of the road, upon the south side of the long *Rhodopéan* chain. In fact, if we would seek for an accurate description of this part of THRACE, it is only to be found in *Herodotus*; and upon this account, the best map of the country is that which was published by *De Lisle*[1], because it was adapted to the text of the historian. *Herodotus*, relating the march of *Xerxes* towards *Greece*, enumerates with great fidelity all the principal objects[2].

Great Plain of Chouagilarkir.

It

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non magno disjunctæ intervallo. *Gumulzina* Castaldo in tabulâ Græciæ recentiori *Cumalza* corruptè scripta legitur, pro *Cumulza* vel *Gumulza*, quam Turci *Gumulzïnam* vocant. *Marolia* Græcis est MARONIA, quæ inter archiepiscopatus refertur a Leone Augusto. Geographis nostris jam *Marogna* dicitur. Sita est ultra civitatem ÆNUM, de quâ numero 32. diximus, quâ itur in THESSALIAM e THRACIA. *Seres* Græcis numero multitudinis SERRÆ dicuntur, urbs satis celebris, quam Leonis Augusti Novella refert inter metropoles. Prætor Græciæ noster haud procul a *Cisso*, de quâ dictum numero 30, versus *Maritzam*, vel HEBRUM flumen collocat." *Chalcondyl. Hist. de Reb. Turcic. p.* 417. *Paris*, 1650.

(1) Græciæ Pars Septentrionalis, Auctore Gullelmo De Lisle. *Paris*, 1708.

(2) Ξέρξης δὲ ἐκ τοῦ Δορίσκου ἐπορεύετο ἐπὶ τὴν Ἑλλάδα, κ. τ. λ. Herodoti Hist. lib. vii. c. 108. p. 414. ed. *Gronovii.*

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It was at *Gymmergïne* that we received the first authentic intelligence of the disastrous state of the country towards the *east;* and we heard the news that *Fairy*, a town through which it would be necessary to pass, in our way to *Constantinople*, had been taken by the rebels, and was now in their hands; its former inhabitants having fled to *Mary*, the antient MARONÉA. We found, however, from the arrival of *Tartar* couriers, that the road was considered as being *open;* the rebels in possession of *Fairy* having given notice that travellers might pass unmolested.

*Gymmergïne* contains one thousand houses: of this number, *four hundred* belong to *Greeks*, *sixty* to *Jews*, *fifteen* to *Armenians*, and the rest to its *Turkish* inhabitants. There is here carried on an inland commerce, in the sale of *corn*, *cotton*, *tobacco*, *wool*, &c. As we passed through the streets, we were insulted and pelted by the rabble. The *Turks* calling us *Djowrs;* and even the *Greeks*, seeing that we were escorted by a *Tchohodar*, mistook us for French prisoners going to Constantinople, and reviled us accordingly. In the midst of all this tumult, seeing some *Greek* (*Guyumdjì*) *silversmiths* at work, we asked them for (Γαζέτες πάλαιες) *medals;* but they hurried us away through fear of the *Turks;* promising, however, to come to the *khan*. In the evening, the *minarets* were illuminated for the *Ramadan*. Being feverish, and troubled with pains in the joints, whether owing to bad air or to fatigue, we took the advice of our old *Tchohodar*, and followed his example, by going to the public bath. "You will come out of it," said he, "as supple and refreshed as

*Gymmergïne.*

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Public Bath.

if you were born again." When we came to this place, we only wished that some such painter as Hogarth had delineated the scene that was here exhibited. The interior of the bath was full; and it might have been deemed a cavern of the Furies. We beheld a dark vault, in which a number of ghastly and pallid figures, with lamps faintly glimmering through the steam, came in shrouds, as from the tombs, to stare upon our faces. They had bald heads, with whiskers or long beards; and as they exposed their bare arms, we observed that they were tattooed and marked with gunpowder. Being conducted along the gloomy passages, we heard such horrid howling and incantations, that we feared to proceed; for the sounds were increased and confused by echoes and reverberations from the vaulted roofs. At last, being prepared for the *sudatory*, we were led to an inner vault, and inhaled an atmosphere in which we felt as if we should be suffocated, until we were relieved by a copious perspiration excited by the hot vapour filling the chamber. After this, the attendants proceeded to their usual office of kneading and cracking the limbs and joints; considered by the *Turks* as a great luxury, but by us as so exceedingly unpleasant that we soon put a stop to the operation, and returned to the *khan*.

Guyumdji.

Here we found the (*Guyumdji*) silversmiths, waiting for us, with a number of *medals* for sale. If we may depend upon what these men affirm, silver coins alone are found: possibly the peasants bring *silver* only for sale, as the *bronze* would not be purchased for melting. All the medals offered to us here were of silver; and it is remarkable that the greater number consisted of medals of *Rhodes*,

*Rhodes,* differing in their dies. Some of them were bad medals of *Alexander;* or of the Roman emperors, *Trajan* and *Antoninus Pius;* and there were many *Consular* coins;—also the large silver tetradrachms of *Heracléa Sintica,* most of which were spurious; but whether antient or modern forgeries we could not tell; the metal was not sonorous, nor the work sharp; the die being indistinctly developed, and the surface rough.

The following morning (*Jan.* 6), being that of the celebration of a Greek festival, great difficulty occurred in procuring either horses for the road, or any *Surudjì*[1] to accompany them. The author, with the *Tchohodar,* waited upon the *Agha,* and made known his situation; at the same time exhibiting his *firmân* and passports. The *Agha* boasted that the *firmân* was to him a matter of little consideration: "he knew how to do his duty towards *Djowrs,* without any such authority." The conference ended, however, in his sending an officer to enforce the attendance of post-horses at the *khan.* The persons who came with them betrayed a manifest reluctance: first arrived a Turkish *Surudjì,* with his own, and two horses; afterwards, a *Greek* guide, with five other horses. The two first horses being ready, and the *Surudjì* impatient to start, Mr. *Cripps* and the author set out with this man; leaving the *Tchohodar* to follow with *Antonio* and the other guide with the baggage. We had not proceeded more than half an hour from *Gymmergïne,* before the Turkish *Surudjì* who

Disregard shewn to the *Firmân.*

Conduct of the *Sourdjì.*

(1) The *Surudjì* is the *postillion* or *guide,* who accompanies post-horses in *Turkey,* and takes care of them upon the road. The word *Surudjì,* with two French *u*'s, literally means "*a guide;*" *conducteur.*

who was with us, in an authoritative tone, commanded us to halt, and wait until the rest of the party should arrive: and upon our persisting in continuing our journey, the miscreant drew forth his *ataghan*[1], and, threatening to stab Mr. *Cripps*, made him descend from his horse, and stand in the mud; using every menacing expression at the same time. We were armed only with one of the large Turkish poignards, which we were accustomed to use in digging the roots of plants, when we collected specimens for our herbary; but two Englishmen, even if unarmed, ought to be a match for one *Turk*, with all his weapons: it would have been no difficult matter, therefore, to rid ourselves of this fellow and to gallop off with the horses; but we waited very patiently, and even endeavoured to pacify our mutineer until the *Tchohodar* came; who said it was necessary to endure it all; that we should be impaled alive if we ventured to strike any of the inhabitants; that it was well nothing worse had happened; there being neither government nor religion in the country, and he wished we were well out of it. The ill humour of the *Surudjì* proceeded solely from his long fast, for the *Ramadan;* but the whole district was in a state of open rebellion, and bade defiance to

(1) "A long dagger, worn with pistols in the belt, in a metal scabbard, generally of silver; and among the wealthier, gilt, or of gold." *See Lord Byron's Giaour, p.* 17. *line* 16. *and Note. Lond.* 1813.

"I hear the sound of coming feet,
But not a voice mine ear to greet:
More near—each turban I can scan,
And silver-sheathed *ataghan*."

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to all authority. We traversed again the long and dreary *Plain of Chouagilarkir* for two hours, when we arrived at a *bridge* of eight or nine arches. Half an hour from this bridge we passed a *small village;* and one hour afterwards another *village,* with an *antient bridge* of eight arches over a small river. We then came to another village and a ruined bridge, distant four hours from *Gymmergïne.* In this manner we continued riding through this dreary plain for another hour, when it began to grow dark: and as the *Surudjees* were so surly that they refused to answer any of our questions, finding that we were close to a village called *Tchafts-tcheyr,* or *Shaft-cheyr,* we resolved to halt for the night. Here a new difficulty occurred, for we could not prevail upon any of the inhabitants to lodge us: but as it gave occasion to one of the most remarkable instances of hospitality perhaps ever known, it becomes a duty to relate our adventure more particularly.

Bridges.

Tchafts-tcheyr.

The rascally *Surudjees* who were with our baggage had already dismounted it, and were leaving us upon the bare earth, when an old *Turk,* casually passing, and hearing some altercation between these men and the *Tchohodar,* demanded the cause of the dispute. Being informed that these men refused to proceed any farther, and that some poor *Djowrs*[2] were

Extraordinary hospitality of a Turk.

(2) *Lord Byron's* beautiful poem of the GIAOUR having given rise to frequent inquiry as to the proper mode of writing this word, whether DJOWR, or GIADUR; it may be proper to add, that both are correct, the difference being only local. Our learned orientalist, the *Rev. George Cecil Renouard,* has observed, that the *Turks* of the *Islands* use DJOWR, and all the *Moslems* of the *Continent,* GHĪAUR.

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were in danger of being exposed all night houseless in the mud, he ordered the *Surudjees* to bring our baggage to his house, and bade us all follow him. This being done, we were received into an open inclosed court, while a room was prepared for us. As soon as we were conducted to this apartment, we found the floor covered with clean mats, and a blazing fire already kindled. The owner of this dwelling was not rich; yet he caused a supper to be sent to us from his little *charem*, where it was prepared by his women. Of the sacrifice thus made to hospitality by a *Moslem* we were not yet fully aware. We were supplied with every thing necessary to our comfort and repose; and the next morning, when we rose to depart, horses were waiting for us at the door. To our regret, as well as surprise, when we tendered payment for our night's lodging and provisions, our benevolent host would accept of "nothing," as he said, "but our good wishes;" and bidding us (*Urlarula*) a good journey! withdrew from our sight. Soon after quitting this hospitable mansion, perceiving that a volume of plants belonging to our herbary was missing, one of us returned in search of it; and found that the family, who had so kindly entertained us, had actually carried out and broken the earthen vessels out of which we drank water; and were besides busily employed in completing the ceremony of purification, by fumigating the mats, and scouring the room which they conceived to have been defiled by the presence of *Christians*. The inconvenience, therefore, and the loss, which our visit to this liberal *Moslem* had occasioned in his family, will shew to what an extent the

the virtue of hospitality is sometimes carried among the *Turks*. This village of *Tchafts-tcheyr* is at the eastern extremity of the great plain of *Chouagilarkir*, and it is the last which it contains towards the *east*. We rejoiced when we left it; being heartily tired of the sight of a country with so little variation in its appearance, and so disfigured by its fens and desolated soil.

Our road from *Tchafts-tcheyr* offered a continual ascent over a mountain, in an *easterly* direction, for an hour, until we arrived at a village called *Kallia Gederai;* situate exactly midway between *Thessalonica* and *Constantinople*. This wild and elevated region is upon the heights of the celebrated promontory SERRIUM, once inhabited by the *Cicones*, who assisted *Priam* against the *Greeks;* and whose capital ISMARUS was therefore destroyed by *Ulysses*, in his return from *Troy*. SERRIUM is mentioned by *Herodotus*[1]. There was upon this promontory, in antient times, a little town of the same name; perhaps where *Shepshe* now stands. In the passes of this mountainous district we frequently met with aged Greek peasants playing upon the *tambourgi*, or long Turkish drum, in honour of the *Ramadan*, and thus collecting *parâhs* from the *Tartars*, and from other travellers. In three hours we came to the village of *Shepshe*, where we saw a party of armed Turks as a patrole, keeping a look-out, to watch the incursions of the rebels,

*Serrium* Promontory.

Shepshe.

(1) Τελευταία δὲ αὐτοῦ, ΣΕΡΡΕΙΟΝ, ἄκρη ὀνομαστή. ὁ δὲ χῶρος οὗτος τοπαλαιὸν ἦν Κικόνων. Herodot. Hist. lib. vii. cap. 59. p. 403. ed. *Gronov.*

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Peresteria.

rebels, and give an alarm at their approach. Another hour's journey brought us to a place called *Peresteria;* and in five hours from the time of our leaving *Kallia Gederai* we came to the *dervêne,* which marks the boundary between the territories of *Gymmergine* and *Fairy :* it is also the half-way of this mountain-pass. The road here is frequently paved; being a part of the *old Roman High-way,* leading from *Rome* to *Constantinople*[1]. Soon after leaving the *dervêne,* we had a fine view of the ÆGEAN, and of the islands SAMOTHRACE, IMBROS, and LEMNOS. Our whole day's journey was over a mountainous region. About one hour before we arrived at *Fairy,* a noble prospect was again displayed, of all the GULPH OF ÆNOS, with SAMOTHRACE, and the more distant islands of the ÆGEAN SEA.

Great Roman Road.

*Fairy* is situate upon the *eastern* side of the mountain SERRIUM, and at the *western* extremity of another plain, which begins after passing over this mountain; the next in succession to that of *Chouagilarkir.* It is distant eleven hours and a half from *Tchafts-tcheyr,* and within the antient territory of the CICONES. As we drew nigh to what had been the town only six days before, we perceived that the devastations made by *Ulysses* in his march had been renewed; *Fairy* exhibited one wide heap of smoking ruins :—yet amidst these ruins we were to seek for a night's lodging. We had been on horseback this day from one hour before sun-rise, until an hour

Territory of the *Cicones.*

Appearance of Fairy after its conflagration.

(1) " Le chemin de ceste plain (*Commercine*) estoit le droit grand chemin ancien, pour aller de *Rome* à *Constantinople,* et estoit paué de moult grosses pierres taillées à l'antique." *Belon. Observat. des plus Singular. &c. en Grèce, f.* 61. *Paris,* 1555.

hour after sun-set, when we rode into its deserted streets. On every side we saw nothing but the remains of houses consumed, and the terrible evidences of the sacking and burning of a town by a host of furious insurgents. The *caravanserai* alone remained standing; but in such a state of disorder, and so crowded with cattle, that it would have been preferable to lie down upon the reeking ashes of the place: the whole floor of it was covered with dung and mud. The *khan* had been burned; but in lieu of it, a kind of booth had been erected, by putting together a few planks, where coffee was sold to the rebels: and, as we were forced to consign ourselves into their hands, we considered that we should be safer in a place of public resort, than where we were liable to the attacks of more private marauders. Hitherto we had seen only a few armed individuals collected about this booth, who offered us no molestation. We agreed therefore with the owner of it, to remain with him until the morning. All the former inhabitants of *Fairy* had deserted the place; and fled to another town called *Mary*[2], the

ISMARUS

(2) This town occurs in the ordinary route from *Salonîca* to *Constantinople*, between *Gymmergïne* and *Fairy*. We were conducted from *Gymmergïne* to *Fairy* without passing through *Mary*, by which we saved three hours of the journey. The two routes are thus laid down in Mr. *Cripps's MS. Journal*:

| From *Gymmergïne* to | Hours |
|---|---|
| Mary . . . . | 10 |
| Fairy . . . . | 8 |
| | 18 |

| From *Gymmergïne* to | Hours |
|---|---|
| Tchafts-tcheyr . . | 5 |
| Kallia Gederai . . | 1 |
| Shepshe . . . | 2 |
| Peresteria . . . | 1 |
| Dervene . . . | 1 |
| Fairy . . . . | 5 |
| | 15 |

CHAP. XIII. Ismarus.

ISMARUS of *Homer*[1] and *Virgil*[2]. It afterwards bore the name of MARONÉA. *Stephanus* mentions the Lake MARIS[3], whence *Mary*. This was the renowned city of the CICONES which experienced the vindictive rage of *Ulysses*, when it was reduced by him to the condition in which we now beheld *Fairy*[4]; and in an age when the predatory warfare of these countries was much the same that it is now. The armed mountaineers of *Rhodope* may be considered as the faithful representatives of the allies of *Priam;* and their manners as little ameliorated by any trace of civilization What a night did we pass among them, in the *coffee-booth* at *Fairy!* While day-light remained, few of them made their appearance; but as soon as darkness enabled them to venture forth from their lurking-places, the booth became filled with fiercer ruffians than we had seen since our visit to the *Circassians* of *Caucasus*. Their coming was announced by the firing of their *tophaikes;* first

(1) Odyss. ix. ver. 40 and 198. The Lake *Ismaris* is also mentioned by *Herodotus*: vid. lib. vii. c. 109. p. 415. ed. *Gronovii, L. Bat.* 1715.

(2) —— "Juvat *Ismara* Baccho
"Conserere, atque olea magnum vestire Taburnum."
*Georgic. lib.* ii. *p.* 44. *L. Bat.* 1636.
"Nec tantum *Rhodope* miratur, et *Ismarus* Orphea."
*Bucolic. Eclog.* vi. *p.* 16.
—— "*Ismarii* conjux longæva Dorycli."
*Æneid. lib.* iv. *p.* 196.
"Te quoque magnanimæ viderunt *Ismare* gentes
"Vulnera dirigere."—— *Ibid. lib.* x. *p.* 300.

(3) ΜΑΡΩΝΕΙΑ, *πόλις* Κικονίας, *κατὰ τὴν ἐν* Θράκη *χερρόνησον.* Ἐν *δὲ*, *λίμνη* ΜΑΡΙΣ· *ἐν δὲ* Μαρώνεια *πόλις.* Steph. Lib. de Urbib. p. 445. *Amst.* 1678.

(4) Ἰλιόθεν *με φέρων ἄνεμος* Κικόνεσσι *πέλασσεν*, ΙΣΜΑΡΩΙ· *ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὦλεσα δ' αὐτούς, κ. τ. λ.* Odyss. lib. ix. 39.

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Perilous situation of the Author and his companions.

first at a distance, and then close to the booth. As our miserable shed was open to all the winds of heaven, and we wished to keep a lamp burning, we were employed in patching paper over some of the holes, and in covering the crevices with our packing clothes, when we found them suddenly torn down by these fellows without, who presented their grim visages, looking through the apertures in the sides of the booth, to see who were within. All this while the firing of their *tophaikes* continued so close to us, that we expected at every instant to receive a random shot. Presently a party of them rushed into the booth, and became clamorous for coffee. While this was serving[5], they seated themselves rudely by us, stamping the butt-ends of their muskets, and kindling their pipes at a *mongûl*[6] that stood for that purpose. At sight of these men, our *Tchohodar* became very uneasy. He had seated himself in a corner of the booth with his *ataghan* and pistols in his belt; but loosing his girdle, he now examined his weapons, and placed them in due readiness before him. We were then lying upon our baggage, and affected sleep; although with as little somnolency as might be expected in the midst of such

(5) "This custom of calling for *coffee* in a public booth in *Turkey* answers to the practice among our lower orders of calling for *beer* or *spirituous liquors*. The *coffee* is presented in cups that hold about as much of this beverage as would fill a table-spoon, and as thick as mud; the thicker the better. For this the guest pays one *parâh*. A *Turk* will enjoy his evening with as much gaiety and satisfaction, who spends *six* parâhs for his *coffee*, and *two* for his *tobacco*, as an *Englishman* who spends *two shillings* in *beer*: and he has another advantage over the *Englishman*, in not becoming intoxicated with what he drinks, although his spirits be equally exhilarated." *Cripps's MS. Journal.*

(6) The *Mongûl* is a brazier of charcoal.

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such company. To say that we were not alarmed would be ridiculous; but it was hardly possible to refrain from laughter, at seeing, occasionally, the old *Tchohodar*, who pretended to be engaged in his devotions, every now and then taking up slily the hem of his garment[1], when he observed that we regarded him, to express his horror at our situation. A ferocious looking *Turk*, with a dark blue turban about his temples, the fringe of which almost covered one side of his face, came in with three others about midnight, and seemed to conduct himself as a chief among these rebels. Our *Tchohodar* addressed him with the usual salutation among the *Moslems*, "*Salam aleikoum, Effendi!*" "*Peace be with you, Sir!*" but he made no reply. While he was drinking his coffee, pointing to us, he said, in a surly tone, "*Who are these French dogs? and what is their business here?*" "They are not *Frenchmen*, Effendi!" said the *Tchohodar*, "but the greatest enemies of *Frenchmen:* they are *Englishmen*, and the friends of all true *Moslems!*" "Don't tell us of *Englishmen*," said he, evidently displeased, and striking the floor with the butt-end of his *tophaike:* "we know none of your distinctions: a *djowr* is a *djowr!* dare you deny that?" The *Tchohodar* added, that "he was not disposed for contradiction; that it was truly *Ramazan*[2] time; and not a season for quarrelling:"—upon which

Behaviour of the Rebels.

(1) This expressive signal of *caution* among the Turks has been before explained. *See p.* 36, *Note* (1).

(2) "The different mode of using this word is thus explained. The *Turks, Persians,* and *Indians,* call it RAMAZAN; but the *Arabs,* from whom the word came, RAMADAN.

which another of the gang said, "Yes! it is *Ramazan* time; and we mean to celebrate it: we have lighed *one fire* already in *Fairy* for the *Ramazan;* and we intend to light *other fires* before the *Ramazan* is ended!" To all which the *Tchohodar* only contented himself by repeating, "*In sha'llah! In sha'llah*[3]*!*" Afterwards they fell to relating their exploits: and this conversation served to tranquillize them a little; for about two hours after midnight they retired, and left us in quiet possession of the booth. When they were all gone, the *Tchohodar* went to prayers in good earnest, exclaiming loudly, *Ma sha'llah*[4]*!* And holding up his hands, to express more forcibly his sense of our deliverance, he said, and there is no reason to doubt the truth of it, that if he had produced the *firmân* which he had in his bosom, instead of deriving protection from it, we should all of us have been put to death. Indeed the death of Mr. *Wood,* when in a similar situation among the rebels north of *Constantinople,* has been attributed entirely to his want of discretion, in not concealing the *firmân* and letters of authority he carried with him; for they offered him no molestation until he made known the nature of his passports; when he was instantly shot.

The

(3) "*If God wills it! If God wills it!*"

(4) *Ma sha' llah!* is an exclamation of gratitude upon any occasion: literally interpreted, it signifies "*What hath God done?*" But the Turks write it upon the outside of their houses as an *amulet;* and in this manner, 

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The moment that day-light appeared, we hastened to the *caravanserai* for horses: and here we learned, that out of one hundred horses, formerly kept there for posting, only sixteen remained. Two hundred and thirty persons were killed at the taking of the town, before the rebels set fire to it: they entered during the night, exactly as they visited us at the booth; only in greater number, and with cannon; nobody knowing whence they came. Ninety houses were entirely burnt to the ground, besides the mosque, khan, &c.; and others were so completely destroyed, that of a large town nothing now remained but its ruins, in the midst of which stood the *caravanserai* and the *coffee-booth*. The rebellious mountaineers are said to perform their incursions from the most distant places, with surprising rapidity. They poured into *Fairy*, on the night of its capture, like a torrent, after firing a few rounds of artillery. The inhabitants having nothing to defend the town but their small arms, it was soon in flames. A dreadful scene of blood and tumult then ensued: to the noise of the conflagration were added the howling and shouts of the rebels, and the shrieks of the poor inhabitants. No one of the fugitives had yet ventured to return to the scene of so much horror: but the *Tartar* couriers passed through the place; and, as there was no other road, we had been constrained to do the same; not expecting, however, to meet with so much peril as we had encountered during this fearful night. The fact was, that the *Pashas* throughout all *Thrace* and *Macedonia* were then in a state of warfare; either among themselves, or with the Turkish government: and there was no road entirely free from the danger

Particulars of the sacking and burning of Fairy.

danger either of the insurgents, or of those bands of plunderers, who, profiting by the distracted state of the country, poured down from the mountains upon the plains. When those robbers meditate an attack, the expedition they use is such, that they overwhelm the inhabitants before any intelligence is received of their approach; and the blow being altogether unexpected, is always successful. The alleged cause of the disorders at *Fairy* was said to be nothing more than a dispute between the *Agha* and his *Tchohodar;* when the latter having fled from his master, returned with a band of insurgents, and set fire to the town; plundering it of every thing that could be carried off, and murdering the inhabitants[1]. The flames were seen as far off as *Kishan,* distant eight hours from *Fairy,* in the road to *Constantinople.* The *Agha* escaped, and took refuge in *Mary.*

Cause of the disaster.

We observed a few vestiges of antiquity in *Fairy,* particularly the large marble capital of a *Doric* column; also an antient fountain: but the state of the place allowed us neither the leisure nor the inclination to look for works of art. We had the greatest difficulty in getting horses; a strong opposition being made to our hiring those at the *caravanserai.*

Difficulty of quitting the town.

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(1) Τόφρα δ' ἄρ' οἰχόμενοι ΚΙΚΟΝΕΣ ΚΙΚΟΝΕΣΣΙ *γεγώνευν,*
*Οἵ σφισι γείτονες ἦσαν ἄμα πλέονες καὶ ἀρείους,*
*Ἤπειρον ναίοντες,* ΕΠΙΣΤΑΜΕΝΟΙ ΜΕΝ ΑΦ' ΙΠΠΩΝ
ΑΝΔΡΑΣΙ ΜΑΡΝΑΣΘΑΙ, ΚΑΙ ΟΘΙ ΧΡΗ ΠΕΖΟΝ ΕΟΝΤΑ,
*Ἦλθον ἔπειθ', ὕσα φύλλα, καὶ ἄνθεα γίνεται ὥρη,*
*Ἠέριοι.*——— Odyss. lib. ix. 47.

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*caravanserai.* At last, however, what with entreaties, bribes, kicks, and cuffs, here a *piastre,* and there a *blow,* first persuasions, and then menaces, we at last bade adieu to *Fairy;* hoping never to set our feet again within the territory of the CICONES[1].

(1) Οἳ θάνον ἐν πεδίῳ ΚΙΚΟΝΩΝ ὑπὸ δηϊώθεντες. Odyss. lib. ix. 66.



# CHAP. XIV.

FROM THE TERRITORY OF THE CICONES, TO CONSTANTINOPLE.

*River* Hebrus—*Plain of* Doriscus—Ænos—*River* Tearus—*Antient allusion to the Tobacco plant*—*Wash gold of the* Hebrus—*Territory of the* Apsynthi—*Achooria*—*Kishan*—*State of the Country*—*Medals*—*Grecian origin of English Pantomine*—Caduceus *of* Hermes *explained*—*Mode of practising Physic in Turkey*—*Ramadan*—*Bulgar Kieu*—*Malgara*—*Develi*—*Winter of the Archipelago*—*Prayers of the Moslems*—*National character of the Turks*—*Yenijick*—*Rhodosto*—Bisanthe—*Prospect of the* Propontis—*Antient and modern history of Rhodosto*—*Inhospitable appearance of* Thrace—*Thracian and Trojan Barrows*—*Eski Eregli*—*Situation of* Perinthus—Heracléa

—Heracléa—*Inscription*—Macrontichos—*Curious anecdote of a Swallow*—Selymbria—*Roman marks of distance*—*Crevátis*—*Búyúk Tchekmadjì*—*Kûtchûk Tchekmadjì*—*Arrival at* Constantinople—*Behaviour of the populace*—*Soros of Atracian Marble*—*Péra.*

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REJOICING in our escape from *Fairy*, we made good speed across the plain, and reached the banks of the *Maritza* river in three quarters of an hour, which is counted an hour's distance from the town. This river is the HEBRUS of *Scylax*[1] and *Herodotus*[2]. We found it to be much swoln, broad, and muddy[3]. Our passage over it was effected by means of a rope ferry with a barge. As soon as we landed upon the *eastern* side, we received the fallacious congratulations of the ferrymen, upon having escaped the territory of the rebels; but this was only true as far as it related to those who burned

River *Hebrus.*

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(1) In the original text of *Scylax*, the reading is, ποταμὸς Δουρίσκος, Ἀάβαρος, καὶ ἐπ' αὐτοῦ τεῖχος, Αἶνος πόλις καὶ λιμνὴν, τείχη Αἴνων ἐν τῇ Θράκῃ; but *Vossius* says, "Dorisci fluminis mentio apud neminem, quod sciam, est. Puto itaque sic scribendum hunc locum: Ποταμὸς Ἔβρος, καὶ ἐπ' αὐτοῦ Δορίσκος τείχος." Scylac. Caryandens. Peripl. p. 65. ed. *Gronovii, L. Bat.* 1697.

(2) Vide Herodotum, lib. iv. c. 90. p. 251; et lib. vii. c. 59. p. 402. ed. *Gronovii, L. Bat.* 1716.

(3) The following passage occurs in *Leunclavius*, respecting the *Maritza*:

"Sed Prætor, paullo post, hæc de *Maritza* subjicit: Alii sedes constituebant versus inferiores partes, et eum fluvium quem lingua vulgaris, ut antea dictum est, *Maritzam* vocat. Reapse quidem is HEBRUS est, qui versus ÆNUM oppidum excurrens, ibidem in Ægæum se pelagus effundit. Sed quia cum hoc et alii se conjungunt amnes, ac majorem efficiunt: iccirco nomen etiam apud accolas mutat. Flumina verò quæ Prætor ab HEBRO sive *Maritza* recipi commemorat, alia non est necesse recenseri, quod Turcicis nostris illustrandis non serviant." He mentions, however, two; the *Harda* and the *Tunsa*; which, he says, *Chalcondyles* often calls *Tænarus*; perhaps the TÆARUS of *Herodotus*. *Vide Chalcondylem, Hist. de Reb. Turcic. p.* 413. *Paris*, 1650.

burned *Fairy*; the country eastward being infested by other predatory bands. This allusion to the passing out of one territory into another is very antient, with reference to the HEBRUS: it formerly divided the CICONES from the APSYNTHI. Rivers, as natural boundaries, long maintain a distinction between inhabitants of the same country: no lapse of time has annihilated the distinction between the *Trasteverini* and those Romans who dwell upon the opposite side of the *Tiber*. This *great maritime plain*, watered by the *Hebrus*, was antiently called DORISCUS, from a *regal citadel* of that name, used as a bulwark by *Darius* in his war with the *Scythians*[4]. A small part of it, that which intervenes between the promontory *Serrium*, and the river, was rendered famous by the review and muster of the army of *Xerxes*, who here numbered his forces, previous to their descent upon *Greece*[5]. The same place is mentioned by *Pliny*[6], and by *Ammianus Marcellinus*[7]. The *regal citadel* was upon the *western* side of the embouchure of the *Hebrus*[8]; as

Plain of *Doriscus*.

(4) Ὁ δὲ Δορίσκος ἔστι τῆς Θρηΐκης αἰγιαλός τε καὶ πεδίον μέγα. διὰ δὲ αὐτοῦ ῥέει ποταμὸς μέγας Ἔβρος, ἐν τῷ τεῖχός τε ἐδέδμητο βασιλήϊον, τοῦτο τὸ δὴ Δορίσκος κέκληται, καὶ Περσέων Φρουρὴ ἐν αὐτῷ κατεστήκεε ὑπὸ Δαρείου ἐξ ἐκείνου τοῦ χρόνου ἐπεί τε ἐπὶ Σκύθας ἐστρατεύετο. Herodot. lib. vii. c. 59. p. 402. ed. *Gronov.*

(5) Ibid. The spot, however, is not accurately determined. According to *Belon*, there is a *beautiful plain*, annually inundated, where the Grand Signior pastures above a thousand horses, and the inhabitants five hundred besides. *Voy. Belon, Observat. in Grèce, f.* 63. *Paris*, 1555.

(6) "Mons, *Serrium* et *Zone*, tum locus *Doriscus* decem mill. hominum capax. Ita *Xerxes* ibi dinumeravit exercitum." *Plinio, Hist. Nat. lib.* iv. *c.* 11. *tom.* I. *p.* 216. *L. Bat.* 1635.

(7) Ammian. Marcell. Hist. lib. xviii. c. 15.

(8) Between the mountain *Serrium*, and the *Hebrus*.

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*Ænos.*

as Ænos, called Apsynthus by *Strabo*[1], was upon the *eastern*. The large silver medals of Ænos are the boldest specimens of the very antient coinage of *Greece*. We had the good fortune to procure one of the finest of these coins at *Kishan:* it will presently be described. There were *five* cities of this name; but the *Thracian* Ænos was the most renowned. It received its denomination from one of the companions of *Ulysses* who was there buried[2]; and it is celebrated by *Homer*[3] as the city whence the *Trojan* auxiliaries came from Thrace. According to *Livy*, it was near to Maronea[4]. There is a valuable passage in *Herodotus*, respecting

(1) Αινος, *πόλις Θρᾴκης,* Ἄψυνθος *καλουμένη,* Στράβων ζ. Stephan. Lib. de Urbib. &c. p. 44. *Amst.* 1678. The passage of *Strabo*, alluded to by *Stephanus*, is lost: it was at the end of the Seventh Book. We have this account of Ænos in the *Pandects* of *Leunclavius*. "Hæc civitas (Ygnos) Græcis dicitur Ænos et Œnos, quorum posterius ipsi pronuntiant Inos, unde nomen *Ygnos*, quod heic in Annalibus legitur, molli pronuntiatione literæ N per Gn, *Græcis*, et *Turcis*, et *Italis*, et *Hispanis*, qui ñ scribunt familiari. Inter *metropoles* vel *archiepiscopatus Thraciæ* refertur ab Imperatore Leone in Novella de Thronis. . . . . Propter Ænum fluvius *Meritza* vel Hebrus in mare semet exonerat, uti paullo ante dictum ex Prætore nostro. Principes aliquando Catelusios Genuates habuit, sicut et *Lesbus* insula, quum illi a civibus arcessiti temporibus Imperatorum Græcorum inter se discordium, urbis defensionem suscepissent, sicut apud Laonicum legitur. Castaldus *Enio* scripsit, quod duabus (ut opinor) syllabis enuntiandum. Antonius Bonfinius in historiis Vngaricis corruptius *Eniam* vocavit, quum anno 1469 Nicolaum Canalem præfectum Venetæ classis *Eniam Thraciæ urbem* direptam incendisse tradit." *Chalcondyl. Athen. Hist. de Reb. Turcic. p.* 413. *Paris*, 1650.

(2) "Sic verò vocata fuit ab Ulyssis socio illic sepulto, ut Euphorio, et Callimachus apud Servium ad Æneid. lib. iii. v. 18." *Vid. Animadv. in Stephan. Lib. de Urbib. &c. p.* 44. *Not.* 88. *Amst.* 1678.

(3) ——— *βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,*
Πείρως Ἰμβρασίδης, ὅς ἄρ' Αἰνόθεν εἰληλούθει. Iliad. Δ. 520.

(4) "Et *Maroneam* quidem primo impetu expugnavit; *Ænum* inde cum magno labore, postremo per proditionem Ganymedis præfecti Ptolemæi cepit." *Liv. Hist. lib.* xxxi. *c.* 16. *ed. Crevier.*

respecting the HEBRUS, which has escaped the notice of geographers: it mentions the names of all the tributary streams received by this river in its course[5]; and among others, the *Tearus*, at whose fountains a *Stélé* was erected by *Darius*, with a remarkable inscription preserved by the historian[6]. The sources of the TEARUS occur to the north of *Constantinople*, in the neighbourhood of *Kirk Iklisiè*; and as the name of the river is still preserved in modern maps, with hardly any alteration[7], it were to be wished that some traveller would pay a visit to the spot. *Herodotus* relates, that the water of the *Tearus* was celebrated for its medicinal properties[8]. There are other curious circumstances respecting the HEBRUS, to which little attention has been paid. According to *Plutarch*, it once bore the name of RHOMBUS[9]; and there grew upon its banks the

River *Tearus*.

(5) Ἐκδιδοῖ δὲ ὁ ΤΕΑΡΟΣ οὗτος ἐς τὸν ΚΟΝΤΑΔΕΣΔΟΝ ποταμόν· ὁ δὲ κοντάδεσδος, ἐς τὸν ΑΓΡΙΑΝΗΝ· ὁ δὲ Ἀγριάνης, ἐς τὸν ΕΒΡΟΝ· ὁ δὲ, ἐς θάλασσαν τὴν παρ' ΑΙΝΩΙ πόλι. (Herodot. lib. vii. c. 90. p. 251. ed. *Gronovii.*) The names are different in PLINY. "Flumina in *Hebrum* cadentia, BARGUS, SUEMUS." *Hist. Nat. lib.* iv. *c.* 11. *tom.* I. *p.* 218. *L. Bat.* 1635.

(6)
ΤΕΑΡΟΥΠΟΤΑΜΟΥΚΕΦΑΛΑΙ
ΥΔΩΡΑΡΙΣΤΟΝΤΕΚΑΙΚΑΛΛΙΣΤΟΝ
ΠΑΡΕΧΟΝΤΑΠΑΝΤΩΝΠΟΤΑΜΩΝΚΑΙ
ΕΠΑΥΤΑΣΑΠΙΚΕΤΟΕΛΑΥΝΩΝΕΠΙ
ΣΚΥΘΑΣΣΤΡΑΤΟΝΑΝΗΡΑΡΙΣΤΟΣΤΕ
ΚΑΙΚΑΛΛΙΣΤΟΣΠΑΝΤΩΝΑΝΘΡΩΠΩΝ
ΔΑΡΕΙΟΣΟΥΤΑΣΠΕΟΣΠΕΡΣΕΩΝΤΕ
ΚΑΠΙΑΣΗΣΤΗΣΗΠΕΙΡΟΥΒΑΣΙΛΕΥΣ

(7) See Arrowsmith's Map of the Environs of Constantinople. *Lond.* 1801 & 1804, where it is called *Dearadere.*

(8) Vidè Herodotum, loco supradicto.

(9) Ἑαυτὸν ἔῤῥιψεν εἰς ποταμὸν ΡΟΜΒΟΝ, ὃς ἀπ' αὐτοῦ ΕΒΡΟΣ μετωνομάσθη. Plutarch. de Fluv. p. 11. *Tolosæ*, 1615.

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the identical plant now constituting a principal part of the commerce of the country; being then used, as it is now, for its intoxicating qualities [1]: and the mention made of it by *Plutarch* is so antient an allusion to *tobacco*, and to the practice of *smoking*, that from this circumstance alone we are almost tempted to doubt the authenticity of the treatise (*περὶ ποταμῶν*) attributed to him [2]. It is moreover related of the HEBRUS by *Pliny*, that its sand was auriferous [3]; and *Belon* has confirmed this observation, by stating that the inhabitants annually collected the *sand* for the *gold* it contained [4]. Perhaps the old mythological story of its bearing

Antient allusion to the Tobacco plant.

Wash Gold of the *Hebrus*.

(1) Γεννᾶται δὲ ἐν αὐτῷ τῷ προειρημένῳ ποταμῷ βοτάνη παρόμοιος Ὀριγάνῳ, ἧς τὰ ἄκρα δρεψάμενοι Θρᾷκες, ἐπιτιθέασιν πυρὶ μετὰ τὸν κόρον τῆς δημητριακῆς τροφῆς, καὶ τὴν ἀναφερομένην ἀναθυμίασιν δεχόμενοι τῆς ἀναπνοιαῖς, καροῦνται, καὶ εἰς βαθὺν ὕπνον καταφέρονται. Plutarch. de Fluviis, pp. 11, 12. *Tolosæ*, 1615.

(2) Many authors expressed their doubts as to the real author of the treatise *περὶ ποταμῶν*, which bears the name of *Plutarch*; and among others, *Sigismundus Gelenius*, who published an edition of it, together with the *Periplus* of *Arrian*, and the *Epitome* of *Strabo*. In his dedication *(ad Anselmum Ephorin. medicum)* he says, "*Plutarchum vero hunc Chæronensem illum non esse stylus satis arguit, et alioqui titulus nudum Plutarchi nomen habet. Attamen hunc quoque ex vetustissimis quibusque sua hausisse crebra auctorum citatio declarat.*" The objection was however refuted, and the authenticity of the work forcibly maintained by the arguments of *Philip. Jacob. Maussacus*, who subsequently edited the same treatise; adding a dissertation, entitled "*Judicium de Plutarcho et scriptis ejus, in quo Libellus de fluminibus magno Plutarcho Chæronensi probabiliter vindicatur.*"

(3) Pliny mentions five *auriferous* rivers; the *Tagus* of SPAIN, the *Po* of ITALY, the *Hebrus* of THRACE, the *Pactolus* of ASIA, and the *Ganges* of INDIA. *Hist. Nat. lib.* xxxiii. *cap.* 4. *tom.* III. *p.* 345. *L. Bat.* 1635.

(4) " Les habitans des villages circonuoisins de la riuiere HEBRUS ont la practique de tirer de grands monceaux de *sablon* en temps d'esté quand la riviere est petite, sçachants qu'il y' à leans quelque petite quantité de grains d'or: et les recullent assez loing du rivage, a fin que quand elle desgorge, ne les emmeine. Car en separant l'or, et le lauant d'auec le sablon, ils assemblent des aix trouez pour le lauer avec l'eau de la riuiere:

bearing the head of *Orpheus*[5], which was converted into *stone*[6], originated in an appearance presented by one of the extraneous fossils common to the *banks* of this river. Such local superstitions, as connected with natural phænomena, are so frequent, and remain so long unaltered in every country, that it is highly probable a person residing upon the spot would find the fable itself, or something similar to it, traditionally preserved among the present inhabitants of the PLAIN OF DORISCUS. We passed this river at a season of the year when the mouths of the *Danube* are sometimes frozen; but there was neither the appearance of *ice*, nor anything in the temperature of the water corresponding with the notions entertained of the HEBRUS by the Romans, and particularly by *Horace*[7].

The remainder of our journey this day was rendered uninteresting over the dreary plain we had to pass[8]. We seemed

riuiere: s'ils trouuvent quelque petite portion d'or, c'est avec moult grand' peine, et despense, et longueur de temps: et aussi que sans vif argent ils ne peuvent rien faire qui vaille." *Belon, Observat. en Grèce, p.* 63. *Paris*, 1555.

(5) "Membra jacent diversa locis: caput *Hebre*, lyrámque
Excipis." *Ovid. Metamorph.* 11. *v.* 50. *ed. Aldi*, 1534.

"Tum quoque marmorea caput à cervice revulsum,
Gurgite cum medio portans *Œagrius Hebrus*
Volveret." *Virgil. Georgic. lib.* iv. *p.* 90. *L. Bat.* 1636.

(6) Vide *Servium*, (ex Ovid. ad 4. Georg.) "*Sane* (inquit) *alludit ad id quod dicit Ovid. quia cum caput ejus* ad ripam *delatum mordere voluisset, est conversus in lapidem.*"

(7) "Thracáne vos, HEBRUSQUE nivali compede vinctus."
*Epistolarum, lib.* i. *Epist. ad Florum, v.* 3. *p.* 115. *Venet.* 1566.

"Aridas frondeis hyemis sodali
Dedicet HEBRO."
*Carmin. lib.* i. *Ode* 25. *v.*19. *p.* 46. *ed. Lambini, Venet.* 1566.

(8) Mr. Walpole makes a similar remark in his Journal; and has cited an author of the thirteenth century, who mentions the HEBRUS under the name of *Maritza*.

"The

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seemed to have bidden a long farewell to beautiful scenery; nothing now being exhibited but the bleak inhospitable fields and swamps of THRACE: yet, in the distant perspective, mountains appeared all around us; the horizontal line of the sea being broken by the heights of *Samothrace*, by *Lemnus*, and by other islands. Every traveller will recollect how much shorter distances appear in mountainous regions, even when journeying slower, and over bad roads, than when traversing an extensive campaign, where the dull uniformity of the prospect excites weariness and disgust. About half the way to *Kishan*, we came to the village of *Achoorïa:* it is inhabited by Greeks. From this village, all the rest of our journey to *Kishan* was over the same maritime and wretched land of the APSYNTHI. We arrived at *Kishan* about three o'clock in the afternoon: it is situate at the eastern extremity of the plain of the HEBRUS, upon the side of a mountain, towards the termination of the range of RHODOPE; distant eight hours from *Fairy;* twelve from *Æno*, the antient ÆNOS; and twelve from *Gallipoli*, the antient CALLIPOLIS.

Achoorïa.

Territory of the *Apsynthi.*

Kishan.

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" The banks of the Maritza are covered with tamarisks. Nothing, however, can be more uninteresting than the wide open plain through which this river runs. The general appearance of the country is not relieved by many marks of civilization or of culture; the eye, as it wanders over the bleak inhospitable Thracian plains, is arrested only by some of those artificial mounds of earth, marking either the site of some battle, or the spot where the bodies of the slain were heaped and entombed together; or, in later times, the place where the standards of the Musulman invaders of Greece were fixed, when the army was encamped. When or whence the Hebrus took the name of *Maritza*, it is not easy to determine; but I find it in the history of Georgius Acropolita, (p. 64.) who lived in the year 1222: Εὖρον, ὃν καὶ Μαρίτζαν ὁ χυδαῖος κατονομάζει λαός. " Hebrus, called commonly Maritza." *Walpole's MS. Journal.*

CALLIPOLIS. In stating these distances, it should be observed, that the *Tartar* couriers perform the same in half the computed time, and sometimes in less than half[1]. We heard fearful tales of the state of the road at *Kishan*, and rumours big with the perilous adventures of passengers; the country being described as full of robbers, and the villages as being entirely deserted. Some of the inhabitants came to us, to make very anxious inquiries respecting the condition of *Fairy*[2]. As *Kishan* is a large town, and carries on a considerable inland commerce, we were very diligent in our inquiries among the *silversmiths* for works of antient art. Our success, however, would hardly have been worth notice, if we had not met with a Greek physician, who had many fine silver medals, and willingly sold them. Many of these were *Roman* coins; particularly a very fine one of *Nero*; but almost all of them were said to be found at ÆNOS. The large

State of the Country.

Medals.

(1) "The *Tartars* are public couriers, much respected for their good conduct and fidelity. Their name by no means indicates their origin, as they are taken indifferently from all the provinces in the empire, and are distinguished by the Tartar *calpac*, which they wear instead of the turban. They are strong and hardy; and perform their journeys with wonderful celerity. As there is no such establishment as a general post, a certain number of these *Tartars* are attached to the court, to the army, and to the governors of provinces, and are occasionally despatched to all parts of the empire." *Thornton's Turkey, vol.* I. *p.* 84. *Lond.* 1809.

(2) "At *Kishan* the inhabitants saw the fire at *Fairy*. There are here 1500 houses; and of this number 400 are tenanted by *Greeks*. The commerce of *Kishan* is inland; it consists in supplying the Mediterranean districts, by means of caravans, with *cotton*, *corn*, and *tobacco*. This is a large town; and it is in a better condition than the other towns of THRACE. Our journey this day, by the mariner's compass, was from *south-west* to *north-east*." *Cripps's MS. Journal.*

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large coarse silver *tetradrachms* of *Heracléa Sintica* were common here, as all over this country. We bought a silver one of *Philip*, with the impression which is common to the medals of Alexander the Great; namely, the portrait of that monarch, decorated as *Hercules*, with the *lion's spoils;* and for reverse, a sitting figure of Jupiter, with the legend ΦΙΛΙΠΠΟΥ. Such medals are, therefore, evidently the coins of *Alexander's* successor, *Philip Aridæus*. But we obtained here two beautiful silver medals of ÆNOS; one being smaller than the other, which is a *tetradrachm;* but both having that interesting representation of the head of *Mercury*, which proves the great antiquity of the *scalp-like* cap, now called *Fess*, from *Fez*, as it is worn by all the nations of the *Levant*[1]. The reverse of these medals exhibit *a goat*, with this legend, AINION. The extraordinary boldness of the relief caused by the die, exceeds that of any other example in the whole numismatic series of antient Grecian coinage. Sometimes the medals of ÆNOS have the same head of *Mercury*, wearing the *Petasus* instead of the *Fez;* and sometimes the *Fez* is represented pointed, like the *Ionian mitre* upon the Grecian statues. An approximation to this latter form, may be observed in the sort of cap worn by *Harlequin*, upon our stage; the whole *Pantomime* of *Harlequin*, having been originally derived from *Greece*; whence it was imported into *Italy* by the *Venetians*; and still preserving, among modern nations, a very curious *mythological* representation, founded

Grecian origin of English Pantomime.

(1) See the Plate, representing the medals of *Philippi*, *Neapolis*, and *Ænos*.




SILVER MEDALS of NEAPOLIS, PHILIPPI, and ÆNOS, in THRACE.

founded upon the *dramas* of the antients. Thus we see *Harlequin*, as MERCURY, with the *herpe* in his hand, to render himself invisible, and to transport himself from one end of the earth to the other; wearing, at the same time, his *petasus* or winged cap; and being accompanied by *Columbine*, as PSYCHE, or *the soul; an Old Man*, who is CHARON; and a *Clown*, MOMUS the son of NOX, whose continual occupation was mimicry and ridicule of the Gods. When, instead of the short sword called *herpe*, he is represented with the *Caduceus* he received from *Apollo;* this is evidently nothing more than the *virga divina*, or *divining rod* of *miners*, over whom *Mercury* presided; on which account he is also represented with *a bag of money* in his hand, as a god of *thieves*[2]. The *divining rod* was the most antient superstitious practice resorted to in the discovery of precious metals. The use of it was left in *Cornwall* by the *Phœnicians;* and down to a very late period, we find it called by its antient name, *Caduceus*[3]. Indeed, some of the representations of *Mercury* upon antient vases, are actually taken from the *scenic exhibitions* of the Grecian theatre; and that these exhibitions were also the prototypes of the *modern pantomime*, requires no other confirmation than a reference to one of them, taken from *D'Hancarville*, and engraved for this work; where MERCURY, MOMUS, and PSYCHE, are delineated exactly

*Caduceus* of *Hermes* explained.

(2) See the Vignette to the preceding Chapter; representing the symbols of *Hermes*, as they are exhibited upon a terra-cotta lamp, taken from *Passeri*.

(3) "Les ouuriers qui beschent la mine dedens terre, et qui tirent à mont, n'ont point l'usage de *Caducée*, qui en Latin est nommé *Virga divina*, dont les Almans vsent en espiant les veines." *Belon, Observat. en Grèce, f.* 45. *Paris*, 1555.

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exactly as we see *Harlequin*, the *Clown*, and *Columbine*, upon the English stage[1].

Mode of practising Physic in Turkey.

The Greek physician, from whom the medals we bought here were principally obtained, entertained us, by giving an account of the manner in which the medical profession is exercised among the Turks. "When a rich Turk," said he, "is very ill, he sends for a physician; and however dangerous his disorder may be, a negotiation commences between the doctor and his patient, as to the price of the cure. The price is of course augmented in proportion to the alarm excited by the malady. A bargain is then concluded upon the following conditions: that half the stipulated sum be paid down immediately, and the whole sum if the patient recover. The physician then goes boldly to work, prescribing whatever he pleases. If his patient die, he has already secured a very ample fee; and if he recover, the case is still better." It was formerly said in England, that a large wig and a gold-headed cane were sufficient to constitute a physician; and it is literally true of *Turkey*, that a *calpac* and a *pelisse* are the only requisites for the exercise of the profession.—An English officer, who arrived in *Constantinople* during our first visit to that city, was accompanied by an Italian domestic, who had served him with fidelity, but gave him warning the morning after their arrival. The officer, being loth to part from a trusty servant, asked him the reason of this extraordinary conduct. "I have

(1) See the Vignette to this Chapter.

"I have no complaint to offer," said the Italian: "but I can earn more money here by turning physician, and therefore must wear a different dress." The next day he presented himself to his former master in the medical *calpac* and *furred robe*, laughing heartily at his own metamorphosis: and this man, before our return to the *capital*, had despatched as many of his fellow-creatures as the most eminent practitioner in *Turkey*.

This evening, at sun-set, we had the same ushering in of uproar that we witnessed in *Yenïga;* and a brilliant illumination round the *mosque* and *minaret*, proclaiming another holy night of *Ramadan*, announced to all true *Moslems*, that "PARADISE HAD OPENED ITS DOORS, AND THAT THE GATES OF HELL WERE SHUT[2]." The pleasantest *Ramadan* which the Turks have, is that which happens in this season of the year (*January*), because the days spent in fasting are short, and the nights of revelling so long, that, before morning, they are quite weary of their debaucheries, and readily consign themselves to sleep, until the sun again sinks below the horizon. They have also another advantage in a *winter Ramadan;* in not being liable to the same degree of

Ramadan.

(2) *See Rycaut's Ottoman Empire, p.* 160. *Lond.* 1670. This was the burden of a vocal serenade which a *Turk* gave us during this night, accompanying his voice by a *tambour*, so as to have rather a mournful but a pleasing effect.

"During the *Ramadan*, I often listened to the *songs* or *hymns* of the *Turks* in the streets; and *Antonio*, assisted by the *Tcholiodar*, would translate them for us. For the first time, however, I heard one this night in *Kishan*, that was truly harmonious. It was from a Turkish *improvisatore*, who accompanied the measure of an extemporaneous hymn with a tambour." *Cripps's MS. Journal.*

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of thirst; when they are forbidden, during the day, to moisten their parched lips with a drop of water, although rendered feverish by the excesses of the preceding night, and by the heat of their climate. As this *fast* is regulated by the course of the *moon*, it occurs earlier in each year than it did in the preceding; and thus progressively falls within every month [1].

Bulgar Kieu. Malgara.

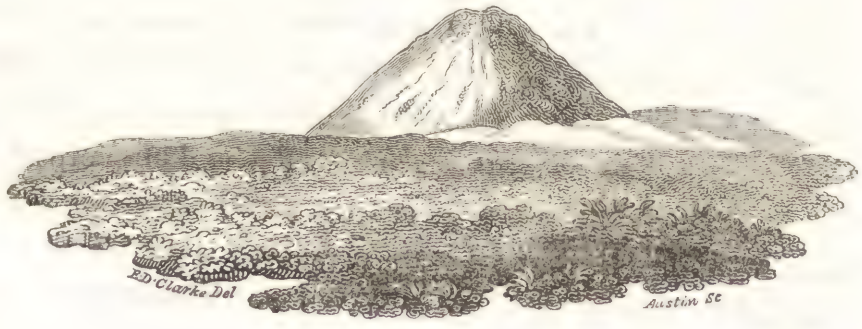
Saturday, (*Jan.* 9,) we left *Kishan*, and rode first to *Bulgar Kieu*, distant one hour; afterwards to *Malgara*, three hours farther towards the *east;* journeying over a hilly country, and a stony road. The mosques were in ruins, and the land desolate. At *Malgara*, however, we were surprised by the sight of fine white bread. In the street of this place we saw the fragments of a beautiful marble cornice. Thence we proceeded five hours farther to

Develi.

a place called *Develi*, or *Devili;* passing over the most bleak and solitary plains imaginable. This part of THRACE resembles the *stéppes* in the *South of Russia;* and to add to the similitude of the two countries, there are here *tumuli* precisely similar to those of *Tartary*. Just before we descended from a ridge of hills (which separated two of these

(1) *See Rycaut's Ottoman Empire, p.* 161. Rycaut shows, from Pococke's "*Notæ de Arabum Moribus,*" that the institution of the *Ramadan* was originally founded upon a *Jewish fast.* "The institutions of this month of *Ramazan* proceeded from *Mahomet* himself, in the second year of his prophetic office, which he did not assume until he had fully completed forty years; having before, in imitation of the JEWS' FAST of ASHURA, (*Leviticus* xvi. *ver.* 29.) in memory of *the overthrow of Pharaoh and his host in the Red Sea,* enjoined to the *Arabians* the same time of abstinence; but afterwards, apprehending it dishonourable to be beholding to the JEWS for the invention of a Fast, instituted the *Ramazan.*"

these extensive plains) into *Develi*, there were two such *mounds* as large as any we had seen in *Kuban*. Upon the top of this ridge there is an elevated plain; and upon one side of it, one of the two *tumuli*, commanding a view *westward* of all the level country towards *Kishan*, and the *Plain of the Hebrus*. The other *tumulus*, standing upon the other side of the same elevated plain, that is to say, upon the brow of the descent towards *Develi*, commands all the region *eastward*; so that almost the whole of THRACE is here visible; and a more dreary prospect can hardly be conceived: it afforded a melancholy *memento* of our having for ever quitted the fine scenery of *Greece*.




At *Develi* we slept in a small but good *khan*, and more comfortably than usual. Some suspicious-looking fellows met us this day on horseback, and the whole district was full of alarm. No other conversation took place among the *Tartars* who arrived at the *khan*, than that which related to the disordered state of the country: and each new-comer seemed to vie with his predecessor in fearful tales of banditti, and of the ravages committed by hordes

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Winter of the Archipelago.

hordes of insurgents. The rainy season had now set in; the only winter known upon the shores of the *Archipelago*. Snow falls sometimes in considerable quantity during the month of January; but upon the whole it is considered as a rare occurrence.

In a room adjoining our apartment, some *Turks* were engaged in their devotions; and, whenever we have seen them so occupied, whether in the mosques, or in the public streets, or in private dwellings, we always regarded them with respect; for however we may be disposed to revile the *Turkish* religion, there is perhaps no *Christian* but might find an example worthy of his imitation in the behaviour of a *Moslem* during his prayers. If we may judge of genuine piety by external appearances, the *Mahometans* are, of all people, the most sincere in their worship. They are never seen to wander during their prayers, or to neglect them, or to utter a parcel of words by rote, with their thoughts intent upon other matters, like many of those persons who pretend to hold a better faith: their whole soul seems to be absorbed by the solemnity of the exercise, and their thoughts so perfectly abstracted from every earthly consideration, that it is impossible to behold them without participating the reverence they manifestly feel. But this behaviour may be attributed to the very great stress laid by their *Korân* upon the duties of prayer. *Mahomet* called it The PILLAR OF RELIGION; and the *Turks* maintain that in this act of devotion, they ought to be so intent and fixed, that no possible event can have power to divert their attention; not even the command of the *Sultan* himself,

Prayers of the Moslems.

nor

nor any alarm of fire or other imminent peril. How beautiful is the description given by *Busbequius*[1] of the whole *Turkish* army engaged in one solemn act of public devotion[2]. Yet *Rycaut* affirmed, that of all the nations and religions he had known, the *Turks* were the most hypocritical. "These are they," said he[3], "who love to pray in the market-place and in the corners of the streets, to have praise of men; for it is observable with the *Turks*, that where they find the most spectators, especially of Christians, to choose that

(1) The real name of this author was *Auger Ghislin Boesbec:* he was son of *Giles Ghislin*, Lord of Boesbec, a small village in *Flanders;* and is better known under the name of *Augerius Ghislenus Busbequius*. He was employed as ambassador by *Ferdinand the First* to *Solyman the Second*. He sent inscriptions to *Scaliger, Lipsius*, and *Gruterus*, and added more than one hundred Greek manuscripts to the Imperial Library.

(2) "Video in ea planitie magnam conglobatam turbinatorum capitum multitudinem, summo silentio verba præeuntis sacerdotis excipientium. Singuli suis quique locis ordines constiterant; et cum in loco aperto et patente versarentur, ipsi corporum suorum serie, tanquam septa sive parietes, sibi construere videbantur; honoratiore quoque ordine, ei loco, ubi princeps constiterat, propinquiore. Omnium erat vestitus eximius nitor. Capitum tegmina de candore cum nivibus certabant, grata diversorum colorum varietas multa cum voluptate in oculos incurrebat. Sic verò stabant immobiles, ut in illo solo defixi aut ibidem succrevisse viderentur. NULLA TUSSIS, NULLUS SCREATUS, NULLA VOX, NULLUS CIRCUMACTI CAPITIS AUT RESPICIENTIS MOTUS. Sacerdote Mahumetis nomen pronuntiante, pariter una omnes capita ad genua usque summittebant: CUM NOMEN DEI PROFARETUR, IN FACIEM VENERABUNDI PROCIDEBANT, ET TERRAM DEOSCULABANTUR." *Busbequii Epist.* 3. *p.* 162. *Lond.* 1660.

(3) See "The *Present State of the Ottoman Empire*," p. 159, by *Paul Rycaut*, who was Secretary to Charles the Second's ambassador, and afterwards Consul of Smyrna, (*Lond. Third Edit.* 1670.)—a work remarkable for its raciness and general accuracy. Notwithstanding the multiplicity of authors who have written upon *Turkey*, there is no one who has given, upon the whole, a more faithful account of the *Turks* than *Rycaut*. His sculptured *costumes*, although rude, are correct; and his book is remarkable for the valuable information it condenses within the small compass of 216 pages.

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that place, how inconvenient soever, to spread first their handkerchief, and then begin their prayers." We know not how to acquiesce in the truth of these observations. We saw much of the *Turks*, and we had one who was daily our companion; but, bating a little treachery as to the strict observance of their *fast*, together with the dissolute practices of their *Dervishes*, we would say generally, of the whole race, that the *Turks* are the last people upon earth who deserve to be called hypocrites in their religion. *Rycaut* wrote at a time when the prejudices against *Moslems* were very high, and when his own countrymen had not lost the strong tincture of fanaticism they had acquired under *Cromwell*. There are many virtues common to the *Turks* which would do honour to any nation; and above all, that reverence for the Deity, which renders the taking of his name in vain to be a thing unheard of among them: add to this, their private and their public charities; their general temperance and sobriety; their donations for the repose and the refreshment of travellers[1], and for the establishment of public baths and fountains; their endowment of hospitals; their compassion for animals; the strict fidelity with which they fulfil their engagements; their hospitality; the attention shewn to cleanliness in their frequent ablutions; and many other of their characteristics, which forcibly contrast them with their neighbours;—and we shall

National character of the Turks.

(1) In some parts of the Empire there are *Khans* for the reception of travellers, which are so endowed, that every night the guests are entertained at free cost with a convenient supper, be their number more or less, according to the capacity of the building. *See Rycaut's Ottoman Empire, p.* 167. *Lond.* 1670.

shall be constrained to allow that there can hardly be found a people, without the pale of *Christianity*, better disposed towards its most essential precepts. That they have qualities which least deserve our approbation; and that these are the most predominant, must be attributed entirely to the want of that "leaven," which in "leavening the whole mass" hath not yet extended its influence to this benighted people: for their ignorance is so profound, and it is so universal, that they may be considered as generally destitute of any intellectual attainment whatsoever. The highest offices of the state are administered by individuals taken from the dregs of society; and when admitted to the friendly intercourse and conversation of those among them who are the most looked up to, either on account of their elevated rank, or probity of character, we were constrained to regard them rather with affection than with esteem; as claiming the same degree of regard, mingled with pity, which is excited by the goodness and simplicity of very benevolent, but very illiterate, old women.

Yenijick.

It rained incessantly during our journey (*Jan.* 10) from *Develi* to *Yenijick*, a distance of three hours; and afterwards the whole way to *Tekirdagh*, otherwise called *Rhodosto*, which is seven hours from *Develi*. The roads, deep and very slippery, lay through a hilly country; but so dreary and disagreeable in its aspect, that we were glad to use all the expedition in our power. Sometimes the appearance of the road was visible for miles before us; extending over a waste tract of land, which might be truly said to *undulate;* for it had the appearance of waves in the sea. We halted for a

few

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few minutes in a coffee-shop in the village of *Yenijick;* because we heard that the *Hidouts,* or *banditti,* were close to us, in a neighbouring village. A large party of *Turks,* journeying from *Tripolizza* in the *Morea,* was also collected here, deliberating in what manner to proceed. As we composed altogether a numerous party, it was agreed that we should join forces, and travel in company. Accordingly, we set out, making too formidable a procession for a few robbers to attack; and in this manner reached *Rhodosto,* without interruption.

Rhodosto.

*Bisanthe.*

Prospect of the *Propontis.*

This is a large town: it is the BISANTHE of *Herodotus*[1]. Here we again beheld the PROPONTIS, or *Sea of Marmora.* The *khan* was large, and as filthy as usual; but the *caravanserai* much worse. That the Reader may duly comprehend the distinction between them, it is necessary to bear in mind, that the *caravanserai* is the *old inn* of *Turkey,* where the *Tartars* generally lodge. The *khan* is considered as an improvement of a later age; but an *English barn* would be preferable to either. The *caravanserais* are surrounded by mangers for the cattle; above these mangers are a series of about forty fire-places, extending along the walls, for travellers to cook their victuals; with a small space where they may lie down, with their feet reaching quite into the manger.

The next morning, we enjoyed the sight of a most beautiful effect of sun-rise, from the window of the *khan.* Clouds

(1) Ἦλωσαν κατὰ ΒΙΣΑΝΘΗΝ τὴν ἐν Ἑλλησπόντῳ. Herodot. Hist. lib. vii. cap. 137. p. 423. ed. *Gronovii.*



VIEW of the SEA of MARMORA,

taken from the Window of the Khan at RHODOSTA, with part of the Town.

Clouds were rolling over the opposite *Asiatic coast* in crimson volumes of the most vivid dye; the upper parts being of a lively purple, and all the sea in front of a dazzling whiteness. Opposite to the town, a little fleet of Turkish *galiotes* and *caïques* were at anchor[2]. *Rhodosto* has little of the appearance of a very antient town: it is without walls; and we found no antiquities upon the spot. *Belon* confounded it with PERINTHUS[3]; whose situation is pointed out by its retaining the later name of HERACLÉA. That *Rhodosto* was antiently BISANTHE, is clearly shewn by *D'Anville*[4], from the circumstance of the latter having taken the name of *Rhædestus*. It is placed by *Ptolemy*[5] in THRACE, which corrects an error of *Stephanus*[6], who assigns it a situation in MACEDONIA, near to THRACE. *Ptolemy* says it was called RHADESTA. *Benjamin of Tudela* is the first writer by whom it is named *Rodosto*[7]: he describes it as a Jewish University, near to *Constantinople*, distant two days' journey from *Péra*. According to *Stephanus*, BISANTHE was

Antient and modern history of Rhodosto.

(2) The Etching which is annexed, exhibits the objects contained within a single square of the lattice of this window.

(3) "*Rhodosto* est vne ville au riuage du PROPONTIDE, qui a nostre aduis, anciennement auoit nom *Perinthus*. Combien qu'il y aye des gents qui pensent que *Perinthus* fust celle qu'on nomme maintenant *Heraclée*." *Belon, Observat. en Grèce, &c. f.* 66. *Paris*, 1555.

(4) Ant. Geog. Part I. p. 239. *Lond.*. 1791.

(5) Vide Ptolemæum, lib. iii. cap. 11.

(6) ΒΙΣΑΝΘΗ, *πόλις Μακεδονίας κατὰ Θράκην, κ. τ. λ.* Stephan. Byzant. de Urbib. &c. p. 168. *Amst.* 1678.

(7) It is however falsely printed *Doroston* in the edition by *Bened. Aria Montanus*, printed at *Antwerp*, by *Plantin*, in 1575. "*Inde duorum dierum navigatione in* Doroston *veni, ubi Israëlitarum universitas*," &c. Itinerarium Benjamini, p. 32. *Antv.* 1575.

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was a *Samian colony*; and it was considered as the native place of an *elegiac poet*, of the name of *Phædimus*[1]. This is the same town which *Pliny* calls RESISTON, although he mentions *Bisanthe* and *Resiston* as two distinct places[2]. *Rhodosto* contains ten thousand houses. It has more *Greeks* than *Turks* for its inhabitants, besides *Armenians* and *Jews*. The whole commerce of the place consists in the exportation of *corn, wine, fish,* and *wool,* to *Constantinople.* Being situate due north of the Island of *Proconnesus* and *Cyzicus,* we were rather surprised at the extent of the prospect across the PROPONTIS, without any intervening land[3]. The situation of the *Proconnesian Isles* was plainly marked by the heap of clouds hovering over them; but none of them were visible. Among those islands, upon the coast of *Anatolia,* the vessel, with the journals and property of ATHENIAN TWEDDELL, was wrecked in its passage from the *Piræeus* to *Constantinople*[4].

Inhospitable appearance of *Thrace.*

The same bleak, inhospitable country was again exhibited upon our leaving *Rhodosto* to go to *Turkmale,* which lies *eastward,* at the distance of six hours; and afterwards the whole way to *Eski Eregli,* three hours and a half farther.

Thracian and Trojan Barrows.

*Tumuli* were in view the whole way. These *Thracian barrows* are exactly similar to the *tombs* upon the opposite coast of *Anatolia,* especially to those of the *Plain of Troy;* and the circumstance

(1) Ἀφ' ἧς ΦΑΙΔΙΜΟΣ ἐλεγείων ποιητὴς Βισανθηνὸς, κ.τ.λ. Of this poet *Phædimus* no mention has been made by any other writer.

(2) Plin. Hist. Nat. lib. iv. cap. 11. tom. I. pp. 216, 217. *L. Bat.* 1635.

(3) See Kauffer's Chart at the end of the Volume.

(4) See "Tweddell's Remains," Appendix, p. 447. (Note). *Lond.* 1815.

circumstance of their similarity, has been urged as an argument against the opinion that any of the *Trojan mounds* related to the heroes who fell during the *Trojan War*. But this fact should rather be adduced in support of that opinion; for it goes to prove that the *tumuli* in *Troas* are similar to those which it was the custom of the neighbouring nations, in the time of the *war of Troy*, to raise over the bodies of deceased warriors. Had any other kind of antient sepulchres been pointed out in the *Plain of Troy*, than such as correspond in their present appearance with the manners of the age in which the *war* happened, there would have been good cause for denying that these were alluded to by *Homer;* but in the perfect agreement of their forms with those of the old *Pelasgic sepulchres*, the probability of their presumed origin is rather strengthened than diminished.

Eski Eregli.

The distance from *Rhodosto* to *Eski Eregli*, before stated, is computed as a journey of nine hours and a half; which, according to the common mode of reckoning, would make it equal to $27\frac{1}{2}$ geographical miles: but this is not true; and the fact is, that they reckon distances in this part of *Thrace* by the time in which waggons are drawn by buffaloes. The imposing name of this place deceived us, as it has cheated others. *Eski Eregli* signifying *old Heracléa*, we supposed that we should see here the ruins of that city, which also more antiently bore the name of PERINTHUS. But finding neither medals nor any considerable vestige of antiquity upon the spot, and that it was no maritime place, we

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we inquired if there were any *Palæo-castro* in the neighbourhood; and we learned, that at two hours' distance, we had left, upon our right hand, the PORT and THE RUINS OF THE ANTIENT CITY. According to the report of the peasants, medals are often found there; and they relate that several *columns* and *inscribed marbles* are now lying among those ruins. There is a copious account of them in the Travels of *Cornelius Le Bruyn;* and the previous descriptions of *Spon* and *Wheler* mention *inscriptions, pedestals of statues,* and *architectural remains,* found there. The port is good for large vessels; but the inhabitants no longer carry on any commerce. They call the place *Bûyûk Eregli;* that is to say, HERACLÉA MAJOR: and it is very probable that there antiently did exist a lesser town at *Eski Eregli,* which was called HERACLÉA MINOR. *Bûyûk Eregli,* as its name implies, is now the larger village of the two: it contains about one hundred houses, and a monastery; also another old monastery, which is in ruins. The only remains of antiquity that we could discover at ESKI EREGLI, consisted of a few fragments of small pillars, and a marble with the following Inscription, cut in very large characters:

Situation of *Perinthus.*

*Heracléa.*

Inscription.

ΙΟΥΛΙΑΚΛΕΟΠΑΤΡΑ
ΤΕΡΟΝΤΙΝΑΝΚΑΙΑΘ..
ΟΣΤΕΙΜΟΥΤΗΠΟΛΕΙ
ΧΑΙΡΕΠΑΡΟΔΕΙΤΑ

It relates to *Julia Cleopatra.* The common form of salutation occurs in the fourth line; and this, when translated "*Vale Viator,*" does not accurately convey the sense in which it was

was used by the Greeks; who did not consider it as *valedictory*, according to our acceptation of the term; but rather as answering to *salve*, or *gaude*; or, as we should say, "*Good luck to ye!*" They used the word χαῖρε when they drank to any one's health, and as a morning salutation when they met in the streets[1]. The appearance of the few antiquities that we found here, may serve to point out a place for PERINTHUS as distinct from HERACLÉA; which therefore received the name of the *older* city: and thus to account for the appellation of *Eski Eregli;* especially as it has never been ascertained when the name of *Heracléa* was substituted for that of *Perinthus*. In the posthumous Commentary of *Holstenius* (the best elucidator of antient geography) upon the work of *Stephanus Byzantinus*, as it was edited by *Theodore de Ryck*, there is a description given of a *medal of Perinthus*[2]; this in front exhibited the *head of Hercules*, with the legend ΤΟΝ ΚΤΙΣΤΗΝ; and for reverse, *the club of Hercules*, around which appeared ΠΕΡΙΝΘΙΩΝ Β ΝΕΩΚΟΡΩΝ. The reason therefore is evident, why *Perinthus* took the name of *Heracléa;* although it be unknown when this change was introduced[3]. It was the

(1) Αἱ γὰρ τοι τῶν παλαιῶν προσρήσεις αἱ μὲν ἐωθιναὶ, χαῖρε, αἱ δὲ ἑσπέριναι, ὑγίαινε. Vide Schol. in Lucian. Pro Laps. in Salutand. tom. I. p. 724. ed. *Reitz. Amstelod.* 1743.

(2) Lucæ Holstenii Notæ et Castigationes Postumæ in Stephani Byzantii ΕΘΝΙΚΑ, p. 251. *L. Bat.* 1684.

(3) "Sed quo tempore nomen hoc obtinuerit non satis inter doctos exploratum est. Vide Tristanum, tom. II. p. 80." *Ibid.*

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the most considerable of all the maritime cities of THRACE; and is described, in the *Itinerary* of *Antoninus*, as situate between *Tyrallum* and *Cænophrurion*[1]. We saw nothing of the remains of the *Macrontichos*, or *long wall*, constructed by *Anastasius* at the beginning of the *sixth century*, which here extended from the *Euxine* to the *Propontis*[2]. When *Byzantium* became *Constantinople*, it caused the decay of HERACLÉA; whose *See*, notwithstanding, enjoys the pre-eminence of *metropolitan*, in that province of *Thrace* which is distinguished by the title of *Europa*[3]. We regretted that we did not visit this place, as we had been advised to pass the night there: but its being situate an hour's distance out of the main road, while we expected to find the remains of the old city at *Eski Eregli*, prevented our going thither.

*Macrontichos.*

Curious anecdote of a Swallow.

A very curious circumstance in the natural history of the *swallow* was made known to us accidentally at this village. In the course of our search for antiquities, happening to visit the shop of a poor barber, we observed, as we were speaking to the owner, in a room with a ceiling so low pitched that our heads almost touched it, a *swallow* enter, two or three

(1) See also *Herodotus*, lib. iv. c. 90; lib. v. cc. 1, 2, 41; lib. vi. c. 33. ed. *Gronov. L. Bat.* 1716.

(2) It began a little to the *east* of *Heracléa*, and terminated near a place called *Dercon*, upon the shore of the *Euxine*. The Emperor *Anastasius* caused it to be constructed as a barrier against the incursions of many foreign nations, who had penetrated even to the environs of *Constantinople*.

(3) D'Anville, Ant. Geog. Part I. p. 240. *Lond.* 1791.

three times, through a hole purposely left for its admission, over the door. Without regarding either the number or the noise and motion of so many persons in this small room, it continued its operation of building a nest, although within our reach, against one of the joists. It was impossible not to admire the activity of this little animal; the velocity with which it went and returned; but above all, the happy confidence which it seemed to enjoy, in its security from molestation or injury. The owner of the shop entertained the superstition which is common to all nations[4] that are visited by this bird, and which is alluded to by *Sophocles*[5], concerning the *sanctity* of his little guest; deeming himself fortunate

(4) The author has observed this superstition among more than *twenty* different nations. The following list contains the name of the *swallow* in *twenty-three* languages. It is taken from "*Forster's Observations on the Brumal Retreat of the Swallow*," *p.* 44. *Third Edit. Lond.* 1813.

| | | | |
|---|---|---|---|
| *Greek,* | Χελιδών. | *Cornish,* | Tshikuk. |
| *Latin,* | Hirundo. | *Laplandic,* | Swalfo. |
| *French,* | Hirondelle. | *Dutch,* | Zwaluw. |
| *Italian,* | Rondinella. | *German,* | Schwalbe. |
| *Spanish,* | Golondrina. | *Teutonic,* | Sualeuu. |
| *Portuguese,* | Andorinha. | *Norwegian,* | Sulu. |
| *Russian,* | Lastowitza. | *Icelandic,* | Svala. |
| *Polish,* | Jaskolka. | *Danish,* | Svale. |
| *Turkish,* | Garindshu. | *Swedish,* | Svala. |
| *Hungarian,* | Fetske. | *Anglo-Saxon,* | Swalewe. |
| *Galic,* | Gobhlan. | *English,* | Swallow. |
| *Welsh,* | Gwennol. | | |

Besides these, there are, of course, many different names for the different species of *swallow*; for which the Reader is referred to the Tract above cited.

(5) Sophocl. Elect. V. 149. p. 186. tom. I. *Paris*, 1781.

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fortunate in being thus honoured by one of *Apollo's messengers*. He told us, that the same *swallow* had annually visited him for many years; but that this year it came earlier than usual; that it paid him handsomely for its lodging; its presence being considered as a most fortunate omen, whereby customers were attracted to his shop whenever the *swallow* arrived.

*Selymbria.*

*January the* 12*th*, we set out for *Selyvria*, the SELYMBRIA of *Herodotus*[1], distant *three hours* from *Eski Eregli*. The termination BRIA, so common in this country, answered in the *Thracian* language to the *Greek* ΠΟΛΙΣ[2], and to the *Celtic* DUNUM. The old *Roman road* is entire in many parts of the route: it is paved with *black marble*, resembling *trap* or *basalt*. We observed it both upon this and the preceding day; and it may be traced hence with great ease the whole way to *Constantinople*. The small *tumuli* for marking distances also occur with greater regularity, in pairs, one on each side of the road, in the approach to the capital. At *Selyvria* there is a bridge of thirty arches, over a nameless river. The town contains two thousand houses. This place may be considered as retaining, unaltered, the appellation given to it by *Strabo*, who calls it SELYBRIA; and the $\beta$ being pronounced *V*, it becomes SELYVRIA.

Roman marks of distance.

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(1) Lib. vi. p. 341. ed. *Gronov.*

(2) Τὴν δὲ πόλεως Βρίας καλουμένης Θρᾳκιστί. Strabon. Geog. lib. vii. p. 462. ed. *Oxon.*

SELYVRIA. *Strabo* says that its name, being SELYUS, became SELYBRIA, by the *Thracian* termination[3].

From *Selyvria* to *Bûyûk Tchekmadjì*, the road lies entirely along the shore of the PROPONTIS. We passed through *Crevátis*, situate upon the beach, with a square tower and a bridge of thirty arches, making a conspicuous figure in the approach to it. *Bûyûk Tchekmadjì*, signifying the *great bridge*, has a series of *four stone bridges* raised upon arches; over which, and along the old *paved way*, we passed by a *lake* to the town. The lake extends northward to a considerable distance. At *Bûyuk Tchekmadjì* there is a fine harbour. The town contains two hundred houses; of this number about sixty belong to *Turks*. Here we halted for the night. The next morning (*Jan.* 13), we rode to *Kûtchûk Tchekmadjì*, or the *Little Bridge*, commonly called *Ponte Piccolo* in the *Italian*, which is the most general language of the *Levant*. This place is distant three hours from *Bûyûk Tchekmadjì*. It is nothing more than a village by the sea side, surrounded by marshes and pools; being remarkable only for its unwholesome situation, and dangerous *Malâria* during summer. It commands, however, a pleasing prospect of the *Sea of Marmora*; because all the vessels are seen passing, that sail from the *Archipelago* or from the *Black Sea*. Hence we proceeded three hours more to the *capital*; and having entered CONSTANTINOPLE, near to the spot where *Mahomet* effected the memorable

Bûyûk Tchekmadjì.

Crevátis.

Kûtchûk Tchekmadjì.

Arrival at *Constantinople*.

(3) Ὡς καὶ ἡ τοῦ Σήλνος πόλις Σηλυβρία προσηγόρευται, κ. τ. λ. Strabon. Geog. lib. vii. p. 462. edit. *Oxon.*

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memorable breach that gave a death-blow to the *Roman Empire*, we completed our *Levantine tour*. In the space of about eleven months, we had made a complete survey of the ÆGEAN and eastern shores of the MEDITERRANEAN seas; having coasted all ASIA MINOR, the HOLY LAND, EGYPT, the Islands of the ARCHIPELAGO, GREECE, MACEDONIA, THRACE; and here were returned safe to the same *port* whence we sailed in the Grand Signior's *corvette*, the year before, for the *Dardanelles*.

Behaviour of the Populace.

As we rode through the streets of the city towards the *quay*, opposite to *Tophana*, the Turkish rabble, seeing a party of *infidels* on *horseback*[1], could not be restrained from offering their accustomed insults and violence. Consequently, we had some large stones thrown at us. We used all the expedition possible to get to the harbour, where we left our horses, and hired a boat to take us across; leaving also the *Tchohodar* and *Antonio* to settle with the *Surudjees*, and to follow afterwards with the baggage. Near to the shore, in passing down to the harbour, we saw the most beautiful *Soros* we had ever beheld. It consisted entirely of the *green Atracian marble*, or *verde-antico*, in five pieces. Upon one side of it a *cross* was represented; proving that the workmanship was executed in the time of the *Christian Emperors:* but it was *a tomb* fit for the proudest

Soros of Atracian Marble.

(1) In some parts of *Turkey*, especially in *Egypt*, Christians are prohibited the use of *horses*, and compelled to appear only upon *asses*; the *Moslems'* deeming it an act of presumption, in persons proscribed as *infidels*, to appear in public as *equestrians*.

proudest sovereign of the *Eastern Empire.* We heard a report afterwards, that our Ambassador had claimed it for the Nation; therefore it may possibly now be in *England.*

Landing at *Tophana,* we hastened up to our former lodgings in *Péra;* and, upon our arrival, found two English Gentlemen, both belonging to the University of Cambridge—Mr. (now Sir William) *Gell,* and Mr. *Dodwell*—in possession of the apartments we had formerly occupied. These gentlemen received us in the kindest manner; and having welcomed our safe return from a long and perilous expedition, requested that we might all board together beneath the same roof; politely ceding a part of their lodgings to accommodate us. Here, therefore, we established ourselves for the remainder of the winter season; enjoying their friendly and polished society; and mutually participating the usual hospitality of the different envoys then resident at the *Porte.* And here, too, having brought to a successful termination the account of these Travels, as far as it relates to Greece, Egypt, and the Holy Land, this Second Part of the narrative might terminate; but as the Reader may be curious to accompany the author upon his journey home, since it includes an excursion to the *Hungarian Mines,* we shall make the rest of our observations form a *Supplement* to this Section; after giving a cursory statement, in the following Chapter, of the manner in which our time was spent during our second residence in the *Turkish Capital.*

Péra.



The North-west prospect of Sancta Sophia

# CHAP. XV.

## CONSTANTINOPLE.

*Circumstances that prevented the author's departure —Dangerous influence of the climate—Unhealthy state of the English at Péra—Rats and Cats—Society of Péra—Spies—Etiquette—Evening assemblies—State of the Turkish Government—Persons who farm the dirt of the City—Diamonds —Other precious stones —*Vasa murrhina*—Bazar for the Pataal Tash, or Keff-hil—Localities of this mineral—Manner of collecting it—Drug-market—Shops for Stationary and Bookbinding—Tobacconists —Tchibouque manufactories — Manner of visiting the City—Last visit to* Sancta Sophia*—Further account of that edifice —Views of its interior —*Cisterna maxima *—Gyllius —*Basilica *—Aqueduct of the Roman Emperors—*Porta aurea*—Description of the Wall of* Theodosius *—Antient* Cyclopéan *walls of* Byzantium *—Mahomet's* breach *by the Cannon-Gate —*Chalcedon *—Maiden's Castle,*

*Castle, or Tower of Leander*—Sinus Byzantinus—*Cause of its erroneous appellation of* The Golden Horn—*Jewish depravity*—*Cyât-Khánah*—Marcidum mare.

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Circumstances that prevented the author's departure.

MANY things conspired to detain us in *Constantinople*, from *January* until the beginning of *April*. The rebel troops of *Hachi Pasha* then occupied all the district north of the city; and it was necessary to wait until they retired to the vicinity of *Yassy*. A journey over-land is moreover impracticable, until the snow melts upon Mount Hæmus. Add to this, the inevitable consequences of ill health among Englishmen, who, in such a climate, venture to live too much as they would do in their own country, upon a meat diet with beer and wine, however abstemiously used. There was hardly one of our countrymen, then resident in the *capital*, who did not experience occasional attacks of intermittent fever. The author was brought to the point of death by a quinsey so alarming as to occasion a locked jaw; and the disorder would have terminated his existence, had it not been for the skill and humanity of Dr. *Scott*, Physician of the British Embassy; who, although suffering himself under a violent chronic rheumatism, nevertheless bestowed unremitting attention upon his patient; and ultimately obviated the dangerous tendency of an inflammation that nothing seemed likely to subdue[1]. *Constantinople* is by no

Dangerous influence of the climate.

(1) The same gentleman accompanied Lord Macartney to China. He is mentioned by Sir George Staunton, in his account of the Embassy, (*vol.* I. *p.* 36. *Lond.* 1798,) as "*a gentleman of abilities and experience.*"—To his abilities, literary information, colloquial talents, liberal and upright mind, and to all the other excellent qualifications of his head and heart; all who had the happiness of knowing him will bear ample testimony.

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no means a healthy place of residence, for persons who have not lived long enough there, to become inured to the vicissitudes of its climate. The sudden changes of temperature, owing to the draught of wind through the straits, either of the *Black Sea*, or of the *Sea of Marmora*, render such persons liable to the most fatal effects of obstructed perspiration; and what these effects are, few of the inhabitants of other countries can have formed any adequate ideas[1]. A single example, to which the author was an eye-witness, may serve to afford some conception of the disorders occasioned by the climate. Soon after our arrival, upon the anniversary of our Queen's birth-day, the liberation of the *Maltese slaves* took place. It had been acceded to by the Turkish government, owing principally, as it was believed, to a forlorn hope of the *Capudan Pasha*, that he should thereby be able to obliterate the evil impression caused by the atrocious murder of the *Beys* in Egypt; whereof all Europe then rang from side to side. At all events,

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testimony. The author deeply laments that he has only the melancholy satisfaction of paying this tribute of respect and gratitude to his worthy friend, when he is no longer living. He had retired to a small estate in Scotland; and the news of his death was lately announced in the public papers.

(1) " Le Tramontane, che in Napoli et in Roma son cosi salubri; qui son di mala qualità: perche portano dal mar nero molti vapori grossi, che esala quel mare, per esser fangoso, e per lo concorso di tanti fiumi grandi che vi entrano, e della palude Meotide." (*Viaggi di Pietro Della Valle, p.* 90. *Roma,* 1650.) The author then proceeds to describe an effect, or rather *a sign*, of *Mal'aria,* which no other writer has noticed. " Tutti i tetti, fatti con tegole e canali, come quelli di Roma, si vedono sempre copetti DI QUELLA RUGGINE GIALLA, ò come la vogliamo chiamare, che in Italia l'hau emo PER INDITIO DI MAL'ARIA." *Ibid.*

events, it was said to be a business concerted between him and our ambassador; and, if due to the exertions of the latter, nothing can be more worthy of praise. We were at the palace where the ambassador resided, when these poor men came to offer their thanks to the British nation. It was an affecting sight. Some of them had been nearly half a century in chains; and many were to return to their relations after being thought dead for several years. One of these men, washing his linen in the open air, and being stripped, as somewhat heated by the work, felt a most agreeable and cooling breeze beginning from the *north*; the wind, which had been southerly, then changing. In a short time he was seized with a stiffness in all his limbs, attended with fever, and followed by delirium; his jaw locked; and, notwithstanding the skill and constant attendance of Dr. *Scott*, before twenty-four hours had elapsed, he was no more. Such are the blessings of what is often described as a delightful and luxurious climate[2]. There can scarcely be found a spot upon earth more detestable than *Péra;* particularly in the most crowded part of it. We might be said to live in *cemeteries;* the only water used for drinking, passing through sepulchres to the feverish lips of the inhabitants, filled with all sorts of revolting impurities, and even with living *animalculæ*. The owner of the hotel where we resided, wishing to make some repairs in his dwelling, dug near the foundation, and found

Unhealthy state of the English at Péra.

(2) See the Letters of Lady Mary Wortley Montague, vol. III. p. 16, &c. *Lond.* 1771.

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Rats and Cats.

found that his house stood upon graves, yet containing the mouldering reliques of the dead. This may perhaps account for the swarms of *rats;* not only in the buildings, but in the streets; whither they resort in such numbers at night, that a person passing through them finds these animals running against his legs. The prodigious multitude, however, of the *rats* is not owing to any want of *cats*; for the latter constitute the greater nuisance of the two. They enter through the crazy roofs, which consist only of a few thin planks, and render the smell of the bedchambers much more offensive than that of a dunghill. Some of these *cats* are of a very uncommon breed; and they are remarkable for their great beauty. One evening, as the author was adding these notes, there descended from the trap-door of the roof, and came prowling into his room, a cat of such astonishing size and beauty, that he at first mistook it for some fiercer animal. It had long hairs like the *Angora* breed; and the colour of its fur was white, tipped with a golden yellow: its tail standing erect, like that of a squirrel, was flattened by the position of its hairs, which stuck out on either side, so as to make it a span wide: its ears were high and pointed, covered also with long hairs; and it had a bushy ruff about its neck: its large eyes shone like two topazes. An endeavour was made to detain it by shutting the door; but it effected its escape by the way that it came, and never appeared afterwards. This curious and beautiful example of the feline tribe was equal in size to a large fox. A species more common frequented our apartments, which comes from *Persia,* and is of a blue colour. We visited the *menagerie* belonging to the *Grand*

*Grand Signior*, where we saw but few rare animals; and all of them are wretchedly kept. The only thing worth seeing was a lion of superior size, that had belonged to *Hassan Pasha*, and used to follow him like a dog; but at last, having slain one of his keepers, it was chained within the *menagerie* for life.

Upon the Queen's birth-day, another ceremony took place; the laying of the first stone of the New Palace for the British Ministers at the *Porte;* at this we also attended, in company with all the English then resident. The former building had been consumed by fire. The gaieties of the Carnival were greatly increased this year in *Péra*, in consequence of the expulsion of the *French* from *Egypt;* and the Turks were rather more tolerant than usual in their behaviour towards the *English*. Masquerades were frequent in all the houses of the foreign ministers; and there were also public masquerades, in taverns, open to all comers: the latter of course formed of the lowest company, and being for the most part nothing better than the most public exhibition of disgusting sensuality. The only circle that can be called by the name of *Society* in *Péra*, is formed by the families, secretaries, chaplains, interpreters, and agents of the different envoys: and this may be considered as naturally exhibiting an entertaining *masquerade*, without any licence from the season of *Carnival*. It is the same in all seasons; a mixed and motley assembly of many nations and languages. The chief amusement at their evening parties, consists in card-playing. The French government, always famous for the skill with which

Society of Péra.

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which it conducts political intrigue, when it wishes to employ a *spy* who may collect the state secrets of the ministerial *hive* at *Péra*, take care to send one who is an adroit gambler; and who, by his address among the women, becomes a popular man at their card-tables; the generality of the young men being engaged in dancing.

Spies.

One or two such *spies* had at this time obtained situations in our army; and they have since proved themselves to be the traitors we at that time suspected they were. Yet it was amazing to observe with what eagerness the company of these men was courted, and with what incredible facility, the unsuspecting Ministers of the different nations became their dupes. At last arrived General *Sebastiani* himself, said to have been originally a postillion; and whose intellectual attainments certainly did not belie the report. This man, the avowed ambassador of the French government, dressed like the trumpeter of a puppet-show, soon acquired such influence, by his affectation of gallantry, and by his unequivocal language even with those young women who had the greatest reputation for chastity, that, according to his own vulgar expression, he might be said "to have had the whole diplomatic body under his thumb."

Etiquette.

Yet there is no place where so much fuss is made about a point of etiquette as at *Péra*; and this sometimes gives rise to a very amusing exhibition. At a ball, before dancing begins, the gentlemen stand up first, without their partners; and a general scramble, with altercation, ensues for precedency. A stranger would suppose that at least half a dozen duels were to be fought the next morning; but, like

Evening assemblies.

all

all blustering, it generally ended in words only. It is impossible, however, to hear the cause of so much agitation without laughter.—" Sir, this is my place! I am to dance with *Prussia!*"—" You'll pardon me, Sir! *Russia* goes down another set."—" Gentlemen, I must beg you will give way; *England* is my partner!" Admitted to the supper-table, he sees with surprise some of the ladies wrapping up roasted woodcocks, and other edible animals, whole, and putting them into their pockets[1]. If attracted towards a corner of the room, where the number of *calpacs* and whiskered faces announce a party of the *Dragomans*, he finds them bartering some antique medal or gem, or settling the price of a shawl, or offering for sale an embroidered handkerchief; or perhaps two Greek physicians disputing their mode of practice. Upon the sofas round the room, the elder *Greek* women, with heads and hands in constant motion, displaying their long ringlets of false or dyed hair, are bawling to each other in *Romaic*, and in a tone of voice the most shrill and inharmonious. This description of one evening assembly in the apartments of an ambassador at *Péra*, applies equally to all; for there is not the smallest variety to be observed in going from one house to another; the same amusement, the same conversation, and the same company, are found in every other palace.

From

(1) This happened at an entertainment given by the *British Ambassador*. In ITALY, the practice, among the poorer nobility, of carrying off confectionary in this manner, is very common.

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State of the Turkish Government.

From *Péra,* casting our reflections towards *Constantinople,* that a few general observations may be introduced, respecting the actual state of the country, before we take a final leave of it; we find the *Turks,* whose possessions are the objects of this *diplomatic hive,* living as unconscious of its existence as if there were not a single foreign minister at the *Porte.* Always holding the envoys in utter detestation and contempt, and compelling them to submit to the meanest degradations whenever an audience is granted in *Constantinople,* the *Turks* never bestow a thought upon such persons after they have quitted the city. In the mean time, it may be said of them, that "their portion is prepared;" and while they remain insensible of the schemes for their downfall, which are daily becoming more mature at *Péra,* the different parts of their vast empire may be said to hang together by a *cobweb* ligature. One of their *Viziers,* about a century ago, *Djin Ali Pasha,* was for removing all such troublesome guests as foreign envoys to the *Princes Island,* nine miles from *Constantinople*[1]; considering them to be nothing better than so many civil *spies:* and who, as a faithful member of the *Turkish cabinet,* ought to blame the *Vizier's* policy? There was every reason to believe, at this time, that *Turkey* could not long exist as an independent empire; and yet, as we sometimes say of human decrepitude, it seems to have "taken a new lease." Its resources are, however, daily becoming more and more feeble; for although

(1) See Sir James Porter's *accurate* "Observations on the Government and Manners of the Turks," p. 151. *Lond.* 1771.

although the *Turks* be individually wealthy, the government is poor. The taxes, badly levied in the first instance, are worse collected; and whole provinces, in a state of open rebellion, pay no contribution. Every one must be aware with what gigantic steps *Russia* was encroaching upon the side of *Circassia* and *Georgia;* making the additions to her immense empire resound in Europe as so many conquests; whereas they ought only to be considered as gained by the inundations of a great flood, whose dams have gone to decay. But lamentable indeed would be the event of *Turkey* becoming dependent upon *Russia;* still more so of seeing the *Russian flag* hoisted upon the towers of *Constantinople.* The expressive words of *Buonaparte,* "DIEU ME GARDE DES RUSSES!" ought to be adopted as a *motto* for the *arms* of *Turkey.* Once in THEIR possession, *Constantinople,* like its opposite neighbour *Chalcedon,* would soon be without a vestige to tell where it stood; and *Athens* would be razed from the earth. *Russia,* however, was gradually advancing, and, under some pretence or other, annually approaching from the *north.* Towards the *south,* the *Beys* were every day rendered more formidable in *Egypt;* being aided by the hostile dispositions of the *Pashas* of *Syria* and the *Dey* of *Algiers.* Upon the *west,* as a wolf ready to sally from his den upon the neighbouring folds, was couched *Ali Pasha;* and, from the frontiers of his territory even to the *Black Sea,* were hordes of banditti, ready to side with the stronger party, or to pillage both, when any favourable opportunity for so doing might be presented. More towards the *Danube* were collected the menacing forces of *Pasvan Oglou;* who,

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with his comrades in arms, regarded triumphantly the coming overthrow of the Ottoman power. By the people, he was beloved and protected; and wonderful it was that he did not reap the full fruit of those talents, and of that energy, which, to inspire universal esteem and admiration, wanted only to be known and appreciated according to their due value. It remains, therefore, only to speak of the state of the empire upon its *eastern* side. Here the *Pasha* of *Amastra* was becoming formidable; so that the *Porte*, every where surrounded by enemies, like the scorpion encircled by fire, waited only the last act of despair to inflict a wound upon itself. This wound was afterwards given in the dreadful disturbances that followed the establishment of the *Nizami Djedid*[1]: but to the amazement of all those who were well acquainted with the internal state of the *Turkish empire*, it has still survived; and the most impotent of human beings, cooped up with his eunuchs and concubines in an old crazy hutch at the mouth of the *Thracian Bosporus*, still exercises a nominal jurisdiction over many millions of human beings, inhabiting the fairest and most fertile portion of the earth.

Persons who farm the Dirt of the City.

That many valuable antiquities may be purchased in *Constantinople*, by making application to persons who pay annually a sum of money for the privilege of collecting, washing, and sifting the produce of the common sewers of the city,

(1) See Mr. Walpole's account of the revolution caused by the *Nizami Djedid*, in the *Second Edition* of the *First Section* of *Part* II. of these Travels.

city, was stated in the *First Section* of this PART of the author's Travels[2]. The circumstance was made known to us by a Greek physician, one Dr. *Inchiostro,* who often sold *coins* and *gems,* purchased of these people, in the palaces of the envoys. Having bought of him a few things thus found, he conducted us, upon our second visit to the city, to the place where the *mud-washers* carry on their labour. The persons so employed were *Turks:* we found them with large tubs filled from the draining of the streets, which they passed through fine wire sieves; and it is said that they become rich by the things thus obtained. We bought of them a *carnelian intaglio,* representing *Apollo* in the *chariot of the sun,* drawn by *four horses;* one of the subjects common to the *vases*[3] and *gems* of *Greece,* and especially prevalent among the antiquities of this city. But there is another source of wealth, for which a higher rent is paid; namely, the sweeping of the *bazar* where the jewellers carry on their trade. Here all the dust is collected, and carefully examined; and that articles of value are constantly found in it, is evident in the sum paid for collecting it. Small bits of *gold* and *silver* are of course found; but we were told that *diamonds,* which the dealers carry about in paper packets, are dropped and lost, and make a part of the gains. The number of *diamonds* exhibited to us by

Diamonds.

(2) See Part II. Section I. p. 48. *Broxbourne,* 1812.

(3) A most spirited representation of this subject occurs upon a *terra-cotta* vase, discovered in a sepulchre at *Athens* by Mr. *Graham.* The *studs* of the *harness,* and *zone* of the *God,* are gilded.

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by the merchants, in this *bazar*, was very great. If we asked for *precious stones*, when we were accompanied by a *Janissary*, the merchants, who are generally *Armenians*, would shake their heads, and say they had none: such articles of trade never being exhibited in shops, as in London; but carried secretly in the girdles and pockets of the dealers, and generally in their bosoms. When a traveller ventures alone into the *bazar*, he finds them all seated, cross-legged, upon their counters; and having prevailed with one of the dealers to produce his stock of *gems*, the rest readily follow the example. Little white paper packets are then opened, which are filled with *diamonds*, almost all of them being what are called *roses;* and many blemished, which are sold very cheap. For *amethysts*, we paid as high as two *piastres* the *carat*, because they were called *sapphires;* having a rounded pebble form, and a great intensity of colour. *Cats' eyes*, of all kinds, are very common; whether of *quartz*, penetrated by *amianthus*, or of *chalcedony*, with small translucent specks in the centre, behind which they apply a green foil. The last are always sold coarsely mounted. There is no place where they understand better the art of burning *topazes*, so as to give them a bright red colour, when they are sold under the name of *balass' rubies*. A remarkable

Other precious stones.

(1) q. d. *Palatium*, the *domicile* or *matrix* of the *ruby* (*See Nichols on Gems, Part* I. *Ch.* 3. *p.* 59. *Camb.* 1652.): it being an old notion of *lapidaries* that the *matrix* of every *precious stone* was a similar substance of inferior hardness and value. Hence "*mother of emerald; mother of pearl,*" *&c.*

remarkable fine one of this description was bought by *Madame Tamara*, wife of the *Russian* minister, for one hundred and twenty sequins. The same lady had formed a collection of precious minerals, exceedingly valuable on account of their beauty and rarity; among others, a ring stone of rock crystal, containing *capillary Epidote* and *capillary red Titanium*, in the same specimen; the only example known of such an association. But the most curious article of jewellery, in the *bazar* at *Constantinople*, is the *Chrysolite* of *Klaproth*[2]; whose natural locality is entirely unknown. The *Chrysolite* is not highly valued as a *gem*; but we could never succeed in our search after a regular crystal of this substance. Before our arrival, the *Russian* minister's lady had, however, bought a mass of *Chrysolite* as big as a turkey's egg; but attaching no value to it in that form, she had ordered it to be cut, and mounted as a necklace and bracelets. Persons have sometimes been puzzled to explain the appearance of *emeralds* in the East-Indies, because they are not the natural productions of that country[3]; but it is very probable that they were originally carried thither by *Armenian* merchants from *Constantinople*. A regular intercourse has always existed between *Turkey* and *India*. Couriers from

(2) So named by him after receiving and analyzing specimens, that he received from Mr. *Hawkins*, of *a Gem* whose specific gravity is 3,340. But there are many substances, called *chrysolite* by *jewellers*, which are entirely of a different nature.

(3) See *Tavernier, Dutens, &c.* That *emeralds* were known in *Europe*, before the discovery of *America*, is proved by the *emerald* that was in the mitre of *Pope Julius the Second*; and by the necklace of *antique emeralds* found in *Pompeii*, and seen by Mr. *Hawkins*.

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from *Constantinople* arrive in *Bombay* within forty-five or fifty days from the time of their departure. The *porcelain* of *China*, brought over-land upon the backs of camels, is exposed for sale in *Grand Caïro*, *Smyrna*, and *Constantinople*. We saw some *porcelain* dishes for containing *Pilau*, that had been thus conveyed; and they were a yard in diameter. The same trade with *China* existed in the time of the *Romans*; and at the introduction of these *porcelain* vessels into *Rome*, they were bought at enormous prices, and were esteemed by the *Romans* of the *Augustan age*, as articles of the highest luxury and magnificence. These were the *Vasa Murrhina* of *Pliny*[1]; as may be proved from *Belon*; who says that the *Greeks* still called them, in his time, "*La Mirrhe de Smirna*," from *Murex*, a *shell*, called by the French the *Porcelain Shell*[2]; the fine vitrified superficies of *porcelain* resembling in its lustre and polish the surface of the *murex*.

*Vasa Murrhina.*

As almost every article of trade in *Constantinople* has a separate market appropriated to the sale of it, so there is a special *bazar* for that remarkable mineral called *Keff-kil*,

(1) "Oriens *murrhina* mittit: inveniuntur enim ibi in pluribus locis, nec insignibus, maxime *Parthici regni*: præcipue tamen in *Carmania*, *&c.* Splendor his sine viribus, nitorque veriùs, quam splendor: sed in pretio varietas colorum, subinde circumagentibus se maculis in purpuram candoremque, et tertium ex utroque ignescentem, velut per transitum coloris purpura rubescente, aut lacte candescente." *Plinio, Hist. Nat. lib.* xxxvii. *cap.* 2. *tom.* III. *p.* 520. *L. Bat.* 1635.

(2) "Mais l'affinité de la diction *Murex* correspond à *Murrhina*. Toutes fois ne cherchons l'etymologie que du nom François, en ce que nous disons *vaisseaux de Porcelaine*, sçachants que les Grecs nomment LA MIRRHE DE SMIRNA." *Singularitez Observées par Belon, liv.* ii. *ch.* 71. *f.* 134. *Paris*, 1555.

Bazar for the Pataal Tash, or Keff-kill.

*Keff-kil*[3], after it has been rudely manufactured into large *bowls for pipes*, which the *Turks* export to *Germany* and to *France*; where they bear the names of *Meerschaum*, and *Ecume de Mer*, from the circumstance of their floating in water. We had some difficulty in finding out this *bazar*; but at last, being directed to *Ouzoun Tcharchy*, in the *Fildjiandji Khan*, we were conducted into a square court, like that of all other *khans*, surrounded by a wooden gallery; where, upon the floor of the gallery, we found the dealers in the *pipe-bowls* made of *Keff-kil*; each dealer having a large pile of those *bowls* heaped upon a mat in an adjoining apartment. Hither come those merchants, who export them by the caravans to *Pest* in *Hungary*, where they are re-manufactured. In the state for exportation they are every one of them as large as a man's fist, and look like a coarse manufacture of common pipe-clay; all the lustre and elegance which they afterwards exhibit being the result of subsequent management in *Hungary* and in *Germany*. There is perhaps no instance of any kind of *clay* giving employment to so many hands, or after its original manufacture passing through such a variety of modifications, and ultimately obtaining such enormous prices: therefore, as we have obtained further information respecting its natural history, we shall add a few remarks to those already published[4] upon the subject of this curious mineral.

This

(3) Signifying literally, "*foam-earth*."

(4) See Part I. of these Travels, Chap. XXII.

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Localities of this mineral.

This remarkable *clay*, which the *Turks* call *Pataal Tash*, is by them believed to exist only in three different places; *Nemely Kiry*, *Cara Yook*, and *Saca Koy*; near a town in *Asia Minor*, called *Eski-Shehr*, or *Old City*; supposed by some to be the antient HIERAPOLIS, between *Phrygia* and *Lydia*[1]; but *Hierapolis* is called by the Turks *Pambouk Kaláh-sī*. The *first* of these places, *Nemely Kiry*, is distant eighteen leagues from *Eski Shehr*; the *second*, twelve leagues; and the *third*, lying behind a mountain called by the Turks *Boz Daaghi*, and by the antient Greeks *Messoghis*, is distant fifteen leagues from the same town of *Eski Shehr*. These are the places where it is now found in *Asia*; but there are pits opened for digging the same substance in the *Crimea*[2]; and also others near *Thebes* in *Bœotia*, which were observed by Mr. *Hawkins*. The Asiatic *Keff-kil*, or *Pataal Tash*, is first discovered on the surface of the earth, by its whitish appearance; and in its primitive state, it is a white moist soft substance, as easily cut with a knife as a piece of cheese.

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(1) For the first part of these observations respecting the *Asiatic locality* of this *clay*, the author is indebted to Mr. *Hawkins*, to whom the information was communicated in a letter from the Dragoman *Pisani*, written at *Brusa*. The situation of *Hierapolis* is here given from *Stephanus Byzantinus*; who says of it, 'ΙΕΡΑΠΟΛΙΣ, *μεταξὺ Φρυγίας καὶ Λυδίας πόλις, κ.τ.λ.* (Steph. Lib. de Urbib. &c. p. 411. edit. *Berkelii*, *L. Bat.* 1688.) For the situation of this city, see also *Strabo*, *lib.* xiii. *Ptolemy*, *lib.* v. and the *Itinerary of Antoninus*. It was renowned for its *hot springs*, and for the *mineral incrustations* they deposited. "Hierapoli Phrygiæ effervet *aquæ calidæ* multitudo, ex qua circum hortos et vineas fossis ductis immittitur. Hæc autem efficitur post annum *crusta lapidea*, et ita quotannis dextra ac sinistra margines ex terra faciendo inducunt eam et efficiunt his crustis in agris septa." *Vitruvio*, *lib.* viii. *cap.* 3.

(2) See Part I. of these Travels, Chap. XXII.

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Manner of collecting it.

cheese. The people of the country, under a stipulated grant from the Governor, collect this *clay*, by cutting or digging it off in large lumps, and while in a soft state; in which state it may be kept for six months, and upwards, if carefully covered with its own raspings: they then work it into tobacco-pipes, beads, and *soucoupes*[3] for coffee; the first being the chief and most profitable branch of trade in which it is employed. After it has been wrought, it becomes desiccated, and contracts that degree of hardness under which it appears when sold for pipes; but even then, when heated, it is easily penetrated by any sharp instrument, and may be scratched by the nail. Either owing to its superabundance, or to the unskilfulness of those employed in collecting it, a great waste takes place in the manufacture of it; and no use whatsoever is made of the chips at *Eski Shehr*: but it seems the Jews have of late exported a certain quantity, which gives rise to a conjecture, either that they have converted, or that they are endeavouring to convert it to some useful purpose[4]. And there is no doubt but that if this substance was found nearer to the British manufactories, the nature of its properties would cause it to be applied to many valuable

(3) The form of the *soucoupe* in *Turkey* is not that of a *patera*, like our saucer: It is literally an *under-cup*; and sometimes of *gold*, or *silver*, richly ornamented with *gems*.

(4) Perhaps for supplying the baths, where it has been used in cleansing the hair of the women, (*See Part* I. *of these Travels, Chap.* XXII.) In a subsequent letter to Mr. *Hawkins*, dated also from *Brusa*, it is stated, by Mr. *Pisani*, that "a great number of cart-loads of the dust or fragments of the *Keff-kil*, had lately been sent to *Constantinople* by a Jew, who bought them in *Eski Shehr*, at the rate of one *parâh* per *oke*."

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valuable uses. The mine is worked so far as the vein of the *Keff-kil* extends; which it does, in some places, in a perpendicular, and in others in an oblique direction, five, ten, and fifteen yards in depth. When a vein is exhausted, the miners look out for another, and work it in the same manner until the whole is consumed; leaving the old mine in the state of an empty useless pit, exhibiting an opening about three yards in diameter. No subterraneous communication has been discovered, by means of *a level,* between the different beds of this substance; nor is there an instance, answering the reports that have been published, of a fresh exudation of the *Keff-kil,* in any of the exhausted pits. The manufactory, in its present situation, is almost exclusively confined to the working of bowls for *tobacco-pipes.* The dealers repair to *Eski Shehr,* where they purchase the pipe-bowls, at the price of from *three* to a *hundred parâhs* each: the last price is demanded when they are very large, and embellished with gilding. They are then carried to *Constantinople,* to the *bazar* we have now mentioned, and to *Smyrna*; whence they are exported to *Hungary, Poland, Germany, France,* and *Russia.*

Drug-market.

Another very curious sight in *Constantinople* is the *bazar* where the *drugs* are sold; a long dusty covered place, like *Exeter Exchange* in *London,* but much larger. The powerful smell exhaled from the spices and simples here exposed to view, but particularly from the *rhubarb,* is perceived in the approach to this *bazar;* almost every vegetable production of the *east,* used medicinally, or as a perfume, and many mineral substances, are here offered for sale. *Opium* appears in

in large black balls or cakes, looking like *Spanish-liquorice*. These balls are cut smoothly with knives, to shew the interior of each mass; and half a dozen, or more samples, at different prices, are placed together. The cheapest and worst *opium* is of a *brown colour*, filled with stalks and leaves; that of the highest price approaches almost to a *jet-black*, and is perfectly free from impurities. Other articles are, the *wood of aloes*, *incense*, and all sorts of fragrant and other *gums*; also the *white oxide of arsenic*, and the *red*, and *yellow*, *sulphuret* of *arsenic* or *realgar*, and *orpiment*; of which last substance a *depilatory* is made for the use of the *Turkish baths*. The other commercial objects worth notice, in this filthy and crowded city, (besides the *Manuscript bazar* and other things noticed in the preceding volumes) are the shops for stationary-ware and bookbinding. The *bookbinders* of *Constantinople* surpass all other in the neatness, the elegance, and the perfection of their craft. This may perhaps be attributed to the high price sometimes paid for binding the beautiful manuscripts entrusted to their care. Every leaf is secured with the utmost attention and skill; and the books, bound by *Turkish* workmen, open with the utmost evenness and facility. In the embellishment of the covers, and in the cases made to contain the volumes, both taste and ingenuity are shewn[1]. *Pocket ink-stands*, *pocket-books*,

Shops for Stationary and Book-binding.

(1) See the long account of their "cunning workmanship," in the valuable Travels of Della Valle. "*I libri, si legano sommamente bene; e si adornano con molte galanterie di colori finissimi, e d'oro; in particolar di azurro oltramarino, con fogli-amini,*

*books*, and *pasteboard cylinders*, for containing rolled paper, are made by them in a style of neatness that has never been equalled,

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*amini, e compartimenti allor modo: e le coperte ancora bene spesso lauorate di fuori con diverse impronte, fatte, come io credo, con le stampe.*" (Viaggi di Pietro Della Valle, il Pellegrino, p. 98. *Roma*, 1650.) The name of DELLA VALLE often occurs in books of Travels, because it is included among those of other authors who have visited the *Levant*, as a matter of course; but his merit has been little attended to; and some travellers have spoken of his writings without ever reading them; as it would be easy to prove. He began his journey early in 1614, and ended it in 1626. His work was published in the form of Letters, which were written to a *Neapolitan* physician, who was his friend. Being of an antient and noble family, and possessing all the advantages of a good education, he received the surname of "*The illustrious Traveller.*" In the opening of his work he says, "*A voi, miei Posteri: che, la Dio mercè, quantunque restato già solo, in Roma, di questa famiglia ne' tempi addietro distintu in più rami, et assai piena di gente,*" &c. A very principal merit of his work appears in the readiness with which he traces the reliques of antient customs in the manners of the inhabitants. To mention many of these would extend this criticism beyond the limits of a note. A very curious instance occurs at the end of his Letter, dated *Baghdad* (*Jan.* 2, 1617.); where he describes a custom among the women of *powdering their hair with* MICA; which substance, according to the mineralogical nomenclature of the age when he wrote, he calls TALC. "*Del quale le Donne ne fanno vna poluere da spargesene i capelli et i veli, che sopra 'l nero fà molto bene, parendo argento; onde anche la chiamamo in Arabico* Mai-elfodhdha; *cioè Acqua di argento, con tutto che 'veramente sia poluere, e non acqua: sorte di ornamento, che anche à tempi antichi, come habbiamo in* Trebellio Pollione, *fù vsato da quell' effeminato di* Gallieno Imperadore, *il quale soleua spargersi i capelli, più riccamente, di limatura d'oro.*" His account of this custom is the more valuable, as *Casaubon*, *Salmasius*, and *Gruter*, unable to comprehend what the historian meant by *gold dust* of sufficient levity to be used as powder for the hair, in their Commentary upon *Trebellius Pollio*, have passed in silence the words "Crinibus suis AURI SCOBEM aspersit." (*Vid. Trebell. Poll. in Vit. Gallien. ap. Hist. August. Script. tom.* II. *p.* 232. *L. Bat.* 1672.) There are few books of Travels that can be compared with the work of DELLA VALLE for liveliness and information. The interesting account of his marriage with *Maani*, a *Syrian damsel* of *Baghdad*, is told in a delightful manner. She accompanied him during his travels for five years, and died at *Mina* upon the *Persian Gulph*. DELLA VALLE caused her body to be embalmed, and carried it about with him, during four years that he continued to travel after her death. At length he had the mournful satisfaction of giving her an honourable interment,

equalled, considering the low prices for which these are sold. In the same shops are also found *paper lanthorns,* which are so ingeniously contrived as to be adapted for the pocket, but will draw out to great length when required for use. The *Turks* carry them through the streets at night, at the end of their long pipes. Lastly, in passing through all the Turkish towns, a traveller will not omit to notice the *shops for tobacco,* and the *manufacturers of pipe-tubes;* for these indeed constitute the first and principal sights that attract his regard. The cleanliness with which the *tobacco* is kept and exposed in neat glass jars, and the many varieties of this herb offered for sale, are worthy of attention. That which bears the highest price is of a fine golden colour, and is deliciously fragrant; being so totally different from the stinking weed commonly used in *England,* that the smell of it is pleasing to the most delicate olfactory nerves; and we never met with any person who disliked it. There is, however, a great deal of art used in preparing it; nor will it bear a sea-voyage; for when brought to this country it loses almost all its agreeable properties. The manufacturers of *pipe-tubes* are seen at work every day in the shops belonging to the street leading to the sea-side opposite to *Péra;* and there is also an open *bazar* for the sale of such *tubes,* which are called *Tchibouques.*

Tobacconists.

Tchibouque manufactories.

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ment, at *Rome,* in the cemetery of his ancestors. This celebrated traveller died in 1652, at the age of sixty-six years. The best edition of his Travels is not that which is here cited; but a later, printed at *Rome,* in four vols. 4to. in 1662. The *French edition,* in four vols. 4to. printed at *Paris* in 1670, is perhaps the worst extant; but there are many other.

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*Tchibouques*[1]. They are made by boring straight stems of the *cherry-tree*, or of *jessamine*, with the bark on, six feet in length, by means of a turning wire augur, to which a mouth-piece is afterwards fitted of *amber*, *ivory*, *bone*, or *horn*, sometimes adorned with gems, or, wanting such costly materials, with pieces of coloured glass. A *tchibouque* of *cherry-tree* wood, with a fine shining bark, of five feet in length, or one of the *jessamine*, six or eight feet in length, tipped with pale-coloured opake *amber*, sells for about two guineas of our money: but as the rank of a person is displayed by the costliness of his pipe, it may be imagined to what an extent this price is sometimes carried. The *jessamine tchibouque* of the Capudan Pasha was adorned spirally with diamonds, extending from the *amber* mouth-piece along the tube; so that the price of a *tchibouque* may vary from twenty *parâhs* to twenty thousand *piastres*. Whoever should attempt to describe the manners of the *Turks*, without giving some account of the *tchibouque*, would very inadequately fulfil his purpose; because the ceremony of the *tobacco-pipe* is so materially connected with all their state affairs and private domestic habits, and the important place it holds in the history of their commerce and manufactures is

(1) Sometimes *Tchibouque* is used to signify the whole *apparatus* of the PIPE, which consists of *three* parts; the *bowl*, the *tube*, and the *mouth-piece*.

"Thrice clapped his hands, and called his steed,
Resigned his gem-adorned *Tchibouque*
And mounting featly for the mead,
With Maugrabee—and Mamaluke—
His way amid his Delis took," &c.

*Byron's "Bride of Abydos," line* 232.

is so conspicuous, that to neglect this subject, would be to omit a leading characteristic of the nation. The employment of tending a stem of the *cherry-tree,* or of the *jessamine,* during its growth, is often productive of food for a whole family. To prevent the bark from splitting, it is kept constantly guarded by a swathing of wet linen rags; and the utmost care is used to preserve it from becoming crooked, by constantly watering and tending the plant. But as a perfectly straight stem is always a rare article, fraudulent imitations are sold, which are prepared with such ingenuity as sometimes to defy the nicest inspection. These are made by splicing together different pieces of the wood, and afterwards covering the whole over with fresh slips of bark, fastened on with glue. The bowls for these *tchibouques* are generally made of a fine red or black earthenware, plain, or ornamented with gilding. There is a particular sort of red clay more highly esteemed than any other for this purpose; the bowls made of it are therefore stamped with *Turkish* characters; and they are always sold plain, without any ornament of gilding.

Manner of visiting the City.

As we resided nearly three months in *Péra,* after our return from *Greece,* our visits to *Constantinople* were made leisurely and often; sometimes being accompanied by a *Janissary,* but more frequently without any such incumbrance. Now and then an unpleasant adventure occurred; owing to the ill behaviour of a few fanatical *Turks;* but, generally speaking, such instances were rare, and they were reprobated even by the *Turks* themselves. Once the author received

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received a violent blow from a ragged beggar, who came behind him, and was offended because, in a narrow part of the pavement, he had not room to pass. An alarm being given, the *Janissary*, who was at some distance, came to the spot, and would have put the offender to death, if he had not been prevented; the *Turks*, who witnessed the assault, sitting in their shops, encouraging him so to do. A disguise might be adopted, but not without risk, which would secure a Christian from all such attacks, and from any chance of observation; and perhaps it is a disguise worn sometimes in *Constantinople*; namely, the habit worn in the streets by *Turkish women;* disclosing only the eyes. In meeting one of the persons so wrapped up, it is impossible to distinguish either sex or age: the feet being concealed by a pair of clumsy boots, and the whole figure veiled by a thick covering of cloth. Nobody presumes to address persons so habited, even in the most crowded *bazars*[1]. This plan might be further aided, if the disguised person were attended by some woman of the country acquainted with the language.

Last visit to *Sancta Sophia.*

Before we left *Constantinople,* an English officer accompanied us upon our last visits to SANCTA SOPHIA, and to the outer

(1) The *Turkish* women are generally, but not always, followed each by a female slave, as an attendant. If they meet foreigners in the dress of *Franks,* alone, in unfrequented places, they will sometimes endeavour, by signs, to excite their regard; although the danger to both parties (if observed to notice each other in the slightest manner) is such as few persons would choose to encounter.

outer WALL OF THEODOSIUS, by which the city was antiently fortified on its *western* side, from the *Propontis* to the *Bay* of the *Golden Horn*. The more we saw of this city, the more we had reason to be convinced that it remains as it was found at its conquest by the Turks. The same *Aqueduct* that was built by the *Roman Emperors*, still supplies the inhabitants with water; and the interior of *St. Sophia* manifestly proves the indisposition of the *Turks* towards the destruction of the buildings they found. Indeed this part of their character was noticed long ago[2], and in an age when all sorts of intemperate censures were lavished upon them by their vindictive enemies the Christians; as if it had been considered a holy thing to curse and to calumniate the *Moslems*[3]. The impression made upon us by once more seeing

Further account of that edifice.

(2) "Car les Turcs n'ont rien osté des armoiries, peinctures, sculptures, et engraueures, et escriteaux qu'ils y ont trouué. . . . . Nous disons en outre que LES TURCS ONT TOUSIOURS EU CESTE COUSTUME, QUE QUELQUE CHASTEAU OU FORTERESSE QU'ILS AYENT JAMAIS PRIS, EST DEMEURE AU MESME ESTAT EN QUOY ILS L'ONT TROUUÉ: car ils ne demolissent jamais rien des edifices et engraueures." *Second Livre des Singular. observées par Belon, f.* 88. *Paris*, 1555.

(3) A slight tincture of this feeling appears in the prayer with which GRELOT concluded his work. *See p.* 306, *of the original Paris edit.* 1680.

" Renversez, ô Grand Dieu, sous les pieds de Loüis,
L'orgueil des Tyrans de Bysance,
Qu' ils tombent à l'éclat des foudres de la France
Aussi-tost frappez qu'ébloüis;
Afin qu'ayant réduit ce qui vous est rebelle,
Et par vous et pour vous étant victorieux,
Il détruise l'erreur de ce peuple infidelle,
Et fasse fleurir au lieu d'elle
De vos divines Loix le culte glorieux."

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seeing this celebrated Mosque, was the same that we have before described[1]. There is so much of littleness and bad taste in the patch-work of its interior decorations, and of confusion in the piles and buttresses about it, when viewed externally[2], that we hardly considered it more worth visiting than some of the other *mosques* of *Constantinople*; for example, the superb *Mosque of Sultan Solyman*, or that of *Sultan Achmed* near the *Hippodrome*, which, although constructed contrary to the sound rules of architecture, is nevertheless, without exception, the finest building the *Turks* ever raised[3]. But that of *Sultan Solyman* may fairly vie with the boasted *chef-d'œuvre* of *Anthemius* of *Tralles*[4]. However, as *St. Sophia* has always excited considerable interest, owing to the circumstances of its history, and to the difficulty of obtaining a sight of it; and, moreover, as it has been suggested to the author that any correct views of the interior would be considered valuable additions

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On the other hand, the *Turks* in their prayers, as translated by Paul Lucas, (*Voyage en Turquie, tom.* I. *p.* 84. *Amst.* 1744.), keep an even pace with their *Christian* enemies. "Ioignez, ô grand Dieu, à l'oppression des Infidelles, *la desolation, et la ruine entiere de toutes leurs villes.* Amen."

(1) See Part II. of these Travels, Chap. II.

(2) See the Vignette to this Chapter.

(3) It is situate upon the eastern side of the *Hippodrome*, in the middle of a spacious area, which is nearly square; and separated from that part of the antient *Hippodrome*, now called *At Meidan* by the *Turks*, by a long and low wall represented in the Plate facing p. 56 in *the First Section of Part* II. *of these Travels.* There are six minarets belonging to this mosque; from the top of which may be viewed the finest prospect in the whole world.

(4) The architect of *St. Sophia*, under *Justinian*; assisted by *Isidorus* of *Miletus.*



Eastern view of the INTERIOR of ST SOPHIA, looking towards the Altar-place.

Published Jan.ʸ 1816, by T. Cadell & W. Davies, Strand, London

additions to this Work, he has annexed its faithful portraiture, represented, in two points of perspective, by an early traveller; whose work, before cited[5], is become so rare, that the only copies of the original designs likely to be met with, are contained in the cumbersome and costly folios of *Anselm Banduri*[6], which are also by no means common. The First Plate exhibits the *Interior of St. Sophia,* viewed towards the place where the *high altar* originally stood; the Second, the interior of the same building, as it appears to a person who is standing beneath the *dome*[7], and viewing the *entrance;* shewing, through the middle door of the *Pylæum,* the descent by a flight of steps into the body of the *mosque.* We shall accompany these views with an *historical description,* corresponding with *ciphers* upon the *plates,* principally derived from the same work.

Views of its interior.

*First View of the Interior of St. Sophia; taken from the Entrance, looking towards the Altar-place.*

1. The *Dome of St. Sophia,* yet covered with *Mosaic figures,* as marked in the design.

2. Place

(5) Relation Nouvelle d'un Voyage de Constantinople, presentée au Roy, par *Grelot. à Paris,* 1608. See the remarkable list of attestations prefixed to the work, by celebrated travellers, testifying the accuracy of *Grelot's* designs.

(6) Imperium Orientale, Anselmi Bandurii; sive Antiquitates Constantinopolitanæ, tom. II. p. 744. et seq. *Paris,* 1711.

(7) The flatness of this *dome* constitutes all that is marvellous in the architecture of the building. It equals 105 feet in diameter, and only 18 in depth; although elevated 165 feet above the pavement of the mosque. The diameter of the *Dome* of *St. Peter's* at *Rome,* equals 133 feet, and that of *St. Paul's* in *London,* 100 feet.

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2. Place where the *Altar* stood.
3. *Mirabe*, or *Maharab*; a niche where the *Korân* is kept.
4. The *Suggestum*, to which the *Mufti* ascends for delivering prayer at the *Beiram*, and other grand festivals.
5. *Oratory*, whither the *Grand Signior* retires to pray.
6. Gallery by which he enters the *mosque*.
7. Three small *Tribunes* for the *choristers*.
8. *Marble Béma*, in which the ordinary preachers sit to deliver sermons every *Tuesday* and *Friday*. Behind the *Béma*, and also opposite to it, are four *granite* columns (*monolithal*) forty feet high.
9. Windows of the mosque.
10. Lower Gallery, antiently the *Gynæcéum* for the women. The part below the columns is ornamented with a *plexus* of *jasper*, *porphyry*, and *mother of pearl*.
11. *Balustrades*, or Balconies, seen above and below, all round the building.
12. *Mouth of a Well*, whence water is drawn for the use of the devotees (heated by their devotional ceremonies) from a cistern below the *mosque*.

The pavement of *St. Sophia* is entirely of marble, worked in different ornamental compartments; but it is covered by mats, and by several large carpets.

*Second View of the Interior of St. Sophia; taken beneath the Dome, looking towards the Entrance.*

1. The *Pylæum*, or place of Entrance; consisting of *three doors*, whereof the principal leads to the centre of the *mosque*. Over this door, in the vestibule, are representations of the *Messiah*, the *Virgin*, and *St. John the Baptist*, with an *Emperor* prostrate at their feet.

2. 2. *Marble*



Western view of the INTERIOR of S.t SOPHIA, looking towards the Entrance.

Published Jan.y 1.1816, by T. Cadell & W. Davies, Strand, London.

2. 2. *Marble Vases,* considered as the *Baptisteries* of the antient Church; but perhaps receptacles for the *holy water*[1].

3. Four columns of Porphyry, strengthened with bronze cinctures.

4. Small *Marble Tribunes,* called *Tebligh,* supported each on four *marble columns:* these are for a *choir* of *chaunters,* called *Bellighler;* who regulate, by their voices, the prayers of the *Moslems.*

5. An opening in the pavement, with a bronze covering, for drawing water from the cistern below the *mosque,* to fill the vases at 2. 2. This is done every morning.

6. *Balustrades,* or Balconies, extending all round the *mosque* above and below.

7. The Galleries, antiently containing the *Gynæcéum* for the women. All the ornaments of this part of the building are of *marble, alabaster, serpentine, porphyry, carnelian,* and *mother of pearl.*

This *second view* represents the *western* part of *the interior of St. Sophia,* which is more beautiful than any other part of the structure. Perhaps the whole building may appear to greater advantage, when it is illuminated for the Turkish festivals; but at other times, it is always gloomy. The windows are ill contrived, and they are worse preserved; the only

(1) This is what *Grelot* has said of them, (*Voy. Relation d'un Voyage de Constantinople, &c. presentée au Roy, p.* 161. *Paris,* 1680.) "Si ces deux grosses urnes ne sont pas anciennes, on peut dire au moins qu'elles sont en la place de celles qui estoient du tems des Empereurs Grecs, elles servoient d'*agiasma* ou de sanctification aux Chrétiens qui venoient dans cette Eglise. . . . . Ces Vases estoient comme *les Eaubenistiers des Eglises Catholiques*; et l'on remarque mesme qu'il y avoit écrit au-dessus, en lettres d'or, ce beau vers Grec retrograde:

ΝΙΨΟΝΑΝΟΜΗΜΑΤΑΜΗΜΟΝΑΝΟΨΙΝ.

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only light admitted, passes through little round panes of glass, smeared with the plaster in which they are fixed, and covered with dust. All the interior of the dome is lined with *mosaic*, disposed into figures and ornamental work. This the *Turks* have besmeared with white-wash; hoping thereby to conceal the *mosaic painting:* but as the investment falls off, the *mosaic* becomes again visible; particularly when viewed from the galleries, whence we copied part of an Inscription, in the ceiling of the dome, before given[1].

*Cisterna Maxima.*

After taking leave of *St. Sophia*, we visited one of the magnificent cisterns which were constructed for the antient city. It was the CISTERNA MAXIMA, upon the *south-west* side of *St. Sophia*; now used as a kind of rope-walk, or place to spin silk. The pillars and arches, supporting the roof, still remain; and the area beneath them is very extensive. *Le Chevalier*, whom we afterwards met in *Paris*, told us of *four* others, and has published an account of them; but that which he describes as the CISTERNA BASILICA, at a place now called *Géré-Batan*, to the *north-east* of *St. Sophia*, cannot be the same alluded to by *Gyllius*[2].

Gyllius.

The wonderful cistern, described by *Gyllius*, in all probability, yet remains for the observation of some future traveller; unless it be the same with that we have now mentioned; since it is impossible to believe that a subterraneous structure of *brick-work*, covered with *terrace*, containing *three*

(1) See p. 36. Part II. of these Travels, Section I. Chap. II.

(2) Vide Gyllium, lib. ii. De Topog. Constant. cap. 20.

*three hundred and thirty-six Corinthian columns of marble,* each column being *forty feet nine inches in height,* can so entirely have disappeared as to leave only, what *Le Chevalier* styles[3], its "*emplacement.*" Besides, he has mistaken altogether its relative position respecting *St. Sophia*; for this is described by *Gyllius* as *westward* of that edifice, at the distance only of *eighty Roman paces* from it; which rather identifies it with the magnificent reservoir we visited. The words of *Gyllius*[4] are in substance as follow: "The *Imperial Portico,* and the *Imperial Cisterna,* stood in the same place: the *Imperial Portico* is not to be seen, though the CISTERNA is still remaining. Through the carelessness and contempt of every thing that is curious in the inhabitants, it was never discovered, but by me, who was a stranger among them, after a long and diligent search. The whole ground was built upon, which made it the less to be suspected that there was a *Cisterna* upon the spot: the people not having the least suspicion of it; although daily drawing water out of *wells* which were sunk into it. I entered by chance a house where there was a descent into it, and went aboard a little skiff. The master of the house, after having lighted some torches, rowing me here and there across through the *pillars,* which lay very deep in water, I thus discovered it. He was very intent upon catching the fish wherewith the cistern abounds, and speared

(3) Voyage de la Propontide et du Pont Euxin, par J. B. Chevalier, p. 106. *Paris,* 1800.

(4) Vide Gyllium, lib. ii. De Topog. Constant. cap. 20. apud Gronov. Thesaur. Græc. Antiq. vol. VI. p. 3281. *L. Bat.* 1699.

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speared some of them by the light of the torches. There is also a small light which descends from the mouth of the *well*, and reflects upon the water, whither the fish usually resort for air. This CISTERNA is three hundred and thirty-six feet long, a hundred and eighty-two feet broad, and two hundred and twenty Roman paces in circumference. The roof, and arches, and sides, are all of *brick-work*, covered with terrace, which is not the least impaired by time. The roof is supported with three hundred and thirty-six marble columns. The space of *intercolumniation* equals twelve feet. Each *column* is above *forty feet nine inches* in height[1]. They stand *longitudinally* in twelve ranges, and *latitudinally* in twenty-eight. The *capitals* of these *columns* are partly wrought after the *Corinthian* order, and partly left unfinished. Over the *abacus* of the *capital* of every *column* is placed a great stone, which seems like another larger *abacus*, and supports *four arches*. There are abundance of *wells* sunk into this CISTERNA. I have seen, when it was filling, in the winter-time, a large stream of water, falling from a great pipe, with a mighty noise, until the *columns* up to the middle of their capitals, have been covered with water. This CISTERNA stands (*versus occidentem æstivum*) WESTWARD of the church of *St. Sophia;* being distant from it about *eighty Roman paces*."

Some remains of a large antique structure may be seen on

(1) Vide Gyllium, lib. ii. De Topog. Constant. cap. 20. apud Gronov. Thesaur. Græc. Antiq. vol. VI. p. 3281. *L. Bat.* 1699.

on the side of the *Hippodrome* which is opposite to the *Mosque of Sultan Achmed;* and it has been conjectured that this was the *Palace of the Emperors.* Possibly it may have been a part of the BASILICA. The *Imperial Palace,* according to *Zonaras,* cited by *Gyllius*[2], stood near to the BASILICA, or *University Library.* The destruction of this marvellous *Library* was passionately lamented by *Malchus,* a learned *Byzantian,* who wrote the *History of Constantinople;* deducing it from the reign of its founder down to the time of the Emperor *Anastasius*[3]. The BASILICA was a *College,* or *University,* for the instruction of youth, governed by a *President* or *Master*[4]. He had under him *twelve* persons as *Lecturers*[5], to each of whom a number of *Students* was assigned; and these *Lecturers* were held in such high estimation, that upon all state affairs they were summoned to council by the *Emperors*[6]. In the reign of *Basilicus,* there happened a great fire in *Constantinople,* which began in the *brazieries*; and consuming whole streets, with many stately edifices, wholly destroyed the BASILICA, together with its *Library,* containing six hundred thousand volumes.

*Basilica.*

Among

(2) "DOMUS REGIA, inquit *Zonaras,* fuit in nuncupata BASILICA prope Ærarias officinas." *Gyllio, lib.* ii. *de Constant. Topog. cap.* 20. *apud Gronov. Thesaur. Antiq. Græc. vol.* VI. *p.* 3280. *L. Bat.* 1699.

(3) Ibid.

(4) "Fuerat autem hæc domus superioribus temporibus, disciplinis præstantis præceptoris, quem Œconomicum vocabant, domicilium." *Gyllio, lib.* ii. *de Constant. Topog. c.* 20. *apud Gronov. Græc. Antiq. Thesaur. vol.* VI. *p.* 3280. *L. Bat.* 1699.

(5) "Hypodidascalos." *Ibid.*

(6) "Etiam reges in rebus agendis consiliarios adhibebant." *Ibid.*

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Among other curiosities, there was a *Manuscript* of the *Iliad* and *Odyssey* of *Homer*, written in *letters of gold*, upon a *serpent's gut*, one hundred and twenty feet in length[1]. *Georgius Cedrenus*, cited by *Gyllius*, speaking of this Library, gave the same account of it that was affirmed by *Zonaras*; adding, that it contained "THE HISTORIES OF THE ACHIEVEMENTS OF THE GREATEST HEROES IN THE SEVERAL AGES OF THE WORLD[2]." *Gyllius* believed that the form of the BASILICA was *quadrangular*, in opposition to those who had described it as an *octagon*[3].

Aqueduct of the Roman Emperors.

Afterwards, we saw the AQUEDUCT by which the *Cisternæ* of the city were principally, if not wholly, supplied. It is called by the Turks *Bosdoghan-kemer*; and was first erected by *Hadrian*, before the foundation of a new city by *Constantine*, and called after his name. Subsequently, it bore the name of *Valens*, and of *Theodosius*. Being ruined by the *Avars* in the reign of *Heraclius*, it was repaired by one of the *Constantines*. In a later period, *Solyman*, surnamed *the Magnificent*, finding it gone to decay, caused it to be again restored. It consists of a double tier of arches, built with alternate layers of *stone* and *brick*, similar to the work seen in the walls of the city.

Upon

(1) "Inter illa erat *draconis intestinum*, longum centum et viginti pedes, habens inscripta *literis aureis* HOMERI poëmata, *Iliadem* et *Odysseam*." (Ibid.) If this *manuscript* were now in existence, it would be fairly worth as many *guineas* as it contained *letters*.

(2) "Inerant etiam in hac Bibliotheca historiæ heroüm res gestas cotinentes," &c. *Ibid. p.* 2381.

(3) Ibid.

Upon a following day, we undertook an expedition entirely round the *walls of Constantinople*. We had before done the same; but our military companion wished to examine the appearance of the fortification on the land side, where the *memorable breach* was antiently effected at the *Gate of St. Romanus*. We began from the *Seraglio* point, coasting towards the *south* and *west*, until we came to the *Tower of Marmora*[4]; where the WALL OF THEODOSIUS begins, at the *Heptapyrgium*, or *Castle* of *Seven Towers;* and whence it traverses the whole *western* side of the city, from the *Propontis* to the *Bay* of the *Golden Horn*. In our way we copied several *inscriptions*, yet remaining in the part of the fortifications facing the sea; but they allude only to repairs formerly done to the works, and have been all before published[5]. The famous PORTA AUREA is within the *Heptapyrgium;* it was discovered, and is described, by *Le Chevalier*[6]. The only part of the *walls* worth seeing is, in fact, that part beginning here, which was built by *Theodosius*; fortifying the city on the land side. It is flanked with a double

*Porta Aurea.*

Description of the Wall of *Theodosius.*

(4) See the Topographical Chart of *Constantinople*, by *Kauffer*, as engraved for this Work, at the end of the Volume.

(5) We saw also an immense shaft of a column of *red porphyry*, lying in the sea, off the *Seraglio* point; the water being as limpid as the most diaphanous crystal. Making the circumstance known to our ambassador, we offered to undertake its removal to *England*, and to the *University of Cambridge*, if he would obtain for us a permission to that effect. This was, however, denied to us with some asperity; and a report states, but with what truth others may determine, that the said *Column* now constitutes a part of the collection since offered by him for sale in this country.

(6) *Voyage de la Propontide, &c. p.* 99. *Paris*, 1800. "Entre deux grosses tours bâties en marbre, s'élève un arc de triomphe, orné de pilastres Corinthiens d'un style

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double row of *mural towers*, and defended by a *fosse*, rather more than eight yards wide. The same promiscuous mixture of the works of antient art—*columns, inscriptions, bas-reliefs*, &c.—seen in the walls of all the *Greek cities*, is here remarkably conspicuous. But the ivy-mantled towers, and the great height of this wall, added to its crumbling ruined state, give it a picturesque appearance exhibited by no other city in the *Levant:* it resembles a series of old ruined castles, extending for *five* miles from sea to sea. This may be considered nearly as the exact distance; perhaps it is rather less than more: but we measured it with all the care in our power. A person walking quick might perform it in an hour. The whole circumference of the walls of *Constantinople* measures *eighteen* English miles; and the number of *mural towers* amounts to *four hundred and seventy-eight*; inclosing a *triangular* space whose three sides equal *five, six*, and *seven* miles each. The *antient city* of *Byzantium* must also have been *triangular*; for the *Acropolis* occupied the vertex of the triangular promontory, or point of the ΚΕΡΑΣ ΧΡΥΣΕΟΝ, (which afterwards gave its name to the BAY) where the *Seraglio* now stands[1]. The *old walls* of BYZANTIUM

style assez médiocre. Ce monument fut élevé à l'occasion de la victoire de Théodose sur le rebelle Maxime, comme le prouve l'Inscription suivant :

HÆC · LOCA · THEODOSIUS · DECORAT · POST · FATA · TYRANNI
AUREA · SÆCLA · GERIT · QUI · PORTAM · CONSTRUIT · AURO."

(1) " ACROPOLIS autem sita erat ad angulum urbis, qui Propontidem et Fretum spectat, ubi nunc novum *Saraium* extat. Claudianus, lib. i. in Rufinum,

——— *Celsâ quâ Bosphorus arce*
*Splendet, et Othrysiis Asiam discriminat oris.*

*Arcis*

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Antient *Cyclopéan* Walls of Byzantium.

BYZANTIUM were of *Cyclopéan* structure: We may gather, from what *Herodian* has said of them, that the masonry was incomparably superior to any of the workmanship now visible in the fortifications of the city. So late as the termination of the second century, when the austere *Pescennius Niger* was engaged in carrying on his warlike preparations against *Severus*, BYZANTIUM yet flourished; boasting the most powerful citadel of *Thrace*, and being illustrious for its strength and riches[2]. It was then surrounded by a *wall* made of such immense quadrangular masses of stone, and so skilfully adjusted, that the marvellous masonry, instead of disclosing to view the separate parts of which it consisted, seemed like one entire mass[3]. "The very ruins," says *Herodian*, "shew the wonderful skill, not only of the persons who built it, but of those also by whom it was dismantled[4]." There are now no *suburbs* on the land side. The *breach* made in the *wall* on this

Mahomet's *Breach* by the Cannon-Gate.

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*Arcis* item seu *Acropolis Byzantinæ* meminit Ausonius in Professorib. Carm. XVII.

*Byzanti inde arcem, Thressæque Propontidis Urbem*
*Constantinopolim fama tui pepulit.*

Et ex Veteribus Xenophon. lib. vii. de Exped. Cyri, ἄκραν appellat; Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει." Anselm. Bandur. Imper. Orient. tom. II. p. 453. *Paris*, 1711.

(2) Vide Herodianum in Sever. Hist. lib. iii.

(3) Περιτετείχιστό τε γενναίῳ τε καὶ μεγίστῳ ἡ πόλις τείχει, πεποιημένῳ μυλίτου λίθου, εἰς τετράγωνον εἰργασμένου· τοσαύτῃ τε συναφείαι καὶ κολλήσι, ὡς μηδένα οἴεσθαι τὸ ἔργον σύνθετον, ἑνὸς δὲ λίθου πᾶν πεποιῆσθαι. Ibid.

(4) Ἔτι γοῦν καὶ νῦν τὰ μένοντα αὐτοῦ ἐρείπια καὶ λείψανα ἰδόντι, θαυμάζειν ἐστὶ καὶ τὴν τέχνην τῶν τὴν ἀρχὴν κατασκευασάντων, καὶ τὴν ἀρχὴν τῶν ὕστερον καθῃρηκότων. Ibid.

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this side, by *Mahomet*, at the capture of the city in 1452, may undoubtedly be pointed out. It is particularly conspicuous near to a *gate* which occurs before arriving at the *Gate of Adrianople*, in going from the *Heptapyrgium* towards the *Bay* of the *Golden Horn*. This *gate* is now called *Top Kapou*, or CANNON-GATE; the words *Kapou*, and *Kapoussi*, signifying nothing more than *a gate* or *place of entrance*; as *Selivri Kapoussi*, the GATE OF SELIVREA; *Yeni Kapoussi*, the NEW GATE, &c[1]. And, as if Providence had designed that the hand of Nature should point out to future ages the place whence its dreadful visitation was poured upon this devoted city, trees of the most venerable age, self-planted in the *breach*, have here taken root, and serve to mark the spot where the last of the *Palæologi* gloriously fell. Of *eighteen gates* that once existed on this side of *Constantinople*, only *seven* are now remaining. The site of the two temples, erected by *Justinian*, as *safe-guards* of the city[2]; one towards the *Propontis*, and the other where the wall joins the *Port*; may still be ascertained by their vestiges: but these have almost disappeared. Nearly opposite to the *Heptapyrgium* there is a *fountain*, still held sacred by the Greeks, and called *Balûcli*, which marks the spot formerly occupied by the *Church* of the *Virgin Mary*.

Our other rambles served to fill our journals with many notes, which we shall not introduce, because they relate to

(1) See the *Chart of Constantinople*, by *Kauffer*, as engraved for this Work.

(2) Vide Procopium, lib. i. de Ædificiis Justinian, c. 3. tom. II. p. 16. *Paris*, 1663.

to objects often described by former travellers'. We visited the site of *Chalcedon,* of which city scarcely a trace remains; landing also upon the remarkable rock, where the *light-house* is situate, called the TOWER OF LEANDER. The *Turks* call it *Kez-calasi,* the "*Maiden's Castle.*" Possibly it may have been formerly used as a retreat for *Nuns:* but they relate one of their romantic traditions concerning a *Princess,* who secluded herself upon this rock, because it had been foretold that she would die by the bite of a *serpent;* adding, that she ultimately encountered here the fate she sought to avoid.

Chalcedon.

Maiden's Castle, or Tower of Leander.

The last excursion we made, before we took a final leave of *Constantinople,* was to the extremity of its beautiful *bay,* which at a very early period took the name of the *promontory* whereon

Sinus Byzantinus.

(3) The Reader is particularly referred to all that GYLLIUS has written upon the subject of *Constantinople* and its environs. (*De Bosp. Thrac. et De Topog. Constantinop. apud Gronov. Thesaur. Græc. Antiq. vol.* VI. *L. Bat.* 1699.) GYLLIUS was sent by the French Government, under *Francis the First,* into the *Levant,* to collect MSS.; where, being forgotten by its Ministers, he was in danger of starving, and enlisted himself into the Turkish service. Afterwards he fled to *Rome,* and published his Travels.——The valuable work of the French architect GRELOT, (*Paris,* 1680,) will be particularly useful, for its account of the *Mosques,* and for views of these buildings: also the Travels of PIETRO DELLA VALLE, (*Viaggi, &c. Roma,* 1662. 4 *tom. in* 4*to.*) and the *Imperium Orientale* of ANSELM BANDURI, (2 *tom. folio, Paris,* 1711.) Among more recent publications, the useful *Topographical Description of Constantinople,* by Dr. JAMES DALLAWAY, (*Lond.* 1797.) Also the pleasing *Voyage de la Propontide et du Pont-Euxin, en deux tomes* 12*mo. par Mons.* LE CHEVALIER; *Paris,* 1800. One of the best works extant upon *Turkey,* is the *Voyage au Levant, par* CORNEILLE LE BRUYN, 4 *tom.* 4*to. à Rouen,* 1725. To enumerate others would be superfluous: the complete collection of authors, who have written upon the subject, would constitute a library. For an account of *government, religion, manners,* and *customs,* see the work of PAUL RYCAUT, and the *Tableau de l'Empire Ottoman, par* MURADGEA D'OSSON; also the writings of DE TOTT, Sir JAMES PORTER, THORNTON, &c. &c.

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whereon *Byzantium* had been founded. *Polybius*[1], *Procopius*[2], and *Dionysius*[3], have bestowed upon the *bay* the name which belonged to the *promontory :* and the plausible notion adopted by *Gibbon*[4] of a *cornucopiæ,* as applicable to a *wealthy harbour,* was so naturally suggested by what former writers had said upon the same subject, that it has been very generally believed the SINUS BYZANTINUS was originally denominated *Chrysoceras ;* whereas this was not the name of the *bay,* but of the *Byzantine Horn,* or *promontory* upon which the city stood ; as we learn from *Pliny*[5], and *Ammianus Marcellinus*[6]; although opposed to *Strabo*[7] and *Zosimus*[8]. We are expressly informed, by *Pliny,* of the cause whence the appellation of AURICORNU was given to the *promontory*[9]. Hence

Cause of its erroneous appellation of THE *Golden Horn.*

(1) Polyb. Hist. lib. iv. c. 5.

(2) Procop. de Ædificiis Justin. lib. i. c. 5. tom. II. p. 16. *Paris,* 1663.

(3) "Dionysius Byzantius similiter *Cornu* nuncupat." *Gyll. de Bosp. Thrac. lib. i. c. 5. apud Gronov. Græc. Antiq. Thesaur. p.* 3116. *vol.* VI. *L. Bat.* 1699.

(4) "The epithet of *golden* was expressive of the riches which every wind wafted from the most distant countries into the secure and capacious port of Constantinople." *Gibbon, Hist. c.* 17. *vol.* III. *p.* 6. *Lond.* 1807.

(5) "Promontorium, *Chrysoceras,* in quo oppidum Byzantium liberæ conditionis, antea Lygo dictum." *Plin. Hist. Nat. lib.* iv. *tom.* I. *p.* 217. *L. Bat.* 1635.

(6) "Constantinopolis, vetus Byzantium, Atticorum colonia, et *promontorium* CERAS." *Ammian. Marcellin. lib.* xxii. *c.* 8. *ed. Gronov. L. Bat.* 1693.

(7) Ἐντεῦθεν δὲ ἐπὶ τὸ Κέρας τὸ Βυζαντίων πέντε· ἔστι δὲ τὸ Κέρας προσεχὲς τῷ Βυζαντίῳ τείχει, κ.τ.λ. Strabon. Geog. lib. vii. p. 463. ed. *Oxon. Strabo* afterwards compares the port (κόλπος) to the *horn* of a stag.

(8) Κεῖται μὲν γὰρ ἡ πόλις ἐπὶ λόφου, μέρος ἐπέχουσα τοῦ Ἰσθμοῦ, τοῦ διὰ τοῦ καλουμένου ΚΕΡΑΤΟΣ καὶ τῆς Προποντίδος ἐκτελουμένου. Zosim. Hist. lib. ii.

(9) It was so called from its *monopoly* of the whole *Tunny fishery :* the *shoals* being driven, by fear, from the *white* cliffs of *Asia,* to the opposite *European* coast. "THYNNI *dextra* ripa intrant, exeunt *læva:* id accidere existimatur, quia dextro oculo plus

Hence the *Sinus* afterwards received the appellation of the *Bay* of the "*Golden Horn*," and ultimately was itself called "*The Golden Horn*." Antient navigators, who were always coasters, applied the term *Ceras*[10] to the projections of the land; it could not therefore be used to signify a *bay*, or *harbour*: in fact, *Ceras* was the old name for a *promontory*. The island of *Cyprus*, from the number of its *promontories*, was called *Cerastis*[11]. We embarked at *Galata*; having engaged one of the *Turkish* four-oar'd boats, which in beauty and cleanliness surpass even the elegant *gondolas* of *Venice*; and are in both incomparably superior to any of our wherries upon the *Thames*. The *Turkish boatmen* excel our *London watermen* in rowing; notwithstanding the boasted skill of the latter in this exercise. As we passed along the shore on its *northern* side, we noticed several *coffee-houses*, frequented by *Jews*, who were

Jewish depravity.

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plus cernant, utroque natura hebere. Est in euripo Thracii Bosphori, quo Propontis Euxino jungitur, in ipsis Europam Asiamque separantis freti angustiis, saxum miri candoris, à vado ad summa perlucens, juxta Chalcedonem in latere Asiæ: hujus aspectu repentè territi, semper adversum Byzantii promontorium, EX EA CAUSA APPELLATUM AURICORNU, præcipiti petunt agmine: itaque *omnis captura* BYZANTII est, magna CHALCEDONIS penuria." *Plinio, Hist. Nat. lib.* ix. *cap.* 15. *tom.* I. *p.* 476. *L. Bat.* 1635.

(10) *Procopius* says it was derived from *Ceroëssa*, mother of *Byzas*, who founded the city. Ὄνπερ Κέρας οἱ ἐπιχώριοι Κερόεσσῃ τῇ Βυζάντος μητρὶ τοῦ τῆς πολέως οἴκιστου ἐπωνύμως καλοῦσιν. Procop. de Ædificiis, lib. i. c. 5. p. 16. tom. II. *Pars Prior. Paris*, 1663.

(11) "Permulta promontoria à geographis *Cornua* appellantur, ut CYPRUS *Cerastis*, a multitudine promontoriorum." *Gyllio, lib.* i. *de Bosp. Thrac. c.* 5. *apud Gronov. Thesaur. Græc. Antiq. vol.* VI. *p.* 3116. *L. Bat.* 1699.

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were making themselves conspicuous in their recreations by the most flagrant acts of indecency; thereby manifesting the justice of the appellation bestowed upon them by the *Turks*[1]: a name denoting every thing that is *vile*, but strongly marking the consideration in which they have long been held in *Turkey*. How different from the character borne by the *Karaïte Jews* of the *Crimea!* whose virtues have rendered even the opprobrious name, derived from their *Turkish* brethren, an honourable title; for their place of residence is called *Tchifût-kaleh*, the "*Castle of Miscreants.*"—Having reached the extremity of the *Sinus Byzantinus*, which, according to *Strabo*[2], measured about seven English miles and a half from *Byzantium*, we came to the confluence of two small rivers, the CYDARIS and the BARBYSES[3], abounding with innumerable fishes[4], and giving to this part of the bay the name of *Sweet*, or *Fresh Waters*. Here we landed, to view a sort of public garden, laid out after the French manner, and forming a wretched imitation of our *Vauxhall*. The place

(1) *Tchifût*, a vile miscreant.

(2) Κόλπος ἀνέχων ὡς πρὸς δύσιν ἐπὶ σταδίους ἑξήκοντα. Strabon. Geog. lib. vii. p. 463. ed. *Oxon.*

(3) "Postquam sinus inflexus ad septentriones, quarto flexu mediocri accepto, finitur ostiis CYDARI, et BARBYSÆ." *Vide Gyllium, de Bosp. Thrac. lib.* i. *c.* 5. *apud Gronov. Græc. Antiq. Thesaur. vol.* VI. *p.* 3117. *L. Bat.* 1699.

(4) "Tanta est in hac palude piscium copia, ut quoties quis januam reseraverit, ex eaque calathum aut sportam demiserit vacuam, paulo post retrahat piscium plenam." *Ibid. lib.* ii. *cap.* 2. *p.* 3124.

Kyat Khánah.

place is called, from the modern name of the BARBYSES, *Kyat Khánah,* because a *paper-mill* was once situate near its mouth. The plan of this garden was communicated by a French ambassador to Sultan *Achmed the Third:* nothing can be disposed in worse taste; nor would it be worth a moment's consideration, if it did not serve to mark the earliest tendency towards any innovation of foreign manners on the part of the *Turks;* a tendency since betrayed in other objects of more importance, and which recently led to the alarming consequences of the *Nizami Djedid.* The whole extremity of the *Byzantine bay* was antiently, as it is now, notorious for the *mephitic exhalations* of the marshes near the *embouchures* of the *Cydaris* and *Barbyses,* owing to the quantity of mud they deposit at their junction[5]; whence it bore the expressive appellation of the PUTRID SEA[6]; and so ambiguous was the nature of the territory, that it pastured, at the same time, *quadrupeds* and *fishes*[7]; the

*Marcidum Mare.*

(5) For a full account of these rivers, almost unnoticed elsewhere in geography, *vide Gyllium, de Bosp. Thrac. lib.* ii. *cap.* 3. ("De Flumine CYDARI et BARBYSA") *apud Gronov. Thesaur. Græc. Antiq. vol.* VI. *p.* 3128. *L. Bat.* 1699.

(6) "Locum (*inquit Dionys. Byzant.*) nuncupatum Cameram, quem ante dixi fuisse ad radices sexti collis, excipit *σαπρὰ Θάλασσα,* id est, *Marcidum Mare,* finis totius sinus." *Ibid. lib.* ii. *c.* 2. *p.* 3125.

(7) "In mediis paludibus, boüm nutricibus, sunt prata uberes pastiones largientia, etiam cervis: hos Deus designavit cum deductoribus coloniæ consilium petentibus, ubi conderent urbem, appellatum *Byzantium,* ita respondit.

*Ὄλβιοι οἳ κείνην πόλιν ἀνέρες οἰκήσουσιν,*
*Ἀκτῆς Θρηϊκίης ὑγρὸν παρ' ἄκρον στόμα Πόντου,*
*Ἔνθ' ἰχθῦς, ἴλαφός τε νομὸν βόσκουσι τὸν αὐτόν.*"

Dionys. Byzant. apud Gyll. de Bosph. Thrac. lib. ii. cap. 2.

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the *cattle* and the *deer* of THRACE, and the *Pelamides* of the EUXINE[1].

(1) PELAMIS was a name given to the fry of the TUNNY (a *variety* of the *genus* SCOMBER) before it attained a year old. This kind of fry frequented the extremity of the *Sinus Byzantinus*, in such prodigious shoals, that the fishermen, according to *Gyllius*, used to fill their boats with a single draught of their nets. The *Tunny* is mentioned by *Aristotle*, as being the *Pelamis*, after it is a year old. *Δοκοῦσι δ' ἐνιαυτῷ εἶναι πρεσβύτεροι τῶν πηλαμίδων.* Aristot. (*περὶ Ζώων*) lib. vi. cap. 17. tom. I. p. 370. *Paris*, 1783. *Pliny* mentions its migration in the spring, and makes the same distinction of age between the PELAMIS and the TUNNY: "*Limosæ verò a luto* PELAMIDES *incipiunt vocari, et cum annuum excessére tempus,* THYNNI." (*Hist. Nat. lib.* IX. *cap.* 15. *tom.* I. *p.* 475. *L. Bat.* 1635.) Also in the *thirty-third* book he enumerates many sub-varieties of the PELAMIS. (*Vide cap.* 11. *lib.* XXXIII. *tom.* III. *pp.* 326, 327.)

# SUPPLEMENT

TO

## THE THIRD SECTION *of* PART THE SECOND:

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CONTAINING THE

## NARRATIVE OF A JOURNEY FROM CONSTANTINOPLE TO VIENNA

TOGETHER WITH

## SOME ACCOUNT OF THE GOLD AND SILVER MINES OF HUNGARY.




ONYX INTAGLIO found by the Mud-washers of CONSTANTINOPLE.

# CHAP. I.

## CONSTANTINOPLE, TO THE PASSAGE OF MOUNT HÆMUS.

*Temperature of the Winter Season—Grand Signior sends an Ambassador to Paris—The Author prepares to accompany the Embassy—Receives a magnificent present of Wood-Opal—Death of Kauffer—Cavalcade upon leaving Péra—Appearance of the Ambassador—Interview with his Excellency—Commencement of the Expedition—Persons in the Suite—Aspect of the Country—Pivatis—Selivria—Kunneklea—Tchorlu—*Turullus*—Alarm excited by the journey—Remarkable Serpent—Caristrania—Burghaz—Approach to Mount Hæmus—Additional escort—Hasilbalem—Kirk Iklisie—Hericlér—Fachi*

*Fachi — Beymilico — Carnabat — Dobralle — River Kamtchi-sù — Chaligh Kavack — New discovered Plants — Dragoelu — Shumla — Festival of the Courban Bairam.*

CHAP. I.

Temperature of the Winter Season.

WE had a fall of snow during this winter at *Constantinople*, but it was very transitory. The temperature of the season will be best observed by attending to the diary of observations upon the thermometer, at the end of the volume. The *mercury* fell only once so low as thirty-seven degrees of *Fahrenheit*; this happened upon the eighteenth of March. Its average altitude, during the three colder months, might be reckoned as about equal to fifty degrees; being sometimes as high as sixty-four. But accounts are given by authors of a diminution in the temperature of this climate, during certain winters, that are quite inconsistent with the notions we entertain of countries situate in the *forty-first* parallel of latitude, which is the latitude of *Constantinople*[1]. In the year 756, there happened so severe a frost that all the *northern* coast of the *Euxine* was covered with ice, reaching an hundred miles from the shore, and extending to the depth of forty-five feet. Afterwards snow fell upon the ice, which, by raising the surface thirty feet, made the whole mass seventy-five feet in thickness: the sea, says *Gyllius*[2], resembled

(1) The *latitude* of *St. Sophia* is 41°. 1′. 2″. See Kauffer's Topographical Chart.

(2) "Anno enim à Christo concepto septingentesimo, et quinquagesimo sexto, hyems fuit perfrigida acerrimaque, et gelu maximum, ut Ponti Euxini ora maritima in latitudinem centum milliarium glacies rigore in lapidis duritiem conversa sit: glaciesque à summo mari ad profundum crassa extiterit triginta cubita. Præter hæc cum ejusmodi glacies fuisset nive tecta, crevit viginti alia cubita *ita mare, ut continenti assimilaretur*, et pedibus calcaretur hominum, cæterorumque animalium mansuetorum et

resembled dry land, and was traversed by men and cattle all the way from *Zicchia* to the *Danube*, and along the rest of the coast as far as *Mesembria;* so that beasts of burthen, and oxen drawing laden waggons, passed the *Thracian Bosporus*. There was a subsequent frost, of which he was an eye-witness; when the *bay* of the *Bosporus* was so choked with ice, that the watermen could not row their boats to and fro, without previously breaking the ice with their oars[3]. Well may *Ovid*, therefore, be credited, when he so beautifully celebrates the freezing of the *Euxine* off the mouths of the *Danube*[4].

Grand Signior sends an Ambassador to Paris.

The passage over *Mount Hæmus* was not considered as being open this year before the end of *March*. About the same time our Ambassador made it known to us, that it was the intention of the PORTE to send a *Minister Plenipotentiary* to *Paris;* and that we might avail ourselves of this opportunity to travel under his protection. To this proposal we gladly assented; and an application being made for the purpose to his *Excellency* in *Constantinople*, and to the *Reis Effendi*, the plan was approved of, as being mutually advantageous; because the addition of our party would add strength to that of the *Turkish Ambassador*. Being allowed

et aggrestium à *Zicchia* ad *Danubium*, et reliqua ora maritima usque ad *Mesembriam;* ut *Bosporum Thracium* ultro citroque transirent jumenta onusta, et boves plaustra onusta trahentes." *Vide Gyllium, lib.* i. *cap.* 4. *de Bosph. Thrac. ap. Gronov. Thesaur. Græc. Antiq. vol.* VI. *p.* 3115. *L. Bat.* 1699.

(3) "Equidem ipse unam, et alteram hyemem *Byzantii* frigidam sensi; semelque et iterum vidi *Bospori sinum*, nominatum Cornu, *ab ostiis fluminum ad Galatam conglaciasse*, non quidem glacie quæ sustineret homines, sed tamen tanta, ut scaphæ ultro citroque commeare non possent, nisi remis ante glacies frangeretur." *Ibid. p.* 3116.

(4) Vide Trist. lib. iii. Eleg. 10.

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The Author prepares to accompany the Embassy.

allowed a few days to get ready for the journey, our Ambassador advised us to prepare some travelling uniform, with a little more lace and finery than usual; as it would be necessary, both for our safety and convenience, that the *Turkish* escort should be impressed with an opinion of our being persons of rank: and we were instructed to maintain as much outward parade as possible, that we might not be ill-treated by our companions during the journey. This political disguise we had some difficulty in providing; not only from the dearth of materials at *Péra*, but also from the want of any pattern sufficiently tawdry. At last we luckily met with a cavalry uniform, left by the French ambassador *Sebastiani*, which served us as a model: it consisted of a hussar jacket, &c. of brown cloth, faced with black velvet, and trimmed with gold-lace, fringe, and frogs; which exactly suited our purpose. We received orders from *Constantinople* to join the *Turkish Ambassador* on the evening of the first of *April*, at the *Ponte Piccolo*, or *Kûtchûk Tchekmadjeh*; where his *Excellency* intended to halt for the night, after the public ceremony of his procession from the capital would be concluded. The last day of *March*, we were busily employed in consigning to the care of our excellent friend and banker, Mr. *Barbaud*, (from whom we experienced many acts of kindness) several cases containing the things we wished to send to *England*, and in taking leave of those friends we were never likely to see again; particularly the *Neapolitan* minister, COUNT LUDOLF[1], and the

(1) Constantine, Count De Ludolf, Envoy Extraordinary and Minister Plenipotentiary from the King of the Two Sicilies. For an account of this most accomplished and exemplary

the *German Internuncio,* BARON HERBERT[2]. To these noblemen we had been indebted for acts of disinterested friendship and uninterrupted hospitality during the two successive winters that we resided in *Péra.* Upon our last visit to COUNT LUDOLF, knowing that we were fond of mineralogy, he presented to us the most magnificent specimen of *wood-opal* that has yet been discovered. It had been given by the *Capudan Pasha* to his famous naval architect *Le Bruyn;* but when the latter fled to *Petersburgh,* to enter into the service of the *Emperor of Russia,* it was consigned to the *Neapolitan Minister.* This enormous mass, consisting wholly of the sort of *opal* called *Cacholon,* weighs one hundred and forty-seven pounds eight ounces; being three feet five inches in circumference, and two feet two inches in length. It was said to have been found in *Bulgaria*[3]. Among the various changes to which *mineral* substances are liable, in consequence of their exposure to the action of the atmosphere, there are none so remarkable as those which

Receives a magnificent present of Wood-Opal.

exemplary Nobleman, see p. 248 (Note) of the valuable "REMAINS OF THE LATE JOHN TWEDDELL," edited by his brother, the *Rev. Robert Tweddell,* (*Lond.* 1815):—a work of which it may justly be said, that nothing like it has appeared since the original publication of *Gray's Letters* by *Mason.*

(2) Baron De Herbert, as the *Austrian* Minister at the *Porte,* had the peculiar title of INTERNUNCIO. See the *commemoration* of his talents and virtues, in the work above cited, p. 316. (Note.)

(3) The son of *Count Ludolf* was lately in *England;* and visiting the *University of Cambridge,* the author had the satisfaction of making known to him, at his public Lectures in Mineralogy, the scientific use to which his father's magnificent gift had been applied. The Rev. *George Cecil Renouard,* of Sidney College, Chaplain to the British Factory at Smyrna, mentions the existence of a prodigious deposit of *opal* in one of the small islands opposite to *Vourlah* in the *Gulph of Smyrna.*

CHAP. I.

which result from the *decomposition* of *siliceous* bodies; the whole beauty of the *noble opal*, and all that constitutes its distinction from *semi-opal*, being due to such *decomposition*. The supposed *opal*, discovered at *Alexandria* in *Egypt*, certainly owed its remarkable properties to the circumstance of its having remained for such a length of time exposed among the ruins of the city; as it proved to be a mass of glass[1]; a substance extremely liable to exhibit opalescence when decomposed by weathering.

Afterwards, we called at the house of the celebrated engineer *Kauffer*, whose name is often mentioned in books of travels[2]. He received us upon his death-bed, putting into our hands the valuable maps, which had been already engraved, from his surveys of the *Topography of Constantinople* and the *Sea of Marmora*. We received his permission to publish them upon a reduced scale in England, and they are now added to this Volume. He regretted that he could not shew to us many original and valuable papers belonging to his collection, owing to the critical state of his health; and he died soon after our departure. On the morning of this day, a noise was heard upon the stairs of the hotel leading to our apartments; and looking over the balustrade, we saw our fine *Epidaurian* wolf-dog, *Korâki*, which we lost at *Thebes*, actually dragging up a Greek sailor, who held him by a rope, and who came with him from *Athens*, bringing letters from our friend *Lusieri*, and

Death of Kauffer.

(1) See the French *Encyclopédie*, article OPALE, *tom.* II. *p.* 493. *Neufchast.* 1765.

(2) See particularly the "*Voyage de la Propontide et du Pont Euxin, par J. B. Le Chevalier, &c. tom.* II. *p.* 172. *Paris*, 1802.

and from the Consul at *Tenos*, to whose care *Lusieri* had consigned the dog, to be forwarded to *Constantinople*. We have already related the manner in which this noble animal was found, making the best of his way to *Athens*, after we lost him at *Thebes*[3]. The author also took leave of *a Greek Prince*, ALEXANDER BANO HANTZERLÏ, owing to whose friendly offices he was enabled to purchase some valuable *Greek Manuscripts;* and received commissions for books that he desired to have sent to him from *Paris*; among others, the famous French *Encyclopédie*, in thirty-five folio volumes[4].

Cavalcade upon leaving Péra.

All things being in readiness, on the morning of *April the first*, about ten o'clock, we set out from PÉRA, in a cavalcade of seventeen horses; being joined by *Signor Franchini*, as *dragoman*, in the *Tartar* habit, going also to *Paris*, who added *six* horses to our *nine;* and the master of the hotel, *Vïbert*, who insisted upon seeing us to the end of our first day's journey, having also joined the party, accompanied by his servant, adding two more horses to the rest, increased our cavalcade to the number we have mentioned. It had been said that the *Turkish Ambassador* would not leave *Constantinople* before noon; but as we were to make a circuit of three hours round the extremity of the *Bay*, it was probable that we might fall in with his procession upon the road. We had therefore put on our splendid

(3) See p. 51 of this Volume, Note (1).

(4) A superb copy of this work was afterwards sent to him in *Constantinople*, and he received it safe. It was from *Prince Hantzerlï* that the author obtained, after his return to England, the fine *Codex* of the GREEK ORATORS.

CHAP. I.

splendid *gala* dresses, and garnished our caps with plumes, that we might obey the instructions we had received, and do him all the honour in our power. In this manner we rode through the streets of *Péra*, being greeted by the inhabitants, who filled the windows to witness our departure; all of whom were known to *Signor Franchini*, and most of them to us. The baggage-horses were very heavily laden; but they performed their work with apparent ease. It was near one o' clock P. M. before we had doubled the extremity of the *Bay*. We passed the river *Kyat Khánah* at the "*Sweet Waters*," and once more beheld all around us a genuine Thracian prospect; bleak, desolate, and barren. The weather felt cold, although 50° of *Fahrenheit;* a tempestuous *Tramontane* blowing from the *north*. We made nearly the whole circuit of the *Bay*, coming almost to *the Seven Towers*, before we turned off in the road to *Kûtchûk Tchekmadjeh*. Upon this road we met many of the *Turkish* grandees returning, who had escorted their ambassador out of the city. *Signor Franchini* spoke to some of their attendants, who told us that he left the city in very great pomp, and that we should probably overtake him, as he was proceeding very slowly. The whole distance from *Constantinople* to the *Ponte Piccolo* is only three hours, about nine miles; but it is five hours from *Péra*.

Appearance of the Ambassador.

About half an hour before we reached this small town, we overtook the train of the Ambassador. He was on horseback, dressed in great state, escorted by about fifty other horsemen, and preceded by his secretary, the *Prince Mûrûzi;* by a guardian of the prince, *Signor Francopulo*, a native

native of *Naxos*, and a large party of *dragomans;* all dressed in embroidered scarlet pelisses, and on horseback. His carriage followed him; one of those *arabàhs*, or close Turkish waggons, the inside of which is concealed by lattice-work: it is the sort of machine wherein the women of *Constantinople* are dragged about the streets when they take the air.

Upon our arrival at *Kûtchûk Tchekmadjeh*, we found what a different thing it was to travel in the suite of *a Moslem Ambassador;* our present reception in this place being compared with that which we experienced but three months before; and it convinced us of the opposite impressions that may be made upon the minds of travellers under such different circumstances. Before, all was filth and wretchedness. Now we found a most cleanly and excellent house prepared for our reception; the staircase and the rooms being well washed, and every thing looking comfortably. We had scarcely taken possession of it for the night, when a message came from his Excellency, inviting us to visit him. Being conducted to the house where he lodged, we were shewn into the room where he was. We found a little man wrapped up in large pelisses, sitting in one corner of a small apartment, much more mean than that which he had provided for us. He addressed us by a title he always used in speaking to us afterwards during the journey; calling us *Bey-Zadehs*[1]! and bidding us be welcome, received us with a degree

Interview with his Excellency.

(1) *Bey-Zadeh* signifies, literally, "*Son of a Prince;*" but the expression is sometimes used merely as an expression of politeness in conversation.

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degree of civility and cordiality we had rarely before experienced from *a Turk*. As soon as we were seated, he sent for *Prince Mûrûzi* to act as interpreter, who came accompanied by *Signor Francopulo;* and we had some lively and pleasant conversation. The *Ambassador*'s head had been filled, in *Constantinople*, with the most extravagant stories as to the danger of the road we had to travel over; and was evidently terrified by the thoughts of his journey. He produced a little *Turkish Manuscript* from his bosom, which was an *Itinerary* of the route from *Constantinople* to *Paris*, and contained brief notices for travellers of the places of repose. This he made the Prince translate for us. It was such an *Itinerary* as that which *Wesseling* edited; from *Bourdeaux to Jerusalem;* stating little more than the distances of the stations from each other. We told him that the first part of our journey related to a country of which he must be much better informed than we could be; as it has been seldom described by any travellers whose writings were known to us; but that after passing the Turkish frontiers, we would give him daily information concerning the district he had to traverse: that the dangers which filled his imagination were of a nature to exist only in his own country; and that we would become responsible for his safety in the land of the Christians. He then wished us *rest and peace!* telling us, when we thanked him for our excellent accommodations, that we should have much better in large towns.

The next morning (*April* 2), a Turkish officer and a Tartar came from the Ambassador, to inquire after our health,

health, and to tell us, that having sent messengers to *Constantinople*, he could not continue his journey before ten o'clock A. M.; and that it was his intention to proceed only three hours during the day, as far as *Bûyûk Tchekmadjeh;* but that his usual rate of travelling would be about six or eight hours each day. He set off, however, about nine. We followed him, and met the bearer of his credentials coming back to give us notice that the Ambassador had left the place, and that he was proceeding slowly upon our account. We soon overtook the whole cavalcade, ascending a hill; and the appearance made by the persons composing it was very striking: there were about forty horsemen, without including the baggage-horses. Upon this occasion the Ambassador led the procession; wearing a green turban, and a robe of dark fur. Prince *Mûrûzi* rode by his side on a prancing grey Arabian horse; he was dressed in satin robes, covered with a rich embroidered scarlet pelisse. The decorations of his steed were, if possible, more costly than those of his person; the housings and saddle-cloths being all of rich embroidery, and his broad Turkish stirrups gilt and burnished. Next followed the Prince's grooms, with led horses; then a suite of officers, private secretaries, and dragomans, in sumptuous dresses, all on horseback; and after these, the bearers of carpets, pipes, coffee-pots, &c. The Ambassador's credentials were carried in an embroidered *porte-feuille*, made of scarlet leather, wrought with gold thread, after the manner in which small pocket-books are sometimes worked that come from *Turkey*. Every trivial

Commencement of the Expedition.

Persons in the Suite.

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article of convenience or luxury had a separate carrier. A silver chalice, containing water, was borne by a horseman appointed expressly for that purpose; and it was covered with a scarlet cloth. To all these was added a numerous armed escort, which closed the train. In a small embossed case, suspended by embroidered straps, with gilt studs, passing over his shoulders, the Ambassador carried a copy of the Korân, beautifully written: this, worn as an amulet, hung behind him, over the back part of his pelisse. *Mûrûzi* (because the Greeks are servile imitators of the fashions of their superiors) wore a similar appendage; but with this difference; instead of a *manuscript* of the *Korân*, his little *shrine* contained an illuminated code of the Four Gospels. Presently we overtook the Ambassador; and having been instructed not to approach him bareheaded, which is displeasing to the *Turks*, but to put our hands upon our breasts, making a slight inclination of the body; we addressed him in the usual form of salutation,—"SABANG SAIR OLA EFFENDI[1]!" *Good morning to you, Sir!*—to which he replied, "SABANG SAIR OLSOÙN[2]," *May your morning be happy!* and then took our station next to his Excellency, observing afterwards the solemn silence held by the rest of his attendants. For some time, nothing interrupted this stillness but the sound of our horses' feet; until the Ambassador, dismounting,

(1) This is written as it was pronounced. If written correctly, according to our alphabet, it would be *Sabâhenez khaïr olà.*

(2) According to our alphabet, this would be *Sabâhenez khaïr olsoùn.*

dismounting, entered into his *arabàh*. After this, we were joined by *Signor Franchini* and *Signor Francopulo*, who accompanied the Prince as a kind of *guardian* upon this expedition. Our conversation with this last gentleman began by his offers of service upon the road, and by his communicating to us the reasons that induced him to undertake so long a journey: these were, principally, the youth and inexperience of Prince *Mûrûzi*, and the dangers to which he might be liable in visiting such a city as *Paris*. By conversing with him, we discovered that we had visited his house at *Naxos*, where we had been hospitably entertained by his wife; he being then in *Constantinople*. This circumstance served to recommend us; for he recollected receiving letters, mentioning our arrival upon that island. He then gave us an excellent character of the Turkish Ambassador; describing him as a man of the most upright integrity and virtue; rigorous in the observance of all the duties enjoined by his religion, but very amiable and benevolent. As a specimen of his exemplary qualities, he mentioned his behaviour to his wife, who had lately fallen a victim to the plague; and it will also serve to shew the strong predestinarian disposition of the *Turks*. From the hour that she was seized with the disorder, he remained with her; administering nourishment to her with his own hands; and when she died, he would not leave the room without imprinting a parting kiss upon her lips. Once afterwards, during the journey, he mentioned to us himself the loss he had sustained in the death of a woman

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woman who was his only source of happiness; and as he spake of the comfort he derived from the consciousness that he had not deserted her in her utmost need, we congratulated him upon his marvellous *escape* from the contagion; but he would not allow the expression to be used:—"How could that be called an *escape*," he asked, "which was only a continuance of his appointed time?"

Aspect of the Country.

The country exhibited the same desolate appearance which it wore when we were here in *January*: the spring this year being very backward, its approach had wrought no change in the dreary aspect of the scene. At the end of three hours we reached *Bûyûk Tchekmadjeh*, approaching it, from the south, by its four successive bridges. We found the whole place abandoned; owing to the alarm which our Tartar couriers had excited, in preparing for the arrival of the Ambassador. The dread of being pillaged by the Turkish grandees, causes the people everywhere to fly at their approach. We had therefore choice enough of lodgings; for every place of habitation was deserted. The house to which we were conducted, was as clean as the dwelling of the most fastidious *Hollander*. This town consists of forty houses, and contains one hundred and sixty *Turkish* inhabitants. It carries on commerce in wine and corn.

Our journey (*April* 3), from *Bûyûk Tchekmadjeh* to *Selivria*, was like travelling over the *stéppes of Russia*. We set out at seven o'clock A.M., and saw some peasants coursing with greyhounds. After riding for four hours, we came to a small village, called *Pivatis*, in the midst of this frightful waste.

Pivatis.

waste[1]. Here the *Turks* halted for their dinner. We saw the remains of an old castle, and some columns, with large square blocks of stone. Thence following the shore of the PROPONTIS, upon an eminence before descending into *Selivria,* we saw two large *tumuli.* The description given of these maritime towns of the *Sea of Marmora* by *Le Bruyn,* above a century ago, proves, that if they have undergone any alteration, it has not been that of improvement. They are little better than villages. *Le Bruyn* says[2], that "four of them would not have been sufficient to furnish materials for an ordinary town." When we entered *Selivria,* distant two hours from *Pivatis,* we found matters much in the same state as on the preceding evening; but the inhabitants had not quitted their houses quite so abruptly. The doors were all locked, and most of the effects removed or concealed. We were, in consequence, indulged with an accommodation in the citadel. While we were preparing our dinner, the *Agha* sent us a basket of fruit. *Selivria* is surrounded by vineyards; and great attention is paid to their cultivation. They make here excellent wine; and send to *Constantinople,* corn, wine, straw, and charcoal. The

Selivria.

(1) Written *Bevados* in *Arrowsmith's* Map.

(2) "Car *Selivrée, Bevados, Grand Pont,* et *S. Stephano,* ne pourroient pas faire toutes quatre une ville médiocre; et ces lieux, de même que le reste de la côte de la Propontide, ne sont habitez que par des Juifs, des Turcs, et des Grecs. Leur trafic, comme celui des autres ne consiste qu'en cotons, en soyes, en laines, en fruits, en cuirs, en oyseaux, et en semblables marchandises." *Voyage au Levant, par Corneille Le Bruyn, tom.* I. *p.* 217. *à Rouen,* 1725.

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The town contains two thousand houses. All the Greeks, Armenians, and Jews, live separated from the rest of its population, in the citadel, where there is a Greek church and a monastery. We visited a schoolmaster who taught what is called the *literal*, or *antient Greek*, to about fifty scholars. In leaving the *Greek church*, which contains nothing else remarkable, we observed part of a column of the *verde-antico*. The monastery contained a bishop and three *caloyers*. There was also a school in this town for teaching the modern Greek. The harbour is good; and the town naturally and artificially fortified.

Upon the *fourth of April* we left *Selivria*, at six A.M., passing over a bridge of thirty arches. At two hours' distance from the town, we quitted the maritime road; and taking our leave of the PROPONTIS, turned off towards the *north;* viewing the same open campaign country as before, in which peasants were coursing among antient *tumuli*, as upon the preceding day, with greyhounds. We met a long retinue of horses, going for sale to *Constantinople*, tied by their tails and heads as in England. After travelling five

Kunneklea.

hours, we came to a village called *Kunneklea*, where the *Turks* dined. The soil here consists of a sandy loam; but it is very rich. They employ fourteen oxen for a single plough: an English labourer would do equal work with half that number. As we drew nigh to *Tchorlu*[1], we

Tchorlu.

began to observe a little wheat. We arrived at *Tchorlu* at two

(1) Written *Chiorlo* in *Arrowsmith's* Map.

two P. M., after a journey of eight hours, or twenty-four miles; meeting upon the road strong parties of suspicious looking men, all well armed. Here we saw the ruins of Turkish baths, a neat mosque, and a minaret. *Tchorlu* is the TURULLUS of antiquity; written *Tzorolus* by the Byzantine historians: it consists of nine hundred houses; and the town is paved with black marble. There are more *Turks* than *Greeks* among its inhabitants. Its commerce is *internal,* in barley, wheat, and wine. Our accommodations here were excellent; being lodged in a large airy room, with a clean white shining floor. The owner of the house was a Greek; a cheerful and obliging man; but the other houses were all empty, and the doors barricadoed, which the *Turks* had to force open in order to gain possession. If the Grand Signior should choose to travel through his dominions, he would not find an inhabitant in any of the towns to receive him: for no sooner does the news arrive of the coming of Turks of distinction, than the people betake themselves to flight; and the stillness of death prevails in all the streets. Hitherto, the whole way from *Constantinople,* we had not observed a plant in flower; excepting, in sheltered situations, the vernal *Crocus,* which appeared with *white* and with *yellow* flowers. Here we began to observe the *Blue-Bottle* (CENTAURIA CYANUS), and other early dwarf plants. We saw also the ruins of an antient structure, built after the Roman manner, with red tiles.

*Turullus.*

Alarm excited by the Journey.

*April* 5.—Wide and barren plains, as before, during the whole day's journey. Passed an immense *tumulus.* We observed

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Remarkable Serpent.

observed this morning a very extraordinary *serpent*, moving upon the grass: it had a large blunt and thick head; but in other respects it resembled a common viper. Mr. *Cripps* descended from his horse and killed it; and with that abhorrence of a reptile, terrible in its aspect, and perhaps dangerous, we were glad to see it lifeless. Carrying it, however, in his hands to shew to the Ambassador, who was seated in his *arabàh*, he received a mild but pointed reproof, against the wantonness of depriving an animal, unnecessarily, of life.—"*Bey Zadeh!*" said he, "*had that poor serpent done anything to injure you? Are you the happier because you have deprived it of life?—Do not carry with you a proof of your cruelty; it may be unlucky: the same God who made you, created also the serpent; and surely there was room enough in this wilderness for both of you!*" At noon we came to a fountain, with Turkish inscriptions, where the whole procession halted for public prayer. We have before mentioned the imposing appearance of the *Moslems* during their devotions; but any person, with a spark of genuine piety in his breast, could not have beheld this sight unmoved. The Ambassador and all his train of Turkish attendants took off their superb shawls to spread as carpets before them; then, kneeling down beneath the canopy of heaven, they poured forth their offering of praise and thanksgiving, with a fervency of spirit, and an awful solemnity of manner, that filled us with respect and admiration.

Caristrania.

At six hours' distance from *Tchorlu*, we turned a little out of the road to the village of *Caristrania*, where the Ambassador dined with his suite. Here we found the *Agha*

of

of *Burghaz* going to *Constantinople*, who returned to accompany the Embassy. The country is level and well cultivated. All the way from *Constantinople*, we had experienced high winds and cold weather; but this day, at noon, it suddenly changed; and the sun's beams were so ardent, that we could scarcely endure their powerful heat. We then proceeded to *Burghaz*, which is distant four hours from *Caristrania*, and ten hours from *Tchorlu*.

Burghaz.

The robbers, to the number of five hundred men, had lately been quartered here, and almost destroyed the town. It consists of two thousand houses; of which number three hundred belong to Greeks. The shops are good; and the commerce carried on with the interior of the country is not inconsiderable, in the sale of wine, flax, and pottery. The internal appearance of *Burghaz* is better than that of Turkish towns in general. It is famous for a neat manufacture of the small *terra-cotta* bowls for Turkish pipes; and for salted shrimps, which are caught in the Black Sea. We bought some of the former: they were all stamped with a Turkish inscription, as a peculiar mark of the manufacture. This mark is, however, imitated by the dealers in the *bazars* of *Constantinople*; because a superior article of the kind would not sell without it. Englishmen have no reason to deride the *Turks* for such prejudices: the makers of sealing-wax in London, who have long surpassed the Dutch manufacturers in that article, are yet compelled to retain the old Dutch inscription. During our journey this day, we had the first view of the chain of Mount Hæmus; called by the *Turks* the *Balkan*, signifying "a difficult defile among rocks."

Approach to Mount Hæmus.

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Additional escort.

*April* 6.—The Ambassador found it necessary to increase the strength of the escort, owing to the accounts he received of the state of the country. Our number of horsemen, upon leaving *Burghaz*, exceeded one hundred; and we had besides a considerable party on foot. The country exhibited no marks of cultivation, excepting near the villages; but in the middle of this day's journey, it no longer wore the denuded aspect of the Plains of *Thrace*. We began now to meet with underwood, and dwarf oaks. After six hours' journey from *Burghaz*, we turned out of the road to the village of

Hasilbalem.

*Hasilbalem*, at half an hour's distance from the main route, that the Ambassador might get something to eat; but finding nothing, we supplied him, from our store, with an *Adrianople tongue*[1]; the rest of the Turks staring with amazement to see him accept food from a *Djowr*. We then continued our journey; the *Agha* of *Burghaz* attending us in person, on a beautiful grey horse, superbly caparisoned. The extent and magnificence of our procession, as we were told by Signor *Francopulo*, afforded a tolerable representation of the cavalcade of the Princes of *Walachia* going to take possession of their dominions. From hence to the *Port of Ineada*, in the *Black Sea*, is a journey of fourteen hours; and to the nearest maritime place, *Æsopoli*, only of twelve hours. The town of *Kirk Iklisie*, or the "*Forty Churches*," appeared upon a sloping ground, near

(1) The dried tongues of *buffaloes* bear this name. Great quantities of these tongues are brought in barrels to Constantinople. We carried them to Egypt. They are very excellent.

near to the base of the great range of HÆMUS, backed by mountainets, whence we supposed the *Black Sea* might be visible. Nothing was talked of, among the inhabitants, but the ravages committed by the robbers. A Tartar, employed by the British Ambassador, had been lately murdered; and, as they told us, eleven persons who were in his company.

Kirk Iklisie.

We entered *Kirk Iklisie* by a gate; a large but miserable town, surrounded by a wall. It contains three or four thousand houses, (only five hundred of which belong to Greeks,) several mosques, and many shops: but dirt and wretchedness are everywhere conspicuous. The traveller will find here the worst accommodations of the whole route. We were stowed into a small and mean apartment, with hardly room to move, in an elevated part of the town, called the Quarter of the *Greeks;* at a considerable distance from our worthy *Moslem* protector, who sent, however, to ask if we fared well; and we answered in the affirmative, not choosing to interrupt his repose with trivial complaints. They make here an inspissated juice from boiled grapes, which we remembered having seen at *Ineada,* or *Tineada,* upon the *Black Sea;* the THYNNIAS of antiquity. It is also sold in *Constantinople.* They form it into rolls, about a yard in length, containing walnut kernels. Persons fond of sweet-meats are very partial to this mixed preparation; the taste of which resembles altogether that of almonds with raisins. The whole trade of *Kirk Iklisie* consists in the sale of this conserve, and wine, and corn. The wine is of a bright gold colour, very pleasing to the eye,

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eye, and like the *Champagne* wine in flavour; but having a greater degree of strength. If properly managed, it might rank among the choicest wines of the whole world. Although this town be so near to the *Black Sea*, the small river, upon which it is situate, takes an opposite course, and, after joining the *Maritza*, falls into the *Archipelago*. In its modern appellation of *Dearaderi*, we recognise the old classical name of a river at whose sources *Darius* left the inscription which is preserved by *Herodotus*[1]. The springs of the TEARA cannot be remote from the walls of the town. We were extremely desirous of going in search of them, to see if any remains of the monument, left by the Persian monarch to commemorate his visit to the spot, might now be discovered; but the state of the country precluded all possibility of venturing, without a powerful escort, to any distance from the route.

*Wednesday, April 7.*—After our departure from *Kirk Iklisie*, we penetrated farther into the hilly country; travelling among trees, and observing many fine plants beginning to bloom. In spite of the good Ambassador's reproof, we destroyed this day another very large serpent, without his knowledge. The inhabitants are a mixed race of *Bulgarians* and *Malo-russians*. At ten o'clock, after four hours' journey, we reached a village called *Hericlér*, where we breakfasted, and then proceeded four hours farther to *Kannara*, another village, which we found in a state of utter waste and desolation;

Hericlér.

(1) See p. 453, Note (6), of this Volume.

lation; the banditti having burned the dwellings, after killing or wounding many of the inhabitants. When we arrived, there was not a creature to be seen; the former inhabitants having abandoned the place. We took possession of the entire village. Towards evening, the owner of the house where we lodged ventured to his dwelling, from the mountains, bringing with him his son: the poor child and his father seemed to be almost starved. With what delight did we welcome their coming to their own little cottage; and set before them such food as we had brought with us! For a moment, gladness got the better of their despair; and they began to chatter with our attendants; having found, in the midst of their wretchedness, that even strangers could act as friends. They said that the rest of the villagers were afar off in the mountains, whither some of them had succeeded in removing their cattle at the first intelligence of the coming of the robbers; and cautioned us to be upon our guard, and to keep together during the route; as it was certain that all our motions were watched, and that we were then surrounded by hovering hordes, who were only prevented by fear from attacking the Embassy.

We were employed the whole of *April* 8, in climbing hills, and in penetrating woods, which consisted of small and stunted trees. We saw *pelicans* lying dead in the road, and were unable to explain the cause. In every village that we passed through, we observed *storks* building their nests, without being molested by the inhabitants. The strange noise they make in wooing, resembles the kind of *alarum*, called a *clack*, used in cherry-orchards to drive away

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away birds. A small and drizzling rain, the usual characteristic of a mountainous atmosphere, beset us the whole way. Our guides, owing to the mist, deviated from the route; and as they misled us, we began to suspect treachery. *Antonio*, with our *Janissary*, wandered into one of the forests, and were nearly lost: they returned very much alarmed, saying they had seen armed horsemen in the woods. The Ambassador, being much terrified, twice detained the whole cavalcade, within the space of a single hour, to offer prayers for the safety of the Embassy. In four hours we reached

Fachi.

the miserable village of *Fachi*, where we changed horses;

Beymilico.

and at five hours' distance from *Fachi*, we came to *Beymilico*, another wretched village, where there was a complete dearth of provisions. The inhabitants of this place had only returned to it eight days before; having abandoned it through fear of the robbers. Notwithstanding their extreme poverty, their houses were clean; and the beauty of the women was very remarkable. With the exception of a single *Turk*, they were all *Bulgarians*, professing the *Greek* religion, and speaking the *Bulgarian* language, which hardly differs from the *Malo-russian*[1].

We left *Beymilico* at six the next morning, (*Friday, April* 9); and after a ride of five hours, principally over plains covered with underwood, we arrived at the town of

Carnabat.

*Carnabat*. Throughout all this country, greyhounds are used; and we frequently observed persons coursing. After passing

(1) See the Vocabulary in the subsequent Chapter.

passing over a hill, like the Sussex South-Downs, we beheld the town; making a neat and pleasing appearance with its white *minarets*. We descended into *Carnabat* with the whole cavalcade of the Embassy; altogether amounting to above a hundred horsemen, besides sumpter-horses, four baggage-waggons, and the Ambassador's *arabàh*. Here we found a clean and excellent public bath, not inferior to any in *Constantinople;* and plenty of good wine, limpid and colourless as water, tasting like cider. *Carnabat* contains seven hundred houses, whereof two hundred belong to *Greeks*. The country near it is well cultivated; and its situation in a plain, at the foot of a ridge of hills, is very agreeable. Whether owing to its want of commerce, or to what other cause, we did not learn, *Carnabat* had hitherto escaped the ravages of the robbers; who had collected in sufficient force to attack towns of equal size. One class of its inhabitants might be considered as emblems of its uninterrupted tranquillity; namely, *storks:* for these birds appeared in such prodigious numbers around the town, that they seemed to have made it their own metropolis.

*April* 10.—After traversing the extensive campaign of *Carnabat*, we entered a mountainous region, and then descended into another plain, where we saw the ruins of a village that had been burned by the rebels; but not a house remained entire[2]. Upon the rise of a hill farther on, there was

(2) "The whole country, from *Philippopolis* reaching to the *Danube*, and as far as *Varnâ*, is in a state of rebellion; the disorder sometimes breaking out in one place, and

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Dobralle.

was another village, called *Dobralle,* out of our route; but we repaired thither, after being four hours on horseback, for rest and refreshment. At *Dobralle,* the peasants were playing upon rude pipes, resembling, in their form and tone, our *clarinets;* sufficiently so to convince us that we here saw the instrument in its original state, in the hands of *Bulgarian shepherds.* Thence, resuming our journey, we entered what is called the *Boccaze,* or narrowest passage of the *Balkan:* for hitherto we had been somewhat surprised that nothing like Alpine scenery characterized the approach to Mount Hæmus: nor is this range of mountains anywhere remarkable for grandeur of scenery or for great elevation. The defile here, however, might be considered as possessing somewhat of that character, but in no eminent degree: it was a hilly pass, full of woods of oak trees. In the midst of it we crossed a rapid river, called

Kamtchi-sù.

*Kamtchi-sù*[1], and saw, at a distance, a mountain entirely covered with snow; but there was nothing to remind us of the greater Alpine barriers. The appearance of Mount Hæmus may rather be likened to the *Welsh* scenery; where every swelling *mountainet* is insular; and nothing is seen of that towering of broken cliffs and heights, one above

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and sometimes in another; so that no part of the country can be considered as secure. Besides the rebels, there are also troops of *banditti,* who scour the country, availing themselves of its distracted state, to plunder either party whenever an opportunity occurs." *Cripps's MS. Journal.*

(1) The meaning of this word, as interpreted for us, was said to signify "*water falling into the Black Sea;*" perhaps as distinguished from the rivers flowing towards the *Archipelago.*

above another, which distinguishes the cloud-capped, congregated summits of the *Alps* and *Pyrenees*, and the regions of *Caucasus* and *Lebanon*.

Upon quitting this defile, and descending towards a large scattered village, called *Chaligh Kavack*, which we reached in four hours from *Dobralle*, we saw, upon our left, a very high and large *tumulus*. This village lies between two mountains, and consists of two hundred houses: half its population being *Turkish*. We were therefore surprised by seeing the place filled with women; as it is always customary among the *Turks* to conceal their females: but this was explained when we were told that all the women of the neighbouring villages had fled to *Chaligh Kavack*, to move out of the way of the robbers. We lodged with a *Bulgarian* family, in which we found some handsome damsels very ready to converse; but they spoke no other than the *Bulgarian* language. From its resemblance to the *Malo-russian*, however, we gathered enough of their discourse, to learn, that the villages in the neighbourhood were entirely abandoned; yet, harassed as the inhabitants had been by the rebel troops, they all spoke well of *Pasvan Oglou*, the rebel chief; and we could plainly perceive that the women wished him success. They said that the disorders of the country were owing to robbers, and not to his troops; that he never robbed villages, or plundered the poor of their effects.

Chaligh Kavack.

*Sunday, April* 11. — Having distributed some little presents among the family of our host, we left its members

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all happy. The Ambassador had quitted the town long before we were ready to follow him. As we proceeded this day, the scenery became grander, and had more of an *Alpine* appearance. Many plants were in flower; some of which we collected. Near the village of *Chaligh Kavack*, the author found a most elegant little annual plant, which has never been described; a *new species* of *Speedwell* (VERONICA), with fine blue flowers upon long slender peduncles. The leaves are nearly rhomb-shaped, or rhomb-ovate, and deeply lobed; the large lobes being again divided on their outer margin. The flowers are solitary, and measure about half an inch across; the two upper *segments* of the *calyx* being shorter than the others. The whole plant, in the largest specimens which we could collect, is only about three inches in length; and every part of it, up to the blossom, is covered with a delicate viscous pubescence. To this beautiful *non-descript Veronica*, we have given the name of VERONICA PUMILA[1]. In the route between *Constantinople* and *Rustchûk*, we found not less than *four* new species, besides other rare plants; a new *Star of Bethlehem* (ORNITHOGALUM), a new *Periwinkle* (VINCA), a new *Germander* (TEUCRIUM), and this new *Speedwell* (VERONICA). Not to interrupt, therefore, the narrative, by allusions to these plants exactly as they occurred, we shall subjoin

New-discovered Plants.

(1) VERONICA PUMILA. Veronica *pumila, viscoso-pubescens; caule suberecto; ramis patulis, seu nullis; foliis subrhombeis rhombeo-ovatisque profundè lobatis, lobis inferioribus subdentatis; pedunculis patulis elongatis unifloris; corollæ lobis ovatis.*

subjoin a list of all of them in the margin[2]; because the most common plants are here made interesting by the circumstances

(2) A non-descript species of ORNITHOGALUM, from four to six inches in height, with the radical bulb the size of a small chesnut; the leaves from about a quarter to a third of an inch in breadth, but narrowing towards the base; the uppermost embracing the stem, and generally extended a little beyond the flowers. We have called it ORNITHOGALUM OLIGOPHYLLUM. Ornithogalum *foliis lanceolato oblongis scapo æquantibus, glabris; corymbo pauciflоro; filamentis subulatis.*

A non-descript species of *Germander*, (TEUCRIUM *Linn.*) with straight wooly stems, and very hairy elliptic-lanceolate blunt leaves, above an inch in length, some whereof are entire, and others with two broad scollops on each side, towards the point; the flowers bearded at the mouth, and about an inch long. Two other species of TEUCRIUM have been already described; the TEUCRIUM HETEROPHYLLUM of *L'Heritier* and *Willdenow*, a *Madeira* plant; and the TEUCRIUM HETEROPHYLLUM of *Cavanilles*, published in the Sixth Volume of his *Icones Plantarum*, a plant from *South-America*; from both of which our TEUCRIUM is manifestly distinguished by the flowers not being pendant; by the shortness of the peduncles; by the different form and hairiness of the leaves; and from the latter species more particularly, in having the upper leaves not deeply three-lobed, but bluntly crenate. We have called this *new species* TEUCRIUM SESSIFOLIUM.

Teucrium *foliis hirsutis sessilibus obtusis, inferioribus lanceolatis integerrimis, superioribus bracteisque crenatis, elliptico-lanceolatis; floribus axillaribus solitariis; pedunculis brevissimis.*

A non-descript species of *Periwinkle* (VINCA, *Linn.*) differing from the VINCA MINOR (which it resembles in size) in having blunt oval leaves, ciliated at the edges; and not inclining to lanceolate, or pointed, as in that species; and from the VINCA MAJOR also differing, in having the *calyx* scarcely half the length of the tube of the blossom, and the leaves regularly oval, not enlarging towards the base, and only about a fourth part so large: the stems measure from four to nine inches in length, and the largest leaves about an inch and a quarter. We have called it VINCA PUMILA.

Vinca *pumila, foliis ovalibus oblongo-ovatibusque obtusis, margine ciliatis; calycis laciniis corollæ tubo dimidio brevioribus, ciliatis.*

The others collected in this route were,

The two-leaved Squill—*Scilla bifolia*, Linn.
Dwarf Star of Bethlehem—*Ornithogalum nanum*, Sibth.
Common Lungwort—*Pulmonaria officinalis*, Linn.
Crowfoot-leaved Anemone—*Anemone ranunculoides*, Linn.
Meadow rue-leaved Isopyrum—*Isopyrum thalictroides*, Linn.

Green

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circumstances of their locality and association. We had several fine views, from the openings of a narrow defile of the *Balkan*, as we began to descend towards a plain, and to the village of *Dragoelu*, inhabited by *Bulgarians*, where we halted for dinner. In the plain around this village, and the whole way hence as far as *Shumla*, the land is cultivated like a garden. The increasing appearances of industry, and of its blessed companions, health and cleanliness, began to suggest to us that we were leaving *Turkey*, as the blighting influence of its government was becoming gradually less visible. In descending to *Dragoelu*, the eye may be said to revel in the delightful prospect which this change exhibits. As far as the sight extends, but at a great depth below the traveller, rich plains are seen, spreading before the view all the wealth of husbandry in its utmost abundance. The mountains are cultivated even to their summits, and covered with vineyards, and the plains with plantations of fruit-trees, growing among the green corn; being now in blossom, their

Dragoelu.

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Green Hellebore—*Helleborus viridis*, Linn.
Ground Ivy—*Glechoma hederaica*, Linn.
Pilewort Crowfoot—*Ranunculus ficaria*, Linn.
Common Violet—*Viola odorata*, Linn.
Spring Vetch—*Vicia lathyroides*, Linn.
Rock Ragwort—*Senecio rupestris*, Waldstein et Kilaibel.
Barren Strawberry—*Fragaria sterilis*, Linn.
Spurge Adonis, or Pheasant's Eye—*Adonis vernalis*, Linn
Blue-bottle—*Centaurea cyanus*, Linn.
Spring Crocus—*Crocus vernus*, Linn.

their gaudy flowers, above the deep verdure of the fields, exhibited the most cheerful smiling aspect imaginable.

After having taken our refreshment, we proceeded along the valley, and over a level country with broad and good roads, four hours farther to *Shumla*. One hour before we reached this place, we again crossed the river *Kamtchi-sù;* and close to it there was a small village, where we saw a large camp of *Gipsies*, who are the smiths of *Bulgaria*. They had placed their waggons so as to form a square court, with covered sides like *sheds*, in the middle of the village. In these courts of the *Hamaxobii*, we have the original form of all the Greek houses, and of all northern nations; like those now seen even in *Finland* and *Lapland*, and among all the *Scythian* tribes. For the rest, the *Bulgarian Gipsies* are exactly like those of *England;* the women were squalling about, telling fortunes, with their usual wild and tawny looks. Here they are called *Tchinganéi*. The town of *Shumla* is very considerable, and it is well fortified with ramparts and a double fosse: it contains from sixteen to eighteen thousand houses; about twelve hundred of which belong to *Greeks*, *Jews*, or *Armenians*. As we drew nigh to the works, four of its principal inhabitants, accompanied by about fifty soldiers bearing arms, came to meet the Ambassador at the gate of the town; and having kissed the hem of his robes, after the Turkish manner, mounted their horses, and conducted him to the house prepared for his reception. We had excellent quarters assigned for us in the house of a *Greek*, close to that of the Ambassador, who sent a message to

Shumla.

us,

CHAP. I.

Festival of the Courban Bairam.

us, saying, that it was his intention to remain the following day in *Shumla*, for the ceremony and festival of the COURBAN BAIRAM[1].

(1) Meaning the *Lesser Bairam*, which takes place seventy days after the *Greater* festival. Upon this occasion there is a cessation from labour during three days; rejoicings are made, and presents distributed. *Corban*, or *Courban*, signifies a *sacrifice*; it is generally the sacrifice of a *lamb*, which is sent to some one as a gift.



*Veronica pumila,*

*according to its natural size.*



# CHAP. II.

FROM THE PASSAGE OF MOUNT HÆMUS, TO BÛKOREST.

*Occurrences at Shumla —Medals — Electrum —* Marcianopolis *— Situation of Shumla—*Scordisci*—Comparative Vocabulary of the English, Bulgarian, Albanian, Erse, and Turkish Languages — Population and Trade of Shumla—Courban Bairam—Tatchekeui—Remarkable Quadruped — Lazgarat — Torlach — Pisanitza —Rustchûk —* River Danube *—Trade of Rustchûk—Passage of the River—Giurdzgio—Change in the mode of travelling —Tiya, or* Tiasum *—Breaking of a Bridge—Kapûka, or* Napouka*—General description of Walachia—Condition of the Hospodar — State of the Peasantry—Language of Walachia—Religion—*Epulæ Ferales*—Approach to Bûkorest—Reception of the Ambassador—Public Entry—English Consul—Audience*

*of*

*of the Hospodar—Statistics—Population—Commerce—Metropolitan Monastery—Schools—Magdalen Hospital—Ceremony of the Resurrection—Triple Consulate—Gipsies.*

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Occurrences at Shumla.

As we were to remain at *Shumla* until the *thirteenth*, we sent forward an express message to *Bûkorest*, to our friend Mr. *Summerer*, then residing as agent for the British nation at *Bûkorest* (with whom we had contracted an intimacy at *Péra*), requesting that he would send a carriage and horses to meet us, after our passage of the *Danube*, at *Rustchûk*. The Ambassador also ordered carriages for all the principal persons of his suite to be brought to the same place; and wrote to the Prince of *Walachia*, announcing his approach. We thought we had now quitted altogether the land of classical antiquities; but to our surprise we obtained in this place three *Greek medals:* we found them upon the evening of our arrival, in the hands of a silversmith; and if the shops had not been shut the next day, owing to the festival of the *Courban Bairam*, we had reason to believe that we might have purchased others. These medals are curious, and therefore they merit a particular description. The first is nothing more than a silver medal of *Alexander the Great*. It exhibits the head of the king as *Hercules*, decorated with the *lion's spoils;* with the common reverse of a sitting figure of *Jupiter*, beautifully executed. As it serves to call to mind *Alexander*'s Expedition into *Mœsia*, and his passage of *Mount Hœmus*, it derives an additional interest from the circumstance of its locality. But the medal itself is remarkable: it has neither *legend* nor *monogram;* and it affords the only instance we ever

Medals.

ever saw of a fine reverse upon the medals of *Alexander*. Generally, the style of workmanship exhibited by the reverses of *Alexander*'s medals is very inferior to that which the portrait displays; but this is by the hand of a superior artist.

The *second* is a medal of *Rhescuporis*, king of THRACE in a much later age. He was the uncle of the young Prince *Cotys the Fifth*. After sharing the sovereignty with him, about the seventh year of the Christian æra, he put him treacherously to death. His ferocious and ambitious character is described as the very opposite to that of his victim, who, to the mildness of his manners, joined an accomplished and liberal mind. *Ovid* addressed to *Cotys* one of his Epistles[1]. *Rhescuporis* ruled over those wild and desolate Plains of THRACE, which we had so recently traversed; and the character of the people has not altered, in all the centuries that have since elapsed: they were constantly in a state of insurrection[2]. It was to *Augustus* that he owed his kingdom: and during the lifetime of that Emperor, he restrained his ambitious projects within

(1) In which *Cotys* is represented as distinguished by his application to literature and poetry. When we consider that the Roman Poet is writing from the barbarous region of his exile to a Thracian Prince, the following lines, upon the effect of such studies, are read with additional interest:

"Adde, quod ingenuas didicisse fideliter artes,
*Emollit mores*, nec sinit esse *feros*.
Nec regum quisquam magis est instructus ab illis,
Mitibus aut studiis tempora plura dedit.
Carmina testantur; quæ, si tua nomina demas
Threïcium juvenem composuisse negem,
Neve sub hoc tractu vates foret unicus Orpheus;
Bistonis ingenio terra superba tuo est."

(2) Vide Tacit. Annal. lib. ii. c. 65, &c.

CHAP. II.

within due bounds; but, upon the death of his patron, he gave full scope to his designs of aggrandizement, and took possession of the more cultivated and fertile territories belonging to *Cotys*[1]. It is necessary to insert this brief sketch of his history, in order to account for the remarkable fact of such a coinage, under *Rhescuporis*, as that which we have now to describe; for this medal is of *Electrum*, a compound of *gold and silver;* known to the Antients in a very early age, whereof antient specimens are very uncommon. It might have been after the death of *Cotys*, when the *auriferous* mines of *Macedonia* fell into the hands of *Rhescuporis*[2], that *Electrum* was thus employed; for as this mixed metal is known to exist in a natural state, it is more probable that the *Electron* medals of *Rhescuporis* were struck in the *natural compound*, than that any such *amalgamation* was chemically prepared in the beginning of the first century, and in such a barbarous country, for the purpose of coining. Having possession of the Macedonian mines, *Rhescuporis* might have employed for this purpose the *amalgamation* of gold and silver, obtained, by a simple process, from the *sulphurets*, after the sublimation and separation of the sulphur and the lead[3].

Electrum.

Owing

(1) Tacit. Annal. lib. ii. c. 65, &c.

(2) *Ibid.* For the manner in which *Rhescuporis* afterwards fell into the hands of *Tiberius*, see *Suetonius in Tiber. Paterculus, &c.* He was conducted to Rome; and being convicted in the Senate of the death of his nephew, and the violent usurpation of his dominions, was sentenced to a perpetual imprisonment, and banished to *Alexandria* in *Egypt;* where, for his subsequent conduct, he was put to death.

(3) This process will be fully explained in the sequel, when we treat of the Hungarian mines.

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Owing to the ignorance of modern nations respecting the metallic substance, called ΗΛΕΚΤΡΟΝ by the Greeks, this word is commonly translated *amber;* and the most gross errors have been tolerated, even among learned men, owing to their inattention to its real nature. A single instance will serve to show how commonly the word has been misunderstood. We may take it from the account given in the *Æthiopics* of *Heliodorus,* of the ring which *Calasiris* gave to *Nausicles*[4]. The bevel of it contained an *Æthiopian amethyst,* set (*ἠλέκτρῳ*) *in amber,* as some have supposed; but *electrum* here signifies a mixed metal of *gold* and *silver,* with which the couches of the antients were sometimes studded and embossed, as we learn from *Aristophanes*[5]. Upon this medal is represented, on one side, a figure of *Victory,* with the legend ΒΑΣΙΛΕΩΣΡΑΣΚΟΥΠΟΡΙΔΟΣ; and upon the other side, the head of *Cotys,* with the words ΒΑΣΙΛΕΥΣΚΟΤΥΣ.

*Marcianopolis.*

The *third,* was a bronze medal of MARCIANOPOLIS, struck under *Alexander Severus;* the head of that Emperor and his wife being represented in front, with the legend ΜΑΡ·ΑΥΡ·CΕΥΗ·ΑΛΕΖΑΝΔΡΟΥ; and upon the obverse side, *a figure of Justice* holding the *scales,* with a *cornucopiæ,* and this legend, ΥΠΓΙΟΥΛΦΗCΤΟΥΜΑΡΚΙΑΝΟΠΟΛΙΤΩΝ. *Marciana,*

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(4) Καὶ ἅμα ἐνεχείριζε δακτύλιόν τινα τῶν βασιλικῶν, ὑπερφυές τι χρῆμα καὶ θεσπέσιον, τὸν μὲν κύκλον ΗΛΕΚΤΡΩΙ διάδετον, Ἀμεθύσῳ δὲ Αἰθιοπικῇ τὴν σφενδόνην φλεγόμενον. Heliodoro, Æthiop. lib. Μέρος Α. *Paris,* 1804.

(5) Ἐκπίπτουσῶν τῶν ἠλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνόντος, κ. τ. λ. Aristophan. Ἱππ. 536. vol. I. p. 536. ed. *Invernizii. Lips.* 1794.

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*Marciana*, from whom this city received its name[1], was the sister of *Trajan*. A similar medal, struck under *Julia Domna*, is noticed in the valuable work of *Harduin*[2], with this legend, ΜΑΡΚΙΑΝΟΠΟΛΕΙΤΩΝ·ΥΠ·ΑΥΡ·ΑΜΙΑΝΟΥ.

The city thus called MARCIANOPOLIS was in MŒSIA INFERIOR; and it was the capital of the country. *D'Anville* has placed it near the confluence of two small rivers, flowing towards the *Euxine*[3]. "The name *Marcenopoli* may be still in use; but it is said that the *Bulgarians* more frequently call it *Prebislaw*, or *The Illustrious City*[4]." The fact is, that *Shumla* may now be considered as the capital of *Bulgaria;* a country comprehending all the district antiently called *Mœsia Secunda*, or MŒSIA INFERIOR; and it is very likely that this town was itself MARCIANOPOLIS; which is rendered the more probable by the discovery of such a *medal* upon the spot. *Cellarius* has collected the only information concerning *Marcianopolis;* for it is remarkable that the city is not mentioned by *Mentelle*[5]. According to the *Tabula Peutingeriana*, cited by *Cellarius*[6], it was a mediterranean town, twenty-four miles from ODESSUS; and it is described by

Situation of Shumla.

(1) "A sorore Trajani principis ita cognominatum." *Vide Ammian. Marcellinum, lib.* xxvii. *cap.* 9.

(2) "Juliæ Dom næ nummus e Gaza Regia, *sub Aurelio Ammiano.* Fortè, *Damiano.* Aquila rostro coronam gerit. Alter Fortunam cum temone exhibet." *Numm. Antiq. Popul. et Urb. illust. Joann. Harduin. p.* 579. *Parisiis*, 1684.

(3) Vide. Part. Oriental. Orbis Romani. *Paris*, 1764.

(4) Ant. Geog. p. 255. *Lond.* 1791.

(5) Geog. Ançienne. *Paris*, 1787.

(6) Notitia Orbis Antiqui, tom. I. p. 591. *Lips.* 1701.

by *Zosimus*[7] as a chief city of THRACE. The same writer also places it in MŒSIA[8]. Never had any country more striking natural boundaries; being separated from THRACE, upon the *South*, by MOUNT HÆMUS as by a *wall;* and upon the *North*, by the ISTER: and in distinguishing that division of territory, which, among modern geographers, bears the name of *Bulgaria*, (the most fertile plain perhaps of the whole earth, defended by its immense southern barrier,) too great attention cannot be paid to the definitive chain of HÆMUS, extending from *east* to *west*[9]. In this rich territory, *Shumla* is so centrally situate, that it is peculiarly qualified, both as to its locality and magnitude, to rank as the principal city, at least of this part of the country, and perhaps of all *Bulgaria*. The *Bulgarian* language is no where more generally spoken than it is in the whole Passage of the *Balkan:* at *Shumla*, the number of the *Turks*, of course, tends to the introduction of *Turkish names;* but the two languages are not likely to be confounded, since nothing can be more opposite. The *Bulgarian* language most resembles the *Malo-russian*, both being dialects of the *Sclavonian*[10]. We expected to have found a resemblance between the language of *Bulgaria* and the *Erse*; and for this reason,—that many names of places on

(7) Αὐτὸς ἐπὶ τῆς Μαρκιανουπόλεως, ἡ μεγίστη τῶν ἐν Θράκῃ πόλεών ἐστι, διατρίβων, κ.τ.λ. Zosim. Hist. lib. iv. cap. 10.

(8) Προελθόντες δὲ, καὶ ἐπὶ Μαρκιανοῦ πόλιν, ἡ Μυσίας ἐστὶν, ἀναβάντες, καὶ ταύτης διαμαρτόντες, ἔπλεον ἐπὶ τὸ πρόσω. Zosim. Hist. lib. i. cap. 42.

(9) It is well marked in *Arrowsmith's* four-sheet Map of the "*Environs of Constantinople.*"

(10) Mr. *Cripps* has preserved, in his *Manuscript Journal*, a Comparative Vocabulary, exhibiting the analogy between those dialects of the *Sclavonian* language which are found in

CHAP. II. *Scordisci.*

on the ISTER were purely *Celtic*. The *Scordisci* were a *Celtic* nation: and when Alexander, in his first expedition towards

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in the *South of Russia*, and in *Bulgaria*. They may be considered, in fact, as much nearer allied than the *English* of the *northern* and *southern* counties of *Great Britain*.

| ENGLISH. | MALO-RUSSIAN. | BULGARIAN. |
|---|---|---|
| God. | *Bog, Ghospodi, Christos.* | *Boga, Rospodi, Christos.* |
| Sun. | *Sunsa,* (written *Solntza.*) | *Slensi.* |
| Moon. | *Mesetz.* | *Mesetz.* |
| Heaven. | *Neiber.* | *Neibet.* |
| Day. | *Den.* | *Dena.* |
| Night. | *Notche.* | *Nustea.* |
| Month. | *Mesetz.* | *Mesetz.* |
| Year. | *God.* | *Godina.* |
| Light. | *Swetta.* | *Swet.* |
| Darkness. | *Tieumna.* | *Marchey.* |
| Bread. | *Kléaber.* | *Kleaber.* |
| Water. | *Vodi.* | *Vodi.* |
| Man. | *Cheloveca.* | *Chilac.* |
| Woman. | *Genisna.* | *Gena.* |
| Child. | *Malchick.* | *Munchet.* |
| Horse. | *Quone.* | *Quona.* |
| House. | *Doma.* / *Domoi.* | *Cheset*; but the dative is *Doma*, or *Domoi.* |
| Church. | *Sirquoi.* | *Chirquoi.* |
| One. | *Adina.* | *Adina.* |
| Two. | *Dva.* | *Dva.* |
| Three. | *Tre.* | *Tre.* |
| Four. | *Tscheteri.* | *Tscheteri.* |
| Five. | *Piate.* | *Piate.* |
| Six. | *Cheest.* | *Chest.* |
| Seven. | *Sem.* | *Sedem.* |
| Eight. | *Voromi.* | *Voromi.* |
| Nine. | *Davit.* | *Davit.* |
| Ten. | *Decet.* | *Decet.* |
| Hundred. | *Sto.* | *Sto.* |
| Thousand. | *Teschecki.* | *Chiliada.* |
| Father. | *Otché.* | *Tako.* |
| Mother. | *Matchka.* | *Maika.* |
| Brother. | *Brachitch.* | *Bracitz.* |
| Sister. | *Sister.* | *Sister.* |
| Parent. | *Rodena.* | *Rodena.* |
| Book. | *Kenega.* | *Kenega.* |

*Cripps's MS. Journal.*

towards the ISTER, encountered the *Celts*, or *Gauls*, these are the people alluded to[1]. Although the *Scordisci* were almost annihilated, in the time when the Roman power extended into this country; yet their *Celtic* names of places, in many instances, remained, as in all those towns that had the *Celtic* termination of *dunum*. We were, however, disappointed in tracing any other resemblance between the *Bulgarian* and the *Erse*, than what exists in the names of *numbers*. More alliance may be observed between the *Albanian* and the *Erse*, than between the latter and the *Bulgarian;* although they have nearly the same name for *water;* and their names of the *units* are very similar. We shall exhibit a brief comparative Vocabulary, by which the difference between the *Bulgarian* and the *Erse* will not be less striking than between the *Bulgarian* and the *Albanian;* while the *Turkish*, differing, *toto cœlo*, from all the rest, marks its discrepancy in nothing more conspicuously than in the names of numbers.

Comparative Vocabulary of the *English*, *Bulgarian*, *Albanian*, *Erse*, and *Turkish* Languages.

| ENGLISH. | BULGARIAN. | ALBANIAN. | ERSE. | TURKISH. |
|---|---|---|---|---|
| God. | *Boga.* | *Perendi.* | *Dié.* | *Tangri.* |
| | | | | [*Allah* in Arabic.] |
| Sun. | *Slensi.* | *Diel.* | *Gideon.* | *Gunèsh.* |
| Moon. | *Mesetz.* | *Khéne.* | *Djállack* | *Ai.* |
| Man. | *Chilac.* | *Bure.* | *Fhar.* | *Er.* |
| Woman. | *Gena.* | *Grua.* | *Ban.* | *Kiz.* |
| Water. | *Vodi.* | *Uie.* | *Uski.* | *Sû.* |
| One. | *Adina.* | *Ne.* | *Héun.* | *Beer.* |

Two.

(1) See D'Anville's Antient Geog. p. 247. *Lond.* 1791.

CHAP. II.

| ENGLISH. | BULGARIAN. | ALBANIAN. | ERSE. | TURKISH. |
|---|---|---|---|---|
| Two. | *Dva.* | *Du.* | *Doo.* | *Eeky.* |
| Three. | *Tré.* | *Tré.* | *Tré.* | *Utch.* |
| Four. | *Tcheteri.* | *Kátre.* | *Kachet.* | *Dort.* |
| Five. | *Piate.* | *Pese.* | *Kooick.* | *Besh.* |
| Six. | *Chest.* | *Giaste.* | *Shey.* | *Alty.* |
| Seven. | *Sedem.* | *State.* | *Shacht.* | *Yeddy.* |
| Eight. | *Voromi.* | *Téte.* | *Hocht.* | *Sakiz.* |
| Nine. | *Davit.* | *Nende.* | *Nie.* | *Dokouz.* |
| Ten. | *Decet.* | *Dhiéte.* | *Dhiéte.* | *On.* |

Population and Trade of Shumla.

*Shumla* contains from sixteen to eighteen thousand houses, whereof about twelve hundred belong to *Greeks, Jews,* and *Armenians.* Its commerce is chiefly with the interior of the country, and consists principally in wine. There are, however, abundance of *braziers* here, who supply Constantinople with the articles of their manufacture; also a great number of *tailors,* kept constantly at work in making Turkish habits, to be sent to the capital. The cause of this manufactory originates in their getting the German cloth at a lower rate than the merchants in *Constantinople;* which enables them to undersell, at a great profit, the makers of Turkish apparel in that city.

The situation of *Shumla,* with regard to its fertile plains, somewhat resembles that of *Lebadéa* in Greece: it is placed between two mountains; and it resembles *Lebadéa* in another particular, namely, in the unwholesomeness of its air. Some of our party paid dearly for the day we spent here; being attacked by intermittent fever; particularly the author, who experienced this malady as violently as in any part of his travels, and was not free from it until he arrived in *Transylvania.*

*Transylvania.* Perhaps this might be attributed to our having ventured to eat animal food; which should be avoided as much as possible, where there is the slightest suspicion of a *Malâria.* The *Agha* sent us *a lamb*, according to a Turkish custom, as a sacrifice and a present for the festival of the *Courban Bairam.* *Prince Mûrûzi* and Signor *Francopulo* came to dine with us; but it was observed that all who tasted animal food, were more or less affected with fever after our stay here; excepting those persons of the Embassy who resorted to the hot vapour baths of the town, and sustained the utmost influence of the sudatory. The Ambassador spent nearly an entire night in the bath; going thither the evening after his arrival. The next morning we visited him, and found him so exhausted by his bathing, that he was sleeping upon the divân of his apartment. To our surprise, we saw also his slaves sprawling upon the same divân, and fast asleep. The Turkish Secretary and Treasurer were the only persons who were awake, sitting with grave faces, and in perfect silence, opposite to each other. We entered into conversation with them for a few minutes; taking care to speak in a low tone of voice, not to arouse the sleepers. Prince *Mûrûzi* afterwards told us not to wonder at seeing slaves admitted to so much familiarity; as throughout Turkey the slaves are regarded with parental tenderness; the most menial servant always ranking higher than the officers of the Turkish army; the military profession being considered the lowest in the empire.

Courban Bairam.

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*April* 13.—This morning we left *Shumla*, and continued our journey, travelling over plains in the highest state of cultivation. After riding three hours, we came to a village called *Tatchekeui;* the inhabitants were Turks. We had here an opportunity of knowing the sort of treatment we should have experienced if we had arrived in any other manner, than as forming a part of the suite of a *Turkish* Ambassador. The inhabitants would not permit us to pass their doors unmolested. Through the influence of the Ambassador, having gained admission into one of their houses, we were called upon to retire whenever a female wished to pass in or out; and the Turks would have driven us from the village at the points of their poignards, but for his powerful interference.

Tatchekeui.

The same cultivated land appeared in leaving *Tatchekeui;* but the country became afterwards rather more hilly. We had a journey of six hours from this village to the town of *Lazgarat*, where we passed the night. The houses were almost all cottages; but neat and clean. In the room where we slept, the foot of a mole was suspended by a string from the roof, as a remedy for disorders of the head. During our journey this day, we noticed in the plains a small quadruped, that we have reason to believe is a *non-descript* animal. It resembled a squirrel; but it burrowed in the ground like the *Sûslick* of the South of Russia, which it also resembles; yet differing, in being larger than the latter, and in having a broad tail like a squirrel. We made several attempts to get near enough to

Remarkable Quadruped.

to one of these animals, to give a more correct description; but upon our approach, they disappeared beneath the soil. We saw them afterwards in *Hungary*. The harrows used in this country have a remarkable form: they are not set with sharp straight pointed teeth, but resemble the sort of machine used in the South of England for *denchering*. Two hours before we arrived at *Lazgarat* we saw, between the road and a small village, two immense *tumuli*, whereon large trees were growing: similar sepulchres appeared all around *Lazgarat;* perhaps the monuments of some great battle fought here; either in the expedition of *Darius*, son of *Hystaspes*, who, marching against the Scythians, encountered the *Getæ*, (reputed *Thracians*,) before arriving at the ISTER; or in that of *Alexander*, when he fell in with the *Celts* or *Gauls;* or during the inroads made by the *Roman* armies.

Lazgarat.

At *Lazgarat* we began to notice the *German* or *Dacian* stoves for heating apartments; and the manners of the people rather denoted the inhabitants of the *North* than of the *South* side of the *Danube*. A considerable migration from *Dacia*, into *Mœsia Inferior*, took place under the auspices of the *Romans* in the *third* century; when that austere soldier, the deservedly illustrious *Aurelian*, despairing of being able to maintain the conquest of *Trajan* beyond the ISTER, abandoned DACIA; and retired, not only with the troops, but also with many of the inhabitants; establishing their abode in *Mœsia*, where they were afterwards suffered to remain; insomuch that a part of *Mœsia* became

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became distinguished as a new province, under the appellation of the DACIA OF AURELIAN. *Lazgarat* may contain some of the descendants of that colony. It now consists of three thousand houses, of which one-third belongs to Christians of the Greek Church. There are several good shops in the place; but it was evident that the *Turkish* part of its population was not accustomed to the sight of *Franks*; because, whenever we were out of sight of the Ambassador, we were pelted with mud or stones. This day we saw many villages, pleasingly situate, through which our road did not conduct us; and everywhere the land was neatly kept and well cultivated: a very unusual sight, considering that the whole of this country is under the dominion of *Turkey*.

*April* 14.—We left *Lazgarat* at six o'clock A. M. and, after a journey of five hours, reached the town or village of *Torlach*, where we dined. At noon, the mercury in Fahrenheit's thermometer stood at 66°. *Torlach* is a place of considerable size; and the land around it is highly cultivated. It contains more *Turkish* than *Greek* inhabitants. At two hours' distance from *Torlach*, we came to a large village called *Pisanitza*, pleasingly situate upon the side of a hill. Here the Ambassador, perceiving that the author could hardly retain his seat upon his horse, owing to a violent paroxysm of fever, which then came on, proposed to halt for the night. We had been seven hours on horseback; and *Rustchûk*, upon the *Danube*, our place of destination, was five hours farther: we would therefore gladly have rested under

Torlach.

Pisanitza.

under such circumstances; but some of the Embassy were impatient to proceed; and rather than be regarded as the cause of delay, we declined his Excellency's friendly proposal. Scarcely had we quitted *Pisanitza*, when a heavy rain falling, the water ran in torrents along the road. It continued, without one moment's cessation or diminution, during the rest of the journey; so that every member of our party was wet to the skin. But the most remarkable circumstance attending this shower-bath was its effect upon the author's fever; proving the efficacy of cold bathing, at least in this instance, very satisfactorily: instead of augmenting his malady, he felt himself so much relieved by the copious drenching to which he was exposed, that it gave him strength to proceed, and to keep up with the *Tartars*, who were foremost in the cavalcade[1].

As we drew nigh to the *Danube*, what with the rain, and perhaps the general chilliness and humidity of the atmosphere near so vast a river, we seemed almost to breathe water. The first sight of *Rustchûk*, situate upon its southern side, exhibited a novel and striking appearance: it was announced to us by the appearance of a countless number of

Rustchûk.

(1) It has been thought right to mention this trivial circumstance, because a similar mode of treating fevers has been recently practised with some degree of success; and it is well known that the Physicians of Naples use iced water in such cases: but in this instance, the benefit experienced was only temporary; the disorder returned, after intermission, and with greater vehemence.

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of *white chimneys*, together with *mosques* and *minarets*, seemingly imbedded in rich garlands of flowers, because rising in the midst of trees that were quite covered with blossoms. Beyond this pleasing prospect we beheld the

*River Danube.*

*Danube*, which is here two miles wide; but it had not the appearance we expected at this distance from its source: its shores are low and mean, without the slightest feature of sublimity; the channel is filled with a number of little shallows and paltry denuded islets, which, by dividing the current, diminish its grandeur. Those who form their ideas of the majesty of the *Danube* from the extent of its course, will, perhaps, in no part of its channel, find them realized by viewing the torrent. The author may, perhaps, be considered as in some measure qualified to give a faithful description of the character of this river; having visited the principal parts of it, from its source to its embouchure. It is almost always yellow with mud; and, throughout its whole course, its sands are auriferous: but, in dignity and sublimity of scenery, it can nowhere be compared either with the *Rhine*, or with those magnificent rivers which fall into the north of the *Gulph of Bothnia*, or with the *Severn*, or even with any of the principal pellucid waters of *Wales*. As we descended towards its banks, we arrived at the entrance of the town of *Rustchûk*; fortified with ramparts, and a fosse with drawbridges. It contains twenty thousand houses, whereof seven thousand belong to *Armenians* and *Greeks*, and the rest to its *Turkish* inhabitants. A considerable commerce is here carried on with *Vienna;* in consequence

Trade of Rustchûk.

consequence of which the town has an extensive trade in *cloth*, *indigo*, *corn*, and *wine*. It is well supplied with provisions of every kind; and to us, who had long been strangers to such articles of luxury, the sight of white bread and fresh butter was no unwelcome treat. The *Greeks* and *Armenians* live in a part of the town separated from the quarter inhabited by the *Turks*. We had the greatest difficulty in procuring a lodging. After an hour's search, we were received into the dwelling of a poor *Ragusan*, who had suffered twelve years' confinement, owing to having his feet frozen in *Russia*. Nothing could be more wretched than our accommodations: the room allotted to our use was like a dungeon, and so dark that we were forced to burn candles during the day, as well as during the night. The rain fell incessantly during the whole of the fifteenth, and prevented our stirring out. The *Janissary*, who had accompanied us from *Constantinople*, told us he should profit by this circumstance to take his *Caïf;* which he accomplished by sending for a band of those wretched prostitutes who dance with *castagnettes*, and howl to the beating of a *tambourine*, for the amusement of the *Turks*. Viewing, beneath a shed, a party of *Bulgarians* who were thus employed, this man sat the whole day, smoking, and receiving the visits of the other *Janissaries* belonging to the Embassy; giving to each man a little cup of coffee upon his arrival. The *dance*, if it might be called by that name, which so highly delighted these *Janissaries*, that every now and then we heard them crying out to express their joy, was exactly similar to the performances of

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of the lowest class of *Almehs* in *Egypt:* it was nothing more than a series of distortions and indecent gestures, exhibited by a single performer, who, when exhausted, was relieved by another; the whole being adapted to the measure of a song, marked by the *castagnettes*, and by the beating of a *tambourine*.

Passage of the Danube.

Upon the *sixteenth of April* we crossed the *Danube*. Upon the opposite side of the river, carriages belonging to the Prince of WALACHIA were waiting to convey the Ambassador to *Bûkorest*. There was also one for our use, sent by our friend Mr. *Summerer*. The town upon the *northern* or *Walachian* side of the river, where we

Giurdzgio.

landed, is called *Giurdzgio*[1]: it enjoys a considerable commerce, and its shops are well supplied with wares. What with the confusion of horses and carriages for so large a party, the breaking of ropes and harness, and the total want of equipage in some instances, it was some time

Change in the mode of travelling.

before the Embassy was again progressive. Some of the *Turks* had never been seated before in any wheeled vehicle; and as the coaches began to move, they thrust their bearded heads through the windows, exhibiting the most pitiable looks imaginable. To us the change was hardly less remarkable; a year and a half having elapsed since we left *Russia;* during all which time we had been employed travelling, without being once accommodated with any wheeled carriage.

We

(1) Written *Giurdcsov* in *Arrowsmith's* Map of the Environs of *Constantinople;* and *Giurgevo*, in that of *Gaetan Palma*, printed at *Trieste* in 1811. The pronunciation of this word is nearly *Yergioo*.

We could not boast, however, of much luxury in the alteration; the whole country upon the *northern* side of the river, owing to the heavy rains, being in a state of inundation, and the road deep in mud. During two hours, we were dragged over a level plain; but we found the floods, in some parts of it, so high, that the bottom of all the carriages became filled with water. At mid-day we reached the first station *north* of the *Danube*, distant two hours and a half, at a place called *Tïya;* a miserable village, where the post is established: yet here we observed the first indication of the comforts and customs of *northern* nations, in the appearance of a wooden bedstead; more used, however, as a Turkish *divân* than as a *bed;* being covered with a *mat*, whereon a person sat, cross-legged, smoking tobacco. *Tïya* has preserved in its name the only vestige of TIASUM; laid down with marvellous precision and accuracy by the learned *Cellarius*[2]. From *Tïya* we proceeded, this day, as far as *Kapoka*, or *Kapuka*, another small village, distant five hours and a half from *Tïya:* before we reached it, we were detained in the rain, owing to the breaking of a bridge, that had been carried away by the torrent half an hour before we arrived. The confusion caused by this accident was such as might be expected among so many persons, speaking a number of different languages, and in the

Tïya,

or *Tïasum*.

Breaking of a Bridge.

(2) "In austrum vergunt et Danubium versus sita sunt TIASUM, et NETINDAVA." *Geog. Antiq. Cellar. lib.* ii. *cap.* 8. *tom.* I. *p.* 603. *Lips.* 1701. *See also the Map facing chap.* 8. *p.* 546. *of the same edition.*

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the midst of a crowd of travellers helpless as the *Turks*. Horsemen, carriages, guards, Janissaries, Tartars, peasants, postillions, baggage-waggons, and baggage-horses, were presently all huddled together, impeding every operation, and adding, by their uproar, to the noise of the waters. The rain at the same time continued to fall in torrents. An escort, sent by the *Prince of Walachia* to meet the *Ambassador*, had arrived upon the opposite side; but all their attempts to make themselves heard by the members of the Embassy were vain; yet they continued bawling, although they might as well have called to the cataract. In this manner we remained until towards midnight; when, by means of a rope and a canoe, a passage became practicable to the remaining piers of the bridge upon the opposite side; and we gladly availed ourselves of the opportunity to cross over. The *Ambassador*, however, would not venture. When we reached the other side, we found the persons whom the *Prince* had sent, owing to their dread of the *Turks*, more busily employed than they would else have been, working with the peasants towards the repairs of the bridge. We returned, therefore, to the *Ambassador* to make known this circumstance, and the prospect there was of his being able to pass. After this, having scarcely any shelter in the carriage, which was wet throughout, and the author's fever increasing to such a degree that he was almost delirious, a covering was found in one of the cottages; but the baggage being all on the other side of the river, and the rain still continuing, so that it could not be opened, there was no other alternative than to remain reeking

reeking upon the bare floor until the morning. The good *Ambassador*, whose own situation was scarcely preferable, sitting in his coach during the night, almost in the midst of a deluge, was nevertheless not unmindful of our situation; sending provisions, and messengers to inquire after our safety. This village, *Kapoka*, is perhaps the NAPOCA of the *Tabula Peutingeriana*, cited by *Cellarius*[1], and the same with the Νάπουκα of *Ptolemy*.

Kapoka, or *Napouka*.

*April* 17.—This morning, by means of boats brought from other parts of the river, and a temporary bridge, the whole of the Embassy, together with the baggage, was conducted over, and we were again enabled to continue our route. The whole country from the *Danube*, as far as *Búkorest*, appeared to us to be little better than one of the *stéppes* of *Russia*, and more likely to remain a *desert*; because the *stéppes*, although uncultivated, are very capable of culture; but the *Walachian* plains exhibit a more incorrigible soil. Some accounts, however, represent the country as very capable of producing grain; and it has been stated that the *Turks* call it *Cara bogdana*, or *The Land of Black Corn*. It is abandoned to woods or to pasture; but in many parts so destitute of fuel, that the inhabitants, as a substitute, use *cow-dung*, or any kind of dried weeds. The whole of *Walachia* may be described as an inclined plane, sloping towards the *Danube*, and traversed by very numerous

General description of Walachia.

(1) Vide Cellarium, lib. ii. c. 8. tom. I. p 599. *Lips.* 1701.

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numerous rivers, flowing almost in parallel courses, so as to meet that river nearly at right angles. In the sands of these rivers the *Gipsies* collect *gold-dust*, which they put into *quills*, and thus bring it to the towns for sale. Owing to the general flatness of the country, perhaps the roads may be excellent in any other season of the year than that in which we travelled; because the *stéppes* of *Russia*, which it so much resembles, particularly favourable for expeditious travelling, become nearly impassable when the rainy season sets in. That *Walachia* was once more productive, may be inferred from the following circumstance. *Trajan* having sent hither a colony of thirty thousand men to cultivate the land, the Romans were enabled to obtain supplies from it, for the use of their army, during the war with the *Scythians* and *Sarmatians*. It is true that both *Walachia* and *Moldavia* were then comprised within the limits of a single division of *Dacia*. There are some *salt mines*, as there were formerly[1]; whence the *Hospodar of Walachia* derives a principal part of his revenue; which is reckoned below *par* if it do not amount annually to twelve millions of *piastres*[2]. Yet a more wretched state of slavery can hardly be imagined than the condition of a *Hospodar of Walachia*. Not only is this Prince obliged to degrade himself by the most abject submission towards the *Grand Signior*,

Condition of the Hospodar.

(1) "*Salinæ* autem hæ apud *Tordam* sunt, ubi SAL effoditur, *Zamosio* testante Analect. cap. 9." *Cellar. Geog. Antiq. lib.* ii. *tom.* I. *c.* 8. *p.* 599. *Lips.* 1701.

(2) Eighty thousand pounds sterling; reckoning fifteen piastres to the pound, as the *par* of exchange.

*Signior*, who for the slightest misconception, or offence taken, deprives him at once of power, property, and life; but he is moreover compelled to cringe to all the creatures about the court, and especially to the *Greek Princes*, whose avarice he is forced to gratify by continual presents. He is never without numerous enemies watching to effect his downfall. Eagerly and dearly as this honour is nevertheless purchased, it is rarely possessed more than two or three years; for, whenever the *Porte* has need of money, the *Hospodar of Walachia* is cashiered and dismissed, as a matter of course, and the principality again sold to the highest bidder: yet, as the persons appointed to this situation have seldom any scruples in their mode of gaining money, they do amass enormous wealth. The *Hospodar*, whom we found as the reigning Prince, had been displaced *three* times; yet was always rich enough to recover his situation. It was expected at this time that his *fourth* dethronement would soon happen; and Prince *Mûrûzi*, who travelled with us, was the person considered as likely to become his successor. The event depended only upon the strength of their respective purses, and the superior address of either party in managing the arts of bribery. In the view, therefore, of such a system of knavery and corruption, it may be easily imagined what attractions the *Capital* of *Walachia* possesses for *Greeks* and *Jews*. The peasants, as it may be supposed, are stripped of every thing they ought to possess; and the whole population is reduced to the lowest state of vassalage. Yet, in the midst of their wretchedness, living in huts built of mud,

State of the Peasantry.

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mud, and thatched with reeds, without one comfort of life, the *Walachians*[1] always appeared to us to be cheerful. The postillions who drove us were remarkable for their gaiety; aiming at speed even in the deepest mud, and galloping their horses at a furious rate, with shouts and songs, whenever it was possible to do so. Nothing appeared to us more remarkable than the language. It is not enough to say of it, that it is nearly allied to the *Latin;* it is in many respects purely so; the difference between our way of speaking *Latin*, and theirs, consisting only in the pronunciation. All the principal names of things that a traveller requires, particularly of provisions, are *Latin* words[2]. To what can this be attributed but to those colonies which the Romans sent into this country? For although the colony sent by *Trajan* was afterwards withdrawn, in great measure, by *Aurelian*, to the southern side of the *Danube;* yet the introduction of thirty thousand persons into a district which did not exceed eighty leagues from *east* to *west*, and forty from *north* to *south*, and their residence for so considerable a period upon a spot where there were hardly any other inhabitants

Language of Walachia.

(1) The original name of this people is derived from *Vlach*; which, in the Illyrian language, signifies a *herdsman;* hence, *Wlachi*, and *Walachia*, "VLACH bedeutet im Dalmatisch—Sclavischen einen Hirten; daraus bildeten die Griechen ihr *Wlachi*, und andere Sprachen ihre Walachen." *Mithridates, p. 723. Berlin*, 1809.

(2) According to *Thunmann*, as cited by *Adelung*, half the *Walachian* language consists of *Latin* words; the other half is made up of words derived from the *Greek*, *Gothic*, or *Turkish*, and *Sclavonian* languages.

"*Thunmann* fand, dass die Halfte der Thracisch-Walachischen Worter Lateinisch, die andere Halfte aber theils Griechisch theils Gothisch oder Turkisch, besonders aber Slavisch ist." *Mithridates, p. 724. Berlin*, 1809.

inhabitants at the time, must account for the existence of their language as the predominating tongue. And what renders this the more probable is, that the present native inhabitants call themselves (Ῥώμυν) *Romans*; pronouncing the word, like the *Greeks*, with the *Omega*[3].

In their customs they retain many of the *Roman* superstitions. Their *religion* is said to be that of the *Greek* Church: and if a number of the most ridiculous forms and absurd ceremonies may bear the name of *religion*, it is perhaps nearer to the *Greek* than to any other. But in the *meat-offerings* made for the dead, we observed customs that were strictly *Roman*, although not peculiar to the *Roman* people; such as the placing a dish of *boiled wheat* upon the body of a *dead person*. This we saw afterwards in *Bûkorest*. The *Romans* used bread for the same purpose[4]: and in the Book of Tobit we read, "Pour out thy bread upon the burial of the just[5]." The great antiquity and universality of *funeral feasts*, has rendered an allusion to them frequent among all antient writers; and whatever may be the age of the writings called *Apocryphal*, the references, therein made to this curious practice, constitute a species

Religion.

*Epulæ Ferales.*

(3) This opinion has been also adopted by *Adelung*; and it is surely the most obvious method of explaining the fact. "Sie nennen sich selbst *Rumanje* order *Rumukje*, d. i. *Römer*, weil sie zum Theil von denjenigen Römischen Colonien abstammen, welche die Kaiser von Zeit zu zeit hierher verpflanzten, und welche nebst allen freyen Unterthanen des Reichs durch das Gesetz des Kaisers Caracalla 212 das Romische Bürgerrecht hatten, daher sie gewisser Massen ein Recht, auf diesen Nahmen haben." *Mithridates*, *p.* 723. *Berlin*, 1809.

(4) Vid. J. Kirchmann, lib. xii. "de *Funeribus Roman.*" *p.* 591. et sequentibus.

(5) Ἔκχεον τὸν ἄρτον σου ἐπὶ τὸν τάφον τῶν δικαίων.

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species of internal evidence of their authenticity. In the Book of Ecclesiasticus, it is said, that "DELICATES POURED UPON A MOUTH SHUT UP, ARE AS MESSES OF MEAT SET UPON A GRAVE[1]:" alluding to the custom mentioned in the Prophecy of Jeremiah, when foretelling the calamities that shall befal the *Jews*, it is said, that "THEY SHALL NOT BE BURIED . . . NEITHER SHALL MEN GIVE THEM THE CUP OF CONSOLATION TO DRINK FOR THEIR FATHER OR FOR THEIR MOTHER[2]." Sometimes allusion has been made to these *funeral feasts* in antient inscriptions, recording legacies made for their maintenance; as in that remarkable fragment from *Ravenna*, cited by *Faes*, in his Commentary upon *Gyraldus*[3]; to which the Reader is referred for a copious body of information concerning the Epulæ ferales.

Approach to Bûkorest.

As we drew near to *Bûkorest*, we had a view of the high snowy mountains of Transylvania, forming a barrier behind it. The postillions belonging to all the carriages drove at a furious rate, in spite of the deep impression made in the soil by the wheels. The *Ambassador*'s carriage was foremost in our procession. As it approached the town, we saw a complete camp, formed on the outside of *Bûkorest*, with an immense body of horsemen drawn up before the tents

Reception of the Ambassador.

(1) Sicut *θέματα βρωμάτων παρακείμενα ἐπὶ τάφῳ.* Ecclesiastici, cap. xxx. 19.

(2) Jerem. cap. xvi. 6, 7.

(3) VT · QVOTANNIS · ROSAS · AD · MONIMENTVM · EJVS · DEFERANT · ET · IBI · EPVLENTVR · DVNTAXAT · IN · V · EID · JVLIAS ·

See also the other inscriptions given by *Faes*, apud *Gregor. Gyrald.* "*de Vario Sepeliendi Ritu*," *animadv. tom.* I. *p.* 743. *Not.* 13. *L. Bat.* 1696.

tents, like an army of cavalry, with silk banners, and other military ensigns, waited to receive the Grand Signior's representative. Suddenly, a signal being given, they came down upon us in a regular charge, at full speed, making a sham attack upon his Excellency's carriage; and then, with great management and skill, wheeled off to the right and left, exhibiting a grand and crowded tournament of the *Djerid;* discharging, at the same time, their pistols and *tophaikes* in all directions. The effect of this manœuvre was to include our whole suite, as if it were drawn into a vortex; and away we went, carriages and cavaliers, all floundering through the deep mud, as fast as our poor horses could speed: many of them falling, were left in the rear; the rest, in full gallop, seemed to be running races with each other. Presently, our tumultuous host was met by the *Hospodar* himself, and his attendants, coming out of the town; when there was a general halt. The Prince, a venerable old man, came towards us on horseback, most sumptuously arrayed, both as to his horse and himself; attended by his two sons, upon prancing chargers, as richly caparisoned. Their housings shone with every costly ornament; their horses being covered with cloths of gold, richly embroidered. After the usual forms of salutation, the *Ambassador* and Prince *Mûrûzi* were taken from their carriages, and placed within two coaches of state. The throng was now immense; and the whole way this enormous procession moved, it passed through thick files of spectators, ranged on either side, among whom were bands of music playing. The *Prince*

Public entry.

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of *Walachia*'s musicians, on horseback, preceded, as we entered *Bûkorest*. In passing through the streets, our carriages were subjected to a continual and extraordinary concussion; being dragged over the trunks of trees and other large logs of timber, placed transversely instead of pavement, as in the road from *Petersburg* to *Moscow;* forming a kind of raft floating upon liquid mud, which, as the timber sank with the weight upon it, sprang up through the interstices. All these pieces of wood were loose; and being thus put into motion, the whole seemed like a broken floating bridge, between the disjointed parts of which there was apparently danger of being buried. As soon as an opportunity was offered of getting clear of the procession, we quitted it, and were taken to the dwelling of Mr. *Summerer*, acting as English Consul; perhaps one of the best houses in all *Bûkorest;* where our young host received us, as he did many other of our countrymen, with disinterested kindness and hospitality; and he continued to shew to us unremitting attention during our stay. We remained with him until the twenty-sixth: indeed hospitality could hardly be more seasonable; the author being nearly the whole of the week confined to his bed: and, as if the nature of the fever he had caught, like a murrain, attacked both men and quadrupeds, his fine *Argive* wolf-dog (from *Epidauria*), who sickened at the same time, and apparently in the same manner, here expired by his side.

English Consul.

Upon the nineteenth, the *Hospodar* sent his pages, saying that he was prepared to give us an audience, and expected

Audience of the *Hospodar*.

to

to see us; upon which message Mr. *Cripps*[1], accompanied by Mr. *Summerer*, went to the palace. Afterwards he visited all the principal *Boyars*, or nobles of the country, resident in the city. Our society here, besides our host, consisted of Mr. *Chirico*, brother of Mr. *Summerer*, Consul for *Russia*; Mr. *Marcellius*, the Austrian Consul; General *Barotzi*, from *Hermanstadt*; and their families: from all of whom it might be supposed that our information concerning this country and its capital, would be satisfactory. Yet we found it very difficult to gain any decisive intelligence respecting the statistics of *Walachia*; so various and contradictory were the statements. There are two points alone wherein all agreed; namely, that of two classes of inhabitants, the one rich and the other poor, (without any middle class); the former were entirely occupied in defrauding each other; and the latter, without any occupation whatsoever excepting that of living "from hand to mouth," were almost in a state of starvation. Whence then, it will be asked, originates the wealth of *Walachia?* If you inquire in what its wealth consists, the inhabitants will answer, "*Wine, barley, hay, honey, butter, hides,*" &c., as glibly as if all these possessions were everywhere to be found. Yet some of the articles thus enumerated are insufficient for the consumption of the inhabitants. The quantity of *wine* made in the year preceding our arrival, was estimated at eleven millions of piastres; but they had been obliged to import, over and above this quantity,

(1) For much that follows respecting the trade, &c. of *Bûkorest*, the author is indebted to Mr. *Cripps's MS. Journal.*

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quantity, from other countries, for the consumption of their own, as much as amounted in price to six or eight millions more: and a similar observation applies to some of their other productions. The account given of the produce of *Walachia* is, moreover, always exaggerated; for such are the blighting effects of the most selfish despotism, that cultivation is throughout neglected: if the peasant, by any contrivance, can barely obtain the means of subsistence, he seeks for nothing beyond it.

Population.

The whole population of *Bûkorest* does not exceed eighty thousand individuals; but the number of carriages kept amounts to four thousand. The fact is, that the streets are often almost impassable in any other way than upon wheels; and even in this manner it is not always easy to go through them. The *Prince* sent his own carriage to conduct Mr. *Cripps* and Mr. *Summerer* to his audience; but in the way thither, the drivers were unable to proceed; and these gentlemen were under the necessity of making application to the principal *Boyar* for persons to assist in conducting the carriage to the Palace.

Commerce.

The account given by the Merchants of *Bûkorest* of their commerce, makes it, however, very considerable; the whole of the trade is in the hands of Greeks. The exports, according to their statement of them, consist of *wool, butter, wheat, barley, honey, yellow berries*[1], *tallow, wax,* and *timber;* all these articles are sent,

(1) "*Graines d'Avignon,*" called in Turkish, *Laguver.* (*Cripps's MS. Journal.*)—These *berries* are the fruit of the RHAMNUS *alaternus,* a shrub with alternate, shining, narrow, evergreen leaves; and not, as some have supposed, of the *Rhamnus infectorius,* a procumbent shrub, with the leaves *villose* underneath, and the branches irregular, covered with a dark brown bark.

sent, by way of *Varnâ*, to *Constantinople*, accompanied by a *firmân*, upon Government account, for the *Porte*. Other exports are, a species of *Walachian wine*, to *Russia*, called *Fokchany*; also *salt*, and *salted provisions*; and they receive from *Russia*, in exchange, *furs*, *linen*, *rhubarb*, *tea*, *leather*, &c. They also send to *Germany* about *thirty thousand hogs*, and an immense quantity of *horned cattle*, *horses*, and other animals; *hare-skins*, *hides*, *honey*, *wax*, and *tanned leather*; receiving from that country almost every thing they have, from the cheapest necessaries up to the most expensive luxuries.

Metropolitan Monastery.

On the *twenty-first*, we visited the *Archbishop*, at the *Metropolite* Convent. This Monastery contains fifty monks, of whom twelve are the superiors. His Grace received us with great civility, and shewed us the church, in which, there is nothing remarkable excepting the body of *St. Demetrius*, exhibited as a *relique*. Like most other ecclesiastical *reliques*, it has its duplicates. The priests of *Moscow* also exhibit a body of *St. Demetrius*, in one of the churches of the *Kremlin*[2]. In this *Monastery*, there is a good *Library*, and also a *printing-press* for printing religious books in the *Walachian* language. They pretend also to have a collection of *manuscripts*; and we spared no pains to have this matter ascertained. The *Archbishop*, who is called the *Metropolitan*, in answer to our inquiries concerning the manuscripts, told us, that the affairs of the Library were so badly

(2) See Part I. of these Travels, end of Chap. VII.

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badly conducted that the books were all in disorder; and no one knew where to find anything: that this mischief was mainly to be attributed to the *Prince* himself, who set the example; and to the other *Boyars*, who, as often as they borrow *books* and *manuscripts* from the *Library*, neglect to return them. We saw some *Latin manuscripts* of the *Poets*, but of no value; none of them being older than the latter end of the *fifteenth* century. But it is not to be inferred, from our want of observation, that there are not very curious *manuscripts* belonging to this Library; either in the houses of the *Boyars*, or that the *Greek Princes* have conveyed to *Constantinople*, or at the Palace of the *Hospodar*, or in the midst of the confusion of the *Library* itself. There is a public school, where the *antient*, or, as it is always styled, the *literal Greek*, is taught; and another, called *Domnà Balescha*, for the instruction of youth in *Latin*, *French*, *Italian*, *German*, and *Walachian*. Almost the only edifice, considered as an antiquity in *Bûkorest*, is a church, built under the auspices of *Charles the Twelfth*. The walls of the *peribolus* are nearly a quarter of a mile square. At present, this building is used entirely as a kind of *Magdalen* hospital for prostitutes; and the church is appropriated to their use. Perhaps there is no city of equal size in the world, where there are so many whores as in *Bûkorest*. Of all other towns it most resembles *Moscow*. The *Ceremony of the Resurrection*, exhibited with so much splendour in the *Russian* capital, took place here, on the morning of the *twenty-fifth*, in the Palace of the *Hospodar*. Upon this occasion, the *Metropolitan* presents flowers to the ladies of his family, as the signal

Schools.

Magdalen Hospital.

Ceremony of the Resurrection.

signal for beginning those presents which it is then usual to make so universally; a custom already described in the account of *Russia*. Mr. *Cripps*, who attended, received, from the hands of the *Princess*, the *bouquet* given to her by the *Archbishop*. The *khans*, for the reception of its merchandize, are extremely large and good; the shops, too, are of such considerable size, and so well supplied, that it is probable a greater variety of commodities would be found upon sale here than in *Constantinople*. The inhabitants have no public amusements; and the dulness of their winter season is proverbial. The three *Consuls* of *England*, *Germany*, and *Russia*, transact the affairs not only of their respective nations, but also of other countries. The establishment of an agent for *England* was quite recent; it took place with a view to facilitate the communications between *England* and the *Porte*: but being attended with great expense, and with very little utility, it was thought that it would not long continue; perhaps, before this time, it has been abolished. During winter, the season is sufficiently rigorous to admit of *traînage*, or the use of sledges, for all sorts of conveyance. The *Gipsies*, who are here very numerous, are distinguished into several classes: the first, as slaves, are employed for service in the principal houses; the others work as *gold-finders* and *washers*; or as itinerant *smiths*; or stroll about as *musicians*: some of the *Gipsies* are *dealers in cattle*. It is singular enough, that in whatever country we have found this people, their character for *thieving* is always the same; rarely committing flagrant acts of rapine and plunder, but being everywhere notorious for a knavish and pilfering disposition;

Triple Consulate.

Gipsies.

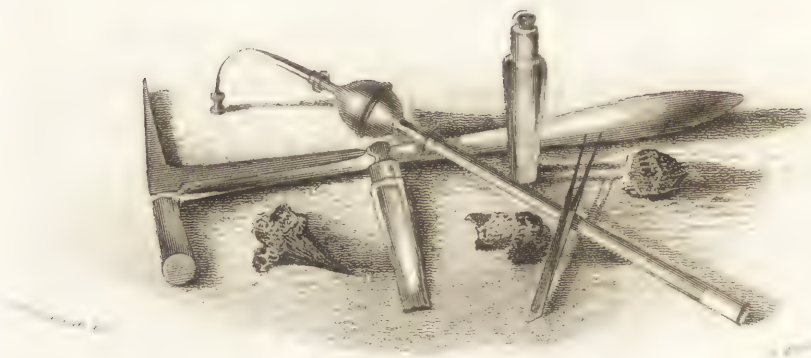
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disposition; insomuch that the very persons, who complain of their depredations, are generally disposed to do so jocularly; rather considering them as *knaves* than *villains*. But the *Walachian Gipsies* are not an idle race; they ought rather to be described as a laborious people; and the greater part of them honestly endeavour to earn a livelihood. It is this part of them who work as *gold-washers*. They have great skill in finding, where their labour is likely to be attended with success. Their implements consist of a board, two or three feet wide, and four or five feet long, with grooves cut transversely; and it is edged on both sides with a wooden rim: woollen cloths are sometimes spread upon this board, which being held as an inclined plane, the sands of the rivers are poured, mixed with water, upon it: the weightier sediment falls into the grooves, or it is retained by the cloth, which is afterwards washed in a water-cask; and then, by a common severing-trough, the sand is separated from the *gold*[1]. But they are often skilful enough to collect *auriferous* pebbles, stamping them, and washing the powder. The surface of the plains consists of *sand* and *pebbles*, containing *gold*. Generally they sell the *gold*, thus found, in the form of *dust:* but some of them, who have been accustomed to work as *blacksmiths*, have ingenuity enough to smelt the gold into small ingots; using, for that purpose, little low furnaces, and blowing the fire by portable bellows, made of buckskin. The construction of these bellows is as simple as it is antient: they are made by fixing

(1) See the Vignette to Chap. IV. of the Supplement.

fixing an iron air-pipe into the skin of the neck of the animal, and by fastening two wooden handles to that part of it that covered the feet. *Baron Born,* describing the *iron-works* of the *Walachian Gipsies,* cites a mineralogical writer, of the name of *Fridwalsky*[1]; who, in proving their antiquity, tells of an inscription found near *Ostrow,* relating to a COLLEGIUM FABRORUM; adding, that probably "the denomination of the PORTA FERREA, given to *a pass* on the *Turkish* frontier, is hence derived."

(1) See his Letters to *Professor Ferber,* as edited by Raspe, p. 132. *Lond.* 1777.



Mineralogical Apparatus.

# CHAP. III.

## FROM BÛKOREST IN WALACHIA, TO THE CAPITAL OF THE BANNAT.

*Departure from Bûkorest—Bûlentin—Maronches—Gayest—Kirchinhof—Pitesti—Manner of facilitating the passage of the Ambassador—Mûnichest—Corté D'Argish—Salatroick—Kinnin—Perichan—Boundary of* Walachia—*Alûta—Visible change in the manners of the People—Pass of Rothenthûrn—Boitza—Minerals—Geological Observations—Hermanstadt, or* Cibinium—*Baron Bruckenthal's Museum—Pictures—Library—Ores of Gold—Vases—Gems—Medals—River* Cibin—*Magh—Riesmark—Inhabitants of* Dacia—*Muhlenbach—Sibot—Szasavaros—Deva—Roman Citadel—River* Marisus—*Excursion to the* Tellurium *Mine—Sekeremb, or Nagyag—Manner in which the Mine was discovered—Its description—Productions—Character of its Ores—Their analysis—Treatment—Profit*

*Profit of the Mine—Miners—Return to Deva—Dobra—Czoczed—Kossova—Entrance of the Bannat—Fazced—Bossar—Lugos—Banditti—Climate of the Bannat—Temeswar—Description of the Country.*

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Departure from Bûkorest.

ON Monday, *April* 26, we left *Bûkorest*, accompanied, during the first stage of our journey, by our friend Mr. *Summerer*. The Turkish Ambassador had already preceded; but as we no longer travelled on horseback, having purchased a small open carriage, there was little doubt of our being able to overtake him. The inhabitants of *Bûkorest* are not allowed the privilege of remaining out of the city during the night, without an express permission from the *Hospodar:* owing to this circumstance, and the badness of the roads, we parted from our worthy friend at *Bûlentin*, distant only four hours from *Bûkorest*. The trees were not yet in leaf; and the country exhibited a complete desert, flat and uncultivated. At *Maronches*, or *Marunice*, three hours farther, at noon, we observed the thermometer 68°. of Fahrenheit. We then passed through *Gayest*, a village distant three hours; and *Kirchinhof*, three hours more; round which village the country was better cultivated: and as it was the *Easter* week, the amusements which are common during the same season in *Russia* were here in full force. We saw villagers in their best attire, diverting themselves with swings and turning machines. The *Walachians* have a curious custom in the treatment of their horses upon a journey, which we have not elsewhere observed: whenever they halt, be it but for a moment's rest, they begin to rub the eyes of these animals, and to pull their ears. We could discover

Bûlentin.

Maronches.

Gayest.

Kirchinhof.

discover neither the cause nor the use of this practice; but the horses, being accustomed to it, would perhaps be uneasy if it were omitted; and it was evident, from the care and constancy with which it was done, that it was considered as refreshing and salutary. At the distance of four hours from *Kirchinhof*, we came to *Pitesti*, having travelled the whole day over plains. Just before our arrival at *Pitesti*, we crossed the river *Dumbovitza*, by means of a barge. The *Hospodar* had granted us an order for forty-three horses, and had also, unknown to us, directed that the chiefs of all the villages should be responsible for our being well supplied with lodgings and provisions. It was therefore owing to this circumstance that, upon our arrival at *Pitesti*, five or six of the principal inhabitants came to visit us. We were surprised at the circumstance; and still more so when they begged to know our wishes, saying, that they had received orders from the Prince to supply us with everything we might require. *Pitesti* contains a hundred houses; and, judging from their external appearance, the inhabitants are wealthy. The land around is well cultivated, and the wine of this place is excellent.

Pitesti.

Our journey on the following day, (*April* 27,) furnished us with remarkable proofs of the attention shewn to the passage of *Turks* of distinguished rank in the countries through which they travel. Fortunately for the poor inhabitants, their journeys are very rare. The preparations made to facilitate the expedition of the Turkish Ambassador must have cost an amazing sum of money. The roads were now very bad, and they had been worse at the time of his passing.

Manner of facilitating the passage of the Ambassador.

passing. In consequence of the state of the main road, the inhabitants had actually constructed not only a new-raised causeway by the side of it, but also a prodigious number of temporary bridges, some of them of great length, over the worst parts of the route. We travelled through a flat country three hours to *Mûnichest*, often profiting by these preparations. Three hours beyond *Mûnichest*, we came to *Corté D'Argish*, where the view of the village with its church, and of mountains covered with forests, and of more distant summits capped with snow, reminded us of the *Tirol*. *Corté D'Argish*, at a distance, resembled *Inspruck*. We saw here the remains of a *Roman temple* that had been constructed with *terra-cotta* tiles. The houses, small but extremely clean, were built entirely of wood. From this place we took with us four men, besides the *postillions*, to assist during the route; as we had a journey of five hours to perform to the next station, *Salatroick*, through the mountains: the pass begins after leaving *Corté D'Argish*. High snowy summits were now in view, belonging to the great *Carpathian* barrier, which separates WALACHIA from TRANSYLVANIA. We soon found, that, had it not been for the preparations made to facilitate the progress of the Ambassador, this route would have been impracticable until a more advanced season of the year. Leaving *Corté D'Argish*, we crossed a river, and began to ascend the mountains, among which *Salatroick* is situate; a very small and poor village; but the houses are as clean as the cottages of *Switzerland*. Upon our arrival, we learned that the Turkish Ambassador had slept in this

Mûnichest.

Corté D'Argish.

Salatroick.

CHAP. III.

village only the night before; and that he had left the place for *Boitza* the same morning. As we did not find good horses here, we prevailed upon the postillions who came with us to continue the journey as far as *Kinnin*, distant *thirteen* hours beyond *Salatroick*. We left *Salatroick*

Kinnin.

at half after four A. M. From this place to *Kinnin*, the road may truly be considered as an *Alpine* Pass; except that the mountains are covered, even to their summits, with trees: and the views, although in some instances grand and striking, are not to be compared with those in the *Alps*. The more distant mountains appeared loftier, being covered with snow. After travelling eight hours and a half, we

Perichan.

came to *Perichan*: the roads were in such a state that it was with difficulty we could proceed. We found a bridge broken in our route, which it took us an hour and a half to repair; and, after all, we passed at the risk of breaking the legs of our horses. At a more favourable season, the distance between *Salatroick* and *Kinnin* is reckoned as only equal to six hours. From *Perichan* to *Kinnin* the distance is five hours, through a rugged mountainous defile. The forests and the views, in this part of the passage, are very grand. We crossed over a rapid river, to *Kinnin*, the last place in the dominions of the Prince of WALACHIA. Soon after leaving *Kinnin*, a peasant, stationed as a sentinel, at a hut by the way-side, marks the limit of the principality: a small torrent, flowing through a chasm between the mountains,

Borders of *Walachia*.

and thence falling into the *Alûta*, is the precise boundary between this part of WALACHIA and TRANSYLVANIA. The welcome sight of the arms of the *Emperor of Germany*,

*Germany*, painted on a board, and placed upon the side of a mountain above this torrent, announced the agreeable intelligence to us, that, by passing a little bridge which appeared before us, we should now quit the *Ottoman Empire*. Upon the *Transylvanian* side of the same torrent, another peasant, standing before another hut, is also stationed as a sentinel. After crossing this torrent, we began to climb a steep and difficult ascent, by a most dangerous road; consisting, in parts of it, of a mere shelf of planks, really hanging over a stupendous precipice, beneath which rolled the rapid waters of the *Alûta*. This river is accurately described by *Ptolemy*, as dividing DACIA towards the *north*, and flowing *impetuously*[1]: it has, moreover, preserved its antient name unaltered; notwithstanding the positive assertions both of *Cluverius* and *Cellarius*, that it is now called *Alt*, or *Olt*, by the inhabitants[2]. The scenery here is of the most striking description: the bold perpendicular rocks; the hanging forests; the appearance of the river, flowing in a deep chasm below the road; and the dangerous nature of the pass itself; all these contribute to heighten its sublimity. The masses of rock above us were covered with a beautiful white

Alûta.

(1) Τὸ κατὰ τὴν ἐκτροπὴν ΑΛΟΥΤΑ τοῦ ποτ. ὃς πρὸς ἄρκτους ὁρμηθεὶς διαιρεῖ τὴν ΔΑΚΙΑΝ. Claud. Ptolem. Geog. lib. iii. cap. 8. p. 76. ed. *Montan. Francof.* 1605.

(2) Vide *Cluverium*, ed. *Reisk.* lib. iv. cap. 18. p. 284. *Lond.* 1711. "Qui nomen contracte retinet, vulgo *Alt*, sive *Olt*, dictus a Germanis, atque accolis." *Cellario, Geog. Antiq. lib.* ii. *cap.* 8. *tom.* I. *p.* 596. *Lips.* 1701.

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white *saxifrage*, in full bloom, displaying the richest clusters of flowers. It is certainly one of the most remarkable *Passes* in Europe, if not in the whole world; and might be rendered impregnable, simply by throwing down the *shelves*, or *artificial wooden roads*, which, in many parts of it, offer the only means of access. If these *aërial bridges* had not been repaired for the Ambassador, it would have been out of our power to have proceeded through several parts of the route; yet this singular defile, and all the Alpine region connected with it, is scarcely noticed in any of the maps yet published of the country. It should be laid down as the *Pass of Rothenthûrn*, or of *the Red Tower;* for it has been so denominated, in consequence of the ruins of a very massive old *red tower*, and of a wall extending over part of the mountain which is above the *Pass*, two hours beyond the *Lazaret*. In this part of our route, we met some of the Ambassador's carriages returning to *Bûkorest*. A conspicuous change was already manifested in the manners of the inhabitants, by the appearance of *women* employed as *men* in agricultural labour; a custom common in all parts of *Germany*. As our baggage underwent an examination at the *Lazaret*, two hours from *Kinnin*, we halted for the night, and slept in the Director's house. The host and his family were *Germans;* and we were struck by the general appearance of cleanliness, not only in this house, but everywhere along the route where there were any *German* inhabitants. Yet, to shew how different our ideas are of the same people, under different circumstances, the author confesses he once considered the *Germans* in a far

Visible change in the Manners of the People.

far different light. An Englishman, who is suddenly removed from the cleanly habits of his own country into the interior of *Germany*, infallibly complains of the boorish manners, and the dirt of the inhabitants; but, after long travelling in *Turkey*, the contrast offered upon entering *Transylvania*, where little white-washed cottages, and wholesome apartments, are opposed to the wretchedness and the filth everywhere conspicuous among the *Moslems*, makes a very different impression upon his mind; and the same people, who seemed dirty in comparison with the *English*, are cleanly when compared with the *Turks*.

*April* 29.—We continued along the mountainous pass that we have before described, and above the river. At two hours' distance from the *Lazaret*, we came to *Rothenthûrn*, or the ruins of the *red tower* before mentioned, and to *Boitza*; where our baggage was submitted to a second scrutiny[1]. The officer of the Customs had some of the *Boitza minerals* upon sale; but he asked considerable prices for them. We were rather surprised by observing a fine specimen of the *hydrous green carbonate of copper* (*malachite*), for which he asked four *ducats*. He had also a few

Pass of Rothenthûrn.

Boitza.

Minerasl.

(1) A trifling circumstance occurred here, that gave us very great cause of regret. Mr. *Wahlemburg*, principal Dragoman of the *Imperial* mission to the *Porte*, had confided to our care a *shale*, as a present that he wished to send to his sister in *Vienna*; but never having mentioned to us any thing as to its *contraband* nature, it remained as a separate parcel in the carriage, and was seized, simply because it was sealed and directed to a person in *Vienna*. If it had been mixed with the articles of our own apparel, no notice would have been taken of it. The officer was faithful to his trust; for nothing that we could offer him would induce him to resign it.

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few of the ores of *gold*, from the *Boitza* mines; and particularly that extraordinary and rare association of the *native gold*, with crystallized *sulphuret of antimony;* hitherto peculiar to the mines in the neighbourhood of this place. The mountains of *Boitza* are connected with a chain that stretches on both sides of the river *Maros*, the MARISUS of *Strabo*. The whole way from this place, as far as *Deva*, they consist of *Syenite porphyry*, (the *saxum metalliferum* of *Born*[1]), covered with *limestone*, *slate*, or *sand*. The principal mine of *Boitza* has been worked in a variety of the *Syenite porphyry*, differing from the common variety, in having large pieces of *feldspar* scattered through its substance. The uppermost gallery, when Baron *Born* visited these mines[2], was excavated in *limestone*, which is superincumbent on the *porphyry*, and covers large valleys; but the deeper gallery ran in *sandstone*, until it reached the *argillaceous rocks*. The veins and fissures consist of the sulphurets of zinc (*blende*) and lead (*galena*), containing both *gold* and *silver*. Some specimens exhibit the *native gold*, adhering, at the same time, to the *zinc* and to the *lead*. A hundred weight of the ore of *Boitza*, after stamping, yields

Geological observations.

(1) Kirwan calls the metalliferous stone of Born, "*Clay Porphyry;*" and describes it as indurated clay, containing *hornblende*, *feldspar*, *mica*, and *quartz*. Its colour, he says, is generally some shade of *green*, mostly *dark*, even inclining to *black*.

(2) See "*Travels through the Bannat of Temeswar, Transylvania, and Hungary,*" described in a Series of Letters to *Professor Ferber*, and published by *R. E. Raspe*, *Letter* 13. *p.* 127. *Lond.* 1777: a work full of valuable information, as it relates to *mines* the least known; and the intelligence is derived from the personal observations of the best mineralogist of his age.

yields eight pounds of metallic powder, containing from two to six German ounces of silver; and, as all the *silver* of *Transylvania* and *Hungary* contains *gold*, that of *Boitza* averages two ounces of *gold* to every pound weight of *silver*. A list of all the *auriferous* minerals, exhibited for sale at *Boitza*, is subjoined in a note [3].

After leaving *Boitza*, the country again became open; and we descended from the mountains into the fertile territories of *Transylvania*. Here every thing wore a new aspect;—immense plains of waving corn; jolly, smiling peasants; stout cattle; numerous villages; nothing, in short, that seemed like the country we had quitted. At four hours' distance from *Rothenthûrn*, we arrived at HERMANSTADT, formerly called *Cibinium* [4]: it had also the name of *Hermanopolis;* whence *Hermanstadt*, from a *Greek Emperor* of the name of *Hermannus*, supposed to have been its founder [5]. It is the capital of the province, a large and opulent

Hermanstadt, or *Cibinium*.

(3) 1. Auriferous sulphuret of *zinc*.
2. Auriferous sulphuret of *lead*.
3. Auriferous sulphuret of *iron* (*pyrites*) found in clay.
4. Native gold on cobaltiferous arsenic (*grey cobalt*).
5. Auriferous sulphuret of iron in black hornstone.
6. Capillary native silver on sulphuret of lead, containing gold.
7. Native gold on crystallized sulphuret of antimony.
8. Auriferous quartz.
9. Auriferous carbonate of lime.
10. Auriferous antimonial silver (*red silver*).

(4) "CIBINIUM, sive HERMANOPOLIS, vulgò *Hermanstadt*, caput provinciæ est." *Cluverio, lib.* iv. *cap.* 19. *p.* 285. *ed. Reisk. Lond.* 1711.

(5) "Ab HERMAN, *Græcorum Imperatore*, quem fundatorem credunt, ita appellata." *Ibid. Animadv. Hekelii.*

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opulent town, full of inhabitants, situate in a campaign country. HERMANSTADT contains fifteen thousand inhabitants. A theatre is opened only during the summer. There are three monasteries in the town for *men*, and one convent for *women*. The monasteries are, one for Ex-Jesuits, one for Catholics of the Franciscan order, and one for Greek monks of the order of *St. Basil*. There are, besides, two public schools; one for *Protestants*, and one for *Greeks*. In the square there is a statue, the name of which we did not learn. The sight of handsome female faces at the windows was so new to us, that we seemed to be suddenly transported into another world. The Turkish Ambassador, with his suite, had entirely filled the principal inn: we drove to a second, where we were well treated; and should have been willing to think so, even had the case been otherwise.

Having brought with us a letter of recommendation from the Lady of Baron *Herbert*, the *German Internuncio* at *Constantinople*, to Baron *Bruckenthal*, a venerable nobleman, who had been the reputed favourite of *Maria Theresa*, we presented it soon after our arrival; and were invited to spend the whole of the following day at his house, and to see his immense collection of *pictures*, *antiquities*, and *natural history*. We then waited upon the Governor; and, after having paid our respects, made our visit to the *Turkish Ambassador*, to inquire if we could render him any service. We found all the Turks collected into one room, busily inspecting a large dish, containing several pounds of fresh butter. It happened that this butter,

Baron Bruckenthal's Museum.

butter, being of a most excellent quality, was of a bright yellow colour. This they had never seen before: it could not therefore, they argued, be good butter, and might be poisonous. Yet butter was wanted to prepare their *pilau*, and they had nothing to use as a substitute. In this dilemma, the Ambassador immediately asked us if we had any objection to taste the butter; being convinced that none of his party would touch it if we refused. We soon removed their fears; but we could not convince them, either here, or in the journey afterwards, that a *yellow colour* in butter was no proof of its inferiority. "The butter of *Stamboul*," they said, "was *white*, and therefore purer[1]."

*April* 30.—We went early to visit *Baron Bruckenthal*, after settling some dispute at the Custom-house, and were employed the whole morning in the examination of his collection of *Pictures;* perhaps the largest in the possession of any private individual in Europe. It contains many works by all the best masters; and they are indisputably originals. A part of his collection related to *England*. We saw *A View of London* by *old Griffier*[2], representing a fair by the side of the *Thames;* all the persons present being painted as wearing horns. This picture would be considered very valuable in *England;* because

Pictures.

(1) Almost all the *butter* of *Constantinople*, or *Stamboul*, as the *Turks* call their city, and indeed almost the only *butter* known in *Turkey*, comes from the *Ukraine*, after being salted, and sent in *skins* or *casks*.

(2) *John Griffier* was born at Amsterdam in 1645. He went to England, and settled in London. His son *Robert*, also a painter, was born in England in 1688. *Robert* was living in 1713.

CHAP. III.

because it affords a view of London, detailed with the utmost minuteness, as it existed towards the termination of the seventeenth century, when there were many windmills in the midst of the city, and fields now covered with squares and streets. There was also a View of *Windsor*, by the same master; and beautiful portraits of *Charles the First* and his Queen *Henrietta*, by *Vandyke*, in his best manner; together with other fine pictures, also by *Vandyke*. We noticed a most valuable picture by *Albert Durer*, a portrait of himself; besides paintings of the *Italian* masters. This collection was rich in the works of painters unknown to us; as a *Holy Family* by *Liebens*, and others by *Von Quas* and *Alpinas* and *Bourbas*. There was also a picture by *Bocchorst*, with a date 1641; a large Scripture-piece, taken from the history of *Jacob*, by *Cornelius Zuftesin;* the *Angel and Shepherds*, by *Osenbech;* a beautiful *Moonlight Scene*, by *Elsheimer*; a *Pilate washing his hands*, by *Rembrandt;* with a fine picture by *Cornelius Janssen*, and another by *Van Balen*, the first master of *Vandyke*. Those of the different schools of *Italy* were principally pictures by *Titian*, *Tintoret*, *Guido*, *Corregio*, *Andrea del Sarto*, the *Caracci*, and *Alessandro Allori*, otherwise called *Bronzino;* but there were many by other distinguished masters. To enumerate them would be inconsistent with the design of this work: nor should we have mentioned these, but from the remoteness of their situation, with regard to all the other repositories of the fine arts in Europe. After examining the collection of pictures, we went to the dinner-table, where we had an opportunity

opportunity of witnessing the old German ceremonies and manners; the Governor being present, and much company. The wines were served in porcelain coffee-cups, and the dishes brought round to the company, one by one. The venerable Baron gave us his oldest *Tokay*, and other wines of *Hungary* and *Transylvania;* bidding us drink "health to the *Saxons*," saying that he was himself a *Saxon*; alluding to their colony in *Transylvania*. The dresses of the gentlemen were rather singular: they appeared in short-cut coats, or jackets, with bag-wigs and swords. The ladies too, affecting all the air and *hauteur* of a high German court, yet held their forks perpendicularly, grasping the handles as if they were holding walking canes, in a manner that would be thought singularly uncouth and barbarous in our country: but it is curious enough that whole nations are characterized by a peculiarity in the usage of the fork at table. *D'Archenholtz*, in his "*Tableau D'Angleterre*," says, that "an Englishman may be known anywhere, if he be observed at table; because he places his fork upon the *left* side of his plate." To this we might add, that a *Frenchman* may also be recognised at table, in using the fork *alone*, without the knife; a *German*, by planting it *perpendicularly* into his plate; and a *Russian*, by using it as a *tooth-pick*. After dinner we repaired to the Baron's Library: this we found to be full of useful, rather than of rare books. It contained only one *manuscript*, a *Missal*; but it was such a one as in England would be estimated beyond all calculable price; for it contained, on every leaf, a painting by *Albert Durer*, as an *illumination;* the colours being as fresh as they were when

Library.

CHAP. XIV.

when first laid on. This *Missal* had been purchased of *Albert Durer*, for the use of a Convent of Nuns. We next visited the *Collection of Minerals*, consisting principally

Ores of Gold.

of gold ores: we shall therefore only mention *five* remarkable appearances of this metal; because they peculiarly characterize the *Transylvanian* ores of gold. Of all these, the Baron possessed the most magnificent specimens.

1. *Laminary native gold*, in large leaves, upon ferruginous *quartz*.
2. *Laminary native gold*, on *crystallized sulphuret of antimony*.
3. *Native gold, crystallized* in *octahedrons*, and in *tetrahedral prisms*; from *Boitza*, and from *Abrudbanya* in *Transylvania*.
4. *Gold*, mineralized by *tellurium*, from *Nagyag* in *Transylvania*; both *crystallized*, and in *laminary* forms.
5. *Gold* as exhibited in globules upon the *tellurium*, by the disengagement of the *sulphur*[1].

Vases.

We were then shewn a collection of *Greek Vases*, called here, as in many other places, *Etruscan:* also a numerous

Gems.

series of antique Gems, both *Intaglios* and *Caméos*. Lastly we inspected, with as much attention as our time would

Medals.

admit, the collection of *Medals* belonging to the Baron, which would require a week's examination. We could only attend to a small part of it. Among the *Greek* medals we observed a gold medallion of *Lysimachus*, as large as an

(1) According to Professor *Berzelius* of SWEDEN, *gold* exists in the ores of *tellurium* only as a sulphuret. By the application of heat, the *sulphur* is therefore evaporated, and the *gold* becomes, consequently, developed. This opinion was communicated to the author by the *Professor* himself, during his late visit to *Cambridge*. The new doctrine, however, of the *atomic theory*, in *chemistry*, will throw further light upon the subject of the *tellurets of gold*.

an English crown piece; the only one, we believe, which is known of that magnitude: and among the *Roman* series, a remarkably rare, and perhaps unique, bronze medal of *Pescennius Niger*.

In the afternoon, the Baron's Secretary accompanied us to the house of a dealer in minerals, where we found some of the rarest of the *Transylvanian* ores; but, discovering that we were Englishmen, we had no sooner agreed to any of his prices, than he increased his demands; and to such a degree, that we found "even *gold* might be bought too dear:" we were therefore constrained to leave the most valuable specimens unpurchased.

We left HERMANSTADT, *May* 1.—Owing to a particular request made by the Turkish *Ambassador*, we accompanied him out of the town. Going first to the inn where he was, we were surprised to find him without any of his attendants, sitting alone in his carriage, and resolved to start without them, as none of his party were ready. After leaving *Hermanstadt*, we passed through the river CIBIN, whence the town had its name of CIBINIUM[2]; there being no bridge. Having reached the *western* side, the

River *Cibin*.

*Ambassador*

(2) "CIBINIUM metropolis civitas celebratissima, à *Cibinio* amne nomen retinens, quæ alio haud inepto vocabulo *Hermanstadtt* appellatur, ab *Hermanno* ejusdem urbis primo conditore. Quæ in planitie sita, nullis prope montibus incumbentibus impeditur, &c. Hinc annua frumenta in subterraneas foveas, ad multos annos, citra ullam publicæ annonæ jacturam, conservandi gratia conferuntur: Nec desunt molendina triticaria ita laborata, ut nullâ arte ab hostibus esuriem civitati molientibus, eripi possint: adde quod passim per civitatis singulos vicos placidissimo flumine rivulus decurrit." *Chorog. Transylv. apud Rer. Hungar. Script. p.* 573. *Francof.* 1600.

CHAP. III.

*Ambassador* halted until his suite came over. In the first part of our journey, the roads were very bad, and almost impassable. The village of *Magh* is reckoned only one German mile[1] distant from *Hermanstadt;* but we were half the day in reaching it. After ascending a hill, we saw the *village* below us; and when we arrived, the *Turks* were desirous to dine before we left the place. We had great difficulty in procuring horses for so large a party; which made us resolve to quit the Embassy, and to represent to the Ambassador that it would not only be inconvenient, but perhaps impossible, for so many carriages to travel post at the same time. One German mile beyond *Magh*, we came to *Reismark*. The *costume* of the women along this route is very remarkable; because it resembles that of the *Arabs*, particularly in the attire of the head: but among all the inhabitants of *Transylvania*, there has never been any people connected with the *Arabs*, or with their ramifications. According to *Pliny*, the original inhabitants were *Getæ*, afterwards called *Daci* by the *Romans*. The people were governed by their own kings, until *Trajan* reduced the country to a Roman province. Afterwards, they were successively subdued by the *Sarmatæ*, the *Gothi*, and the *Hunni;* and, lastly, the *Saxons*, driven by the conquests of *Charlemagne*, established themselves in DACIA, since subdivided

Magh.

Reismark.

Inhabitants of *Dacia*.

(1) Upon entering the dominions of the *Emperor of Germany*, the traveller no longer finds the distance reckoned by *hours*, but by *German miles;* whereof every one is equal to *two hours*.

subdivided into the various partitions of *Hungary*, *Transylvania*, *Walachia*, and *Moldavia*. The *Saxons* principally concentrated themselves in *Transylvania*, or MEDITERRANEAN DACIA, a fertile region, surrounded with forests and *metalliferous* mountains[2]; and to their coming must be entirely attributed the origin of its cultivation[3]. All its principal towns were built by them: the traces of their language are still retained; and it is from them that *Transylvania* received the name of *Sïbenburgen*, or the *Region of Seven Cities*[4]. From

(2) "Transylvania ipsa rerum omnium est feracissima, præcipuè auri, argenti, et aliorum metallorum." *Joan. Sambuco, Append. Rer. Hung. Bonfinii, p.* 760. *Francof.* 1581.

(3) "Iste populus agriculturæ studiosus, et rusticæ rei addictissimus." (*Chorographia Transylvaniæ, apud Rer. Hungar. Script. p.* 570. *Francof.* 1600.) "Les *Saxons* cultiverent mieux la Païs." (*Le Royaume de la Hongrie, chap.* 16. *p.* 171. *Cologne*, 1686.) "Les *Saxons* sont plus affables et plus polis; ils vivent comme les anciens *Allemans* dont, ils se croyent issus, et ils en ont retenu la langue et les coûtumes." (*Histoire et Déscription du Royaume de Hongrie, liv.* iv. *p.* 279. *Paris*, 1688.)

(4) It is called *Sïbenbürgen* in German, (q. d. SEPTEM-CASTRENSIS REGIO) "*à septem oppidorum numero;*" from the *Seven Towns*, or *Citadels*, built here by the Saxons; "*Et ex hinc secutum est, quod pars terræ eadem a Theutonis* Sibenburg, *id est, septem castra, vocatur usque in hunc diem.*" (Vid. Chronic. Hungar. cap. 2. ap. Rer. Hung. Script. p. 31. *Francof.* 1600.) The following Poem, descriptive of *Transylvania*, is prefixed to the *Chorographia Transylvaniæ* of *George Reychersdorffer*, printed in the work here cited:

"Est procul Eoo contermina terra Tybisco,
Olim quam celebres incoluêre Getæ.
Atque pharetrati Scythicis de finibus Hunni
Nec non Saxonico Teutone culta fuit.
Huic ut sunt septem surgentes mœnibus urbes,
Sic quoque septeni nomina montis habet.
Nec non a Sylvis nomen sortita recepit,
Fortè quod Hercynium trans nemus acta jacet.
Versus Hyperboreum, durique Lycaonis axem,
Barbara Sarmatici respicit arva soli.

Atque

CHAP. III. From the description given by modern historians of the inhabitants of *Transylvania*, they may be divided into three distinct families; the SICULI, a barbarous race, descended from the antient *Scythians*, now inhabiting the districts contiguous to *Russia* and *Moldavia*[1]; the HUNGARIANS, who dwell along the borders of the *Marisus*; and the SAXONS upon the *south* towards *Walachia*, and upon the *north* towards *Hungary*[2]. To these must be added the *Gipsies*.

In

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Atque aliquot læva sinubus procurrit ad axem,
Qua viget Herciniis terra Bohema jugis.
Sub medium conversa diem, stat protinus altis
Mœsia sylvosis undique cincta comis.
Perpetuo hanc olim Traianus fœdere gentem
Compulit Ausonii nomina ferrè Ducis.
Paruit interea Latio subjecta Monarchæ,
Et data constanti fœdera pace tulit.
Dum Scythica superata manu, miserabile dictu,
Concidit, et Græcum ferre coacta jugum:
Annua Thessalico subjecta tributa Tyranno
Pendit, et est armis vix bene tuta suis.
Cebinio primùm celebris, cui protinus hæret
Undique montanis cincta corona jugis:
Quam validæ circum turres et mœnia cingunt,
Quæque suis nimium freta superbit aquis.
Hinc auri, viniqué ferax Bistritia surgit,
Hæc fulvo splendens cespite terra rubet.
Mox collis Segsburga tegens declivia scandit:
Et madet irriguis terra propinqua vadis.
Sunt aliæ Megeis, Zabesus, fortisque Colosvvar,
Quarum quæque suâ fertilitate placet."

(1) "In ea (*Transylvania*) sunt SICULI, vulgò *Zekel* dicti, genus hominum ferox, et bellicosum: inter quos nullus neque nobilis, neque rusticus, omnes eodem jure censentur, Heluetiorum instar." *Joan. Sambuco, Append. Rer. Hungar. Bonfinii, p.* 760. *Francof.* 1581.

(2) "Histoire et Description du Royaume de Hongrie," liv. iv. p. 271. *Paris*, 1688. See also the *Decads* of *Bonfinius*, as edited by *Sambucus*, *Francof.* 1581; and the *Appendices* to that valuable work, by *Sambucus*: also the *Florus Ungaricus*; *Troubles*

*de*

In going from *Reismark* to *Muhlenbach*, which is one mile farther, we saw some high snowy mountains upon our left, and another ridge running parallel upon our right; the route lying chiefly over plains. These are the two connecting branches that were before mentioned, extending from the *Carpathian* range, all the way from *Deva* to *Boitza*. The roads being execrable, our driver, who was quite a boy, endeavoured to avail himself of a greensward slope, by the way-side, to conduct the carriage over an easier track. In doing this, however, he exposed us to rather a serious accident; for, being gradually carried to an elevation above the highway, whence there was no visible descent, he became alarmed; and, endeavouring too suddenly to regain the original route, overset the carriage: so that we fell from the top to the bottom of the slope; being thrown out with great violence. Unfortunately, too, this accident happened in the midst of the long train of carriages belonging to the Embassy; and the *Turks*, who are exceedingly superstitious, immediately regarded it as a bad omen, portending some other disaster. We were stunned by the violence of the shock, but sustained no other injury. At sight, however, of this catastrophe, much more formidable in its

*de Hongrie*, &c. &c. There is a curious Memoir, by *D'Anville*, on the *Province of Dacia*, in the *Académie des Inscriptions, tom.* XXVIII. *pp.* 444—468, (read July 24. 1755.) *Paris*, 1761. It is accompanied by a Map of antient DACIA, as it was formed into a province by *Trajan*; including *Walachia, Transylvania*, the *Bannat of Temeswar*, and part of the *North* of *Hungary*, then inhabited by the JAZYGES METANASTÆ to the *West*, and the BASTARNÆ to the *East*; and extending from the TIBISCUS, to the TYRAS, or *Danaster*.

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its appearance than reality, the Ambassador ordered all the Embassy to halt, and the persons belonging to it to descend from the carriages and horses. Having now recovered from the effect of our fall, and wondering what they were going to do, we saw all the *Moslems* sedately withdrawing from the side of the road, until they got among some trees: here they spread their shawls upon the ground, and immediately, beginning to prostrate themselves, fell earnestly to prayers. As soon as they had ended their devotions, they came kindly inquiring after our safety, and assisted us in raising the carriage, and in setting every thing to rights. We then proceeded as before, and presently arrived at *Muhlenbach*, where there was but one bad inn: this we ceded to the members of the Embassy, taking our lodging for the night at a filthy post-house; determined, however, to profit by the first opportunity, either to deviate from the main route, or to press forward with greater expedition, that we might avoid the inconvenience of travelling with so large a party, where the *post* is badly supplied, and accommodations are rare. This opportunity occurred upon the following day.

Sibot. Szasavaros.

*Monday, May* 2.—We set out from *Muhlenbach*, and passed through *Sibot*, the first *post*[1], to *Szasavaros*, a post and a half. We had then a violent storm, accompanied by lightning and thunder; and there fell torrents of rain. The

(1) A *post* signifies one *German mile*, but not necessarily one *station*: these are sometimes *a post and a half*, or *two posts*, distant from each other; or even more.

The roads, which were bad before, now became so deep, owing to the mud, that the *Embassy* could not proceed. With some difficulty, however, we advanced one post and a half farther, and arrived at *Deva;* having found every where difficulty in procuring horses. The country evidently exhibited an appearance of improvement. There was now a small town at the end of every stage; and the houses appeared in better condition. Upon a high rock above *Deva,* are the remains of a *Citadel,* said to have been constructed by AUGUSTUS; probably by TRAJAN; as Roman coins are found here, both of that Emperor, and of his successors. We bought one or two of TRAJAN, and one of FAUSTINA. It was nearly dark when we entered *Deva:* we were surprised by the number of persons, both men and women, in a state of intoxication. Its vicinity to the *mines* may account for this circumstance[2]. The *Mine of Nagyag* is distant about fifteen English miles, in the heights of the mountains, lying upon the north side of the *Maros.* As we had brought a letter from *Baron Bruckenthal,* of *Hermanstadt,* to Mr. *Franzenau,* director of the works at the *Mine of Nagyag,* we determined to quit the main route, and to visit *Nagyag* the next day. For this purpose, the postmaster of *Deva* recommended that we should leave

Deva.

Roman Citadel.

(2) It is a common occurrence in the neighbourhood of *Mines:* and perhaps the following observation, made by *Born,* in his Letters to *Ferber,* may explain its frequency in *Transylvania.* "Every nobleman," says he, "keeps on his ground an inn, to sell wine to the miners." *See Travels through the Bannat, &c. Lett.* 11. *p.* 97. *Lond.* 1777.

CHAP. III.

leave our carriage with him; and he engaged to provide for us a light open car, with four horses, which would be better suited to the narrow road we had to ascend, and in which we might be conveyed with ease and expedition.

*Tuesday, May* 3.—We crossed the impetuous current of the *Maros*, by means of a ferry. *Strabo*, to whose inestimable writings, as to *sun-beams*, we have long been accustomed to repair, for the light of antient geography, begins to fail us in DACIA: but he has left an allusion to this river, which we may use as valedictory in quitting the countries by him described. He mentions it[1], under the name of MARISUS, as flowing through the territories of the GETÆ, and falling into the DANUBE; omitting, however, to notice its confluence with the TIBISCUS, now called *Theysse*, or *Teisse*, which takes place long before its junction with the DANUBE, at *Segedin*[2]. The *Maros* is also mentioned, by *Herodotus*, as flowing out of the country of the AGATHYRSI, and nearly according to its present appellation[3]: he calls it MARIS. We find it denominated MARUS by *Tacitus*[4]. The same river is the MARISIA of *Jornandes*, and the MAROUS of other

River *Marisus.*

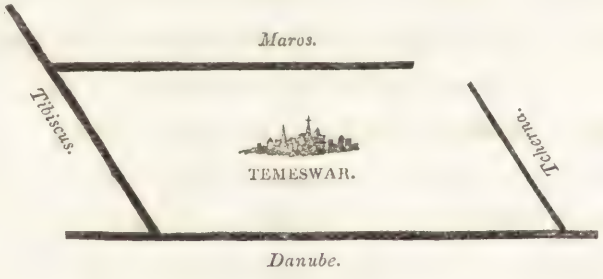
(1) Ῥεῖ δὲ δι' αὐτῶν ΜΑΡΙΣΟΣ ποταμὸς εἰς τὸν ΔΑΝΟΥΒΙΟΝ, κ.τ.λ. Strabon. Geog. lib. vii. p. 439. ed. *Oxon.*

(2) *D'Anville* writes the name of this town *Segedin*. In the Map of Hungary, published at Venice, by *Santini*, from *Robert*, it is written *Zegedin*.

(3) Ἐκ δὲ Ἀγαθύρσων ΜΑΡΙΣ ποταμὸς ῥέων συμμίσγεται τῷ Ἴστρῳ. Herodot. Hist. lib. iv. cap. 49. p. 237. ed. *Gronov. L. Bat.* 1716.

(4) "Barbari utrumque comitati ne quietas provincias immixti turbarent, *Danubium* ultra inter flumina MARUM et *Cusum* locantur, dato Rege Vannio gentis Quadorum." *Tacit. Annal. lib.* ii. *cap.* 63. *tom.* I. *p.* 256. ed. *Gronov. Var. Amst.* 1672.

other writers[5]. In the portion of his work now cited, *Strabo* has also mentioned a remarkable distinction observed among the antients, in speaking of the DANUBE. It bore this appellation from its *source* as far as the *Cataracts;* but all those parts of the river in the vicinity of the GETÆ, below the *Cataracts* as far as the EUXINE, were denominated ISTER[6]. The *Maros* is here a very considerable river: we saw many commercial barges; some sailing down, others working against its rapid torrent. The *Maros* on the north, the *Tibiscus* on the west, the *Danube* on the south, and a small river, called the *Tcherna*, on the east, inclose the *Bannat* of *Temeswar* within so regular a *parallelogram*, that its form is *rhomboïdal;* the town of *Temeswar* being in the centre.




The *Bannat* is also further bounded, upon the east, by the great ridge of the *Walachian mountains*, at the *Pass* called "*The*

(5) Vide Animadv. Lips. in Tacit. Annal. (*loc. citat.*) Not. 1. "*Retinet nomen hodie, et incolis appellatur* Maros."

(6) Καὶ γὰρ τοῦ ποταμοῦ τὰ μὲν ἄνω καὶ πρὸς ταῖς πηγαῖς μέρη, μέχρι τῶν καταρακτῶν, ΔΑΝΟΥΒΙΟΝ προσηγόρευον, ἃ μάλιστα διὰ τῶν Δάκων φέρεται· τὰ δὲ κάτω μέχρι τοῦ Πόντου, τὰ περὶ τοὺς Γέτας, καλοῦσιν ΊΣΤΡΟΝ. Strabon. Geog. lib. vii. p. 439. ed. *Oxon.*

CHAP. III.

Excursion to the *Tellurium* Mine.

"*The Iron Gate.*" A lofty range of mountains extends along the northern side of the *Maros:* after crossing the river, we began immediately to climb these heights. The roads were not bad; but almost the whole journey to *Nagyag* was up a steep ascent: we were five hours, although drawn by four horses in a light car, before we reached the small town where the mine has been opened. As *Transylvania* is the only country in the whole world where *tellurium* has yet been discovered[1], our curiosity was greatly excited to view the *Nagyag* mine. At last the prospect of it opened, with great boldness of scenery, quite among the summits of this mountainous region, and in a manner highly picturesque and striking[2]. The situation of the *mine* was distinguished by an immense heap of discarded minerals, thrown out in working it: above this heap appeared the buildings of what is now called *Nagyag*[3]. Upon the right hand towered a naked perpendicular rock, rising to a point, upon which stood a large wooden crucifix. Upon the left, another mountain, of milder aspect, and principally covered with brushwood, contrasted beautifully with the rugged form of the lofty rock of the Crucifix. Between the two appeared the *mine* and the *town;* and beyond all, the

Sekeremb, or Nagyag.

(1) It is only found at *Nagyag* and at *Offenbanya* in TRANSYLVANIA.

(2) See the Plate annexed.

(3) The original and proper name of this place is *Sekeremb;* but as the village of *Nagyag*, at an hour and a half's distance below it, was the nearest inhabited spot when the *mine* was discovered, *Sekeremb* has borrowed the name of the place to which the *miners* resorted before the town was built, which is now called *Nagyag*.

View of the TELLURIUM MINE at SEKERENB.

the summits of more distant mountains surrounding *Nagyag*. The whole *village* has been undermined: the works are not only carried on upon a grand and extensive scale, but they are conducted with a degree of neatness for which the Germans have long been famous in mining: and there are some ingenious contrivances, found nowhere else, both in the manner of airing and cleansing the *mine*, and in digging and raising the ore, which cannot be detailed without explanatory charts.

Having presented our letter to the Director, we were most kindly received by him, and permitted to examine every thing: he also allowed us to inspect every variety of the *ore*, and to make whatever purchases we pleased: but some specimens of the *tellurium* are so exceedingly rich in *gold*, that, in the sale of them for the Crown, it is necessary to weigh them, and to estimate the price according to the proportion of the *gold* they contain. This kind of *ore* is always kept locked in particular warehouses; and it is portioned into different lots, which are placed in chests. The common *ore* lies exposed in heaps, at which labourers are seen busied with hammers, selecting and breaking it for the further operation of *stamping*. The town, surrounded by mountains and forests, consists of the warehouses, washing-houses, stamping-mills, a council-house, a church, and the dwellings of the miners, which altogether amount to some hundred buildings. The temperature of its elevated situation renders the land around *Nagyag* unfit for agriculture; consequently nothing is going on, although the utmost activity prevails, excepting what relates to the business

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business and interests of the *mine*. When this *mine* was first discovered, the mountains around it were covered with forests; but the timber necessary for the works, especially for *timbering* the mine itself, has cleared the neighbourhood of large trees, so that wood is now brought from distant parts, being floated upon the *Maros*, at the foot of the mountains. *Deva* itself is visible from this spot; and nothing can be more beautiful than the commanding prospect here afforded of the valley in which it lies. The history of the discovery of this *mine* deserves particular attention; as it contains a remarkable testimony to the universality of an opinion among miners, that *lambent flames*, which are sometimes observed playing upon the surface of the earth, denote the presence of metallic veins in the fissures below. It comes to us upon the respectable authority of *Born* himself; some of whose observations upon the *Nagyag* mine will be found incorporated with our own: therefore it ought to be related as nearly as possible according to the tenour of his own words. The *flame* here alluded to may be considered as ranking among existing phænomena, of which there is a remarkable example at the *Pietra Mala*, near *Feligara*, in ITALY: and as it is a gaseous emanation of HYDROGEN, whereof no *metallic substance*, however pure, is *destitute*, the fact is more worthy the consideration of chemists than the attention they have hitherto shewn to it seems to imply. The circumstance is thus related by *Born*, in one of his Letters to *Professor Ferber*[1].

"A

(1) "Travels through the Bannat," &c. p. 97. *Lond.* 1777.

Manner in which the Mine was discovered.

" A *Walachian*, whose name was *Armenian John*, came to my father, then possessed of a rich silver *mine* at *Csertes*, telling him, that as he constantly observed a flame issuing from, and playing upon, a fissure in the *Nagyag* forest, he was of opinion that rich ores must be hid under ground. My father was, fortunately, adventurous enough to listen to this poor man's tale; and accordingly he drove a gallery in the ground which the *Walachian* had pointed out. The work went on some years without any success; and my father resolved to give it up. However, he made a last drift towards the fissure, and there he hit the *rich black and lamellated gold ores*, which were first looked upon as iron glimmer, but appeared what really they are as soon as assayed by the fire. This happy accident caused my father to pursue the work to the utmost of his power: accordingly, he distributed some shares among his friends, and had the work carried on with regularity."

Description.

Soon after, other fissures were discovered, all running parallel to each other, in the direction of the valley of *Nagyag*, from *south* to *north*, and dipping from *west* to *east*. The veins break off as soon as they reach the red slate, with which all the valleys are covered. When *Born* visited *Nagyag*, the mine had only been worked to the depth of sixty fathoms: its depth is now one hundred and fifty.

Productions.

The mountains are entirely composed of *porphyry*, covered with *red clay*, or red *argillaceous schistus*, and *sand-stone*. The vein rocks consist of *red feldspar* and *white quartz*, of that kind which is vulgarly called *fat quartz*. The richer ores are laminary,

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Character of its Ores.

splendent, of a dark grey colour, approaching to black, and in some instances quite black. The lamellæ may be separated with a needle; and they are malleable and ductile in a certain degree. There is also here found a very rich kind of ore, which is finely woven into the texture of a *reddish feldspar*, resembling the *arsenical white ore* of *Saxony*. Among the rich ores, *native silver* sometimes occurs, mixed with *gold*. Another variety is called, by the miners, *cotton ore:* it consists of little native silvery gold grains, in *tellurium*, adhering to an argillaceous matrix. But in all the richer ores (which are so productive of precious metal that the smallest particle being placed, with a little *borax*, upon the tube of a common tobacco-pipe, and submitted to the blow-pipe, becomes easily reduced to a bead of pure *gold*) not a particle of *native gold* can be discerned, either by the naked eye, or by the aid of the most powerful microscope. The *gold*, in these ores, is therefore completely mineralized, either by the *tellurium* acting as an *acid*, or by *sulphur;* and in either case it must be considered as unique in its kind. From the resemblance of its laminary form and splendent grey colour to *antimony*, it was at first considered to be that metal; and for a long time, under the names of *aurum problematicum* and *aurum paradoxum*, it puzzled all the chemists of Europe. Sometimes an effect of crystallization has given to this laminary substance a rude resemblance of Hebrew characters; and to such appearances the name of *aurum graphicum* was given. When *Klaproth* detected, in the analysis of this ore, the presence of a new metal, and bestowed

bestowed upon it the name of TELLURIUM, its real nature became more fully developed; but the manner in which the *gold* is combined with *tellurium* has not yet been determined. The *sulphuret* of *antimony* is sometimes found either as a radiated crystallization, in the midst of the ore, or in the form called *plumose*, owing to the minuteness and length of its crystals. We saw also very fine specimens of the red *sulphuret of arsenic*, both in *masses* and *crystallized*, which had been found here; also yellow pulverulent *oxide of antimony*, and white pulverulent *oxide of arsenic*; lying, in both instances, among crystals of their sulphurets. All the semi-metals found at *Nagyag*, when carefully analyzed, are found to contain minute portions of *gold*. The author, by the simple process of *cupellation*, after the easy manner he has described[1], has detected *gold* in all the specimens he brought from this *mine*. But the richer ores, consisting principally of *tellurium*, contain, in a *hundred weight* of the ore, from *ninety* to *three hundred and forty German ounces* of *silver*; and each *mark* of *silver* yields *twelve* or *thirteen ounces* of *gold*, or two parts *gold* and one part *silver*[2]. But all the ores do not contain *silver*, although all of

Analysis of its Ores.

(1) This method of *cupellation* was invented by *W. H. Wollaston, Esq. M.D. Secretary to the Royal Society*: it is the easiest and most expeditious mode of adapting the *blow-pipe* to the developement of *gold, silver, copper*, &c. from their ores.

(2) The *ounce* of the *German miners*, according to *Raspe*, (*see Pref. to Born's Letters, p.* 39.) is equal to one *half-ounce English*. The following table of weights was given to us by Mr. *Gayo*, the Director of the Laboratory at *Cremnitz:*

One

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of them contain *gold*. Even the common ore, when exposed to the heat of a charcoal furnace, after burning with a beautiful blue colour like that of salt cast upon ignited coal, and yielding a peculiar smell which has been compared, but improperly, to that of *horse-radish*, may be taken out, and it will be found spotted all over with minute globules of *gold*. One specimen which we treated in this manner has above a hundred spheroïdal particles, or *beads* of *gold*, which appear all over its surface. We purchased several specimens of the *tellurium*, both in its massive and crystalline form[1]. The richer ores, as soon as they are brought up from the mine, are carried in wooden troughs to

Treatment of its Ores.

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One *quintal* (centenarius) = 100 pounds.
One *pound* . . . . = 2 marks.
One *mark* . . . . . = 16 loths.

One *loth* is generally divided into *four portions*; each of which is improperly called, in German, a *quintale*, as distinguished from *quintal*; and the *quintale* consists of four *deniers*.

(1) We bought also minerals, from other mines of *Transylvania*, in the house of the Inspector. For the advantage of other travellers, perhaps it will be better to give a brief list of the principal substances to be purchased at this place.

1. The richest *tellurets of gold*, whereof 100lbs. weight is valued at one thousand florins. This is the *grey gold* of *Born*.
2. *Native tellurium*, crystallized in regular hexagons.
3. Ditto, in laminary forms.
4. *Aurum graphicum*, from *Offenbanya*, or *plumbiferous telluret of gold and silver*.
5. *Silver Fahlerz*, crystallized.
6. *Crystallized sulphuret of antimony*, with *laminary native gold*, from *Toplix* in *Transylvania*.
7. *Native gold*, from the same place, in rich laminary forms.
8. *Amethysts*, of a fine colour, from *Porcuna* in *Transylvania*.
9. *Siliciferous oxide of manganese*, crystallized, and of a beautiful rose-colour.
10. *Sulphurets of arsenic*, red and yellow, in transparent crystals, &c. &c.

to the separating rooms, and there parcelled, as nicely as possible, by officers who act under oath: the poorer are separated in the wash-works, by iron sieves; a process which we shall more particularly detail, when we treat of the mines of *Schemnitz* and *Cremnitz*. In these ores the *tellurium* appears in minute dark specks, or veins, in a hard grey rock, somewhat resembling the appearance of the *oxide of tin* in the common *tin-ores* of *Cornwall*. Provisions are extremely dear at *Nagyag*, being carried thither by *porters*, or upon *horses*, and therefore the wages of the miners are higher than in other places: nevertheless, *Born* calculated that in the course of twenty years, above four millions of *florins*, in gold and silver, had been produced, clear of all expenses, by the *Nagyag* mine. At the time of our arrival, it had been constantly worked during sixty years; and it was fully as productive as at any period of its prosperity. Whether it were owing to the high wages given to the miners, or to the salubrious state of the atmosphere at so great an elevation, we could not learn; but we remarked that we had never seen such robust miners as those of *Nagyag*. A party of them descending to their labour, each bearing in his hand a large lamp, resembled the German miners figured in the work of *George Agricola*[2]; and their countenances

Profit of the Mine.

Miners.

(2) "*De Re Metallicâ.*" See one of the curious old cuts in p. 152 of the edition printed at *Basle*, by *König*, in 1657. This is the work that was so highly extolled by *Thuanus*. "Father *George Agricola*," says *Raspe*, "is unparalleled in his scientifical knowledge: what he knew of the *veins*, their *run*, and their *rules*, he drew from the miners." *See Pref. to Born's Letters, p.* xxxiii. *Lond.* 1777.

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countenances indicated a degree of health and cheerfulness not usually characteristic of such employment. Towards evening, having finished our examination of the *tellurium* mine and its productions, we paid for our specimens, and took leave of the Inspector. Our descent to *Deva* was so rapid, that we reached the banks of the *Maros* in three hours and a half; and being ferried over to *Deva*, packed up our minerals, and prepared to continue our journey.

Return to Deva.

Dobra.

*May* 4.—Came from *Deva* to *Dobra*, through the most beautiful scenery imaginable. Our route lay by the side of the *Maros;* flowing through a narrow, rocky, but fertile valley, between mountains covered with tufted woods of fine old beech and oak trees, waving their branches quite over the road. The high banks of the river were diversified by rich beds of many-coloured flowers, yielding the most refreshing odours; and all the air resounded with the singing of birds. In the first part of the journey, however, as far as *Lesnek*, the roads were as bad as when *Born*'s carriage was dragged over them by eight oxen, besides the four horses of his vehicle[1]; but afterwards, near *Dobra*, they became better. At *Dobra* we found a crowded fair, and *Gipsies* begging in the midst of the uproar. A change in the manner of building houses, seemed to indicate a different tribe of inhabitants; the dwellings being constructed as among the nations inhabiting

(1) See "Travels through the Bannat," p. 94. *Lond.* 1777.

inhabiting the shores of the *Baltic*, with whole trunks of trees piled horizontally one above another. From *Dobra* we were accompanied by two hussars as guards, owing to the robbers who infest the frontier of the *Bannat* of *Temeswar*. Our first stage from *Dobra* was to *Czoczed*. Between this place and *Kossova*, the next station, we crossed a high ridge of mountains separating *Transylvania* from the *Bannat* of *Hungary*: a small church upon the summit marks the point of division between the two countries. We passed a sleepless night in the small post-house at *Kossova*, being tormented by bugs; and some that we saw were as large as wood-lice. The hussars accompanied us as far as *Lugos*. The next morning (*May* 5) we rose at three o'clock, and, when day-light appeared, set out for *Fazced*; where we found a good inn. Here we overtook all our old *Turkish* friends belonging to the Embassy. The Ambassador seemed glad to see us safe, asking questions about the mines; but it was impossible either to make him comprehend the peculiar inducement which had tempted us to visit those of *Nagyag*, or to excite in his mind any curiosity respecting *mines* in general. Prince *Mûrûzi* accompanied us the next post, from *Fazced* to *Bossar*. The hussars being in full speed the whole way before us, our postillion insisted upon pursuing them, galloping his horses at a furious rate. We passed the Turkish escort upon the road; and the officer who commanded it called to us, saying it was unlawful to drive at such a rate; but nothing that he or we could say served to check our insensate charioteer; and we performed

Czoczed.

Kossova.

Entrance of the Bannat.

Fazced.

Bossar.

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performed the distance to *Bossar* in less than three quarters of an hour. Hence, to *Lugos*, is one post and a half. The Prince begged to continue with us, preferring the expedition with which we travelled, to the more stately procession of the Ambassador and his suite. *Lugos* is a large town. We saw here one of those solemn processions for rain, accompanied by choristers, which are often seen in *Catholic* countries. From *Bossar* to this place the road had been greatly infested by banditti, who had practised the most unheard-of cruelties to extort money; having cut off a woman's tongue, and one of her breasts, and roasted the feet of a priest. They had also bound chains of red-hot iron round the bodies of the poor peasants, to force them to confess where they had concealed their money. These miscreants were many of them *Walachians*, and we were surprised to hear that they were principally *Gipsies*. The alarm, however, had nearly subsided, by the apprehension of most of their gang. We found one hundred and fifty of them imprisoned at *Lugos*, six of whom were already condemned to be executed in the course of the week. We went to see the chief of the gang; a ferocious looking culprit, with long bushy hair. He was chained by the neck, arms, feet, and waist; regarding all who approached him with the wildness of a savage.

Lugos.

Banditti.

From the time that we entered the *Bannat*, at *Kossova*, the country appeared like Flanders; being flat, and entirely destitute of trees, excepting in the neighbourhood of the villages. The air of the *Bannat* is not good: agues and inflammatory fevers are extremely prevalent. The sudden transitions

Climate of the Bannat.

transitions of temperature are as from *July* to *January*. At *Lugos*, a pound of *mutton* cost only *twopence-halfpenny* of our money. Loaf-*sugar* sold as high as *half-a-crown*. After leaving *Lugos*, we passed through *Kisseto*, and *Rikass*, to TEMESWAR, the Capital of the *Bannat;* a neat and large fortified town, but in a low and swampy plain. We arrived in the evening, about six o'clock. Red *Tokay* wine sells here for two florins a pint: the common wine of the country is very good. The *Bannat*, surrounded as it is, on every side, by rivers, excepting towards the east, may be considered as a peninsula: it is about one hundred and thirty-two English miles in length, and ninety, or a hundred, in breadth. The soil is extremely fertile. Silk plantations spread almost over the whole country; and orchards of peach, cherry, and plum trees are common. But all the inhabitants of *Temeswar* are affected by the bad air, so that a healthy-looking person is hardly to be seen among them. *Born* says[1], that, when he was here, he "fancied himself in the realms of death, inhabited by carcases in fine tombs, instead of men." At a dinner, to which he was invited, "all the guests had a fit of their fever; some shivering, others gnashing their teeth." The inhabitants of the *Bannat* consist of *Illyrians*, or *Raizes*, who are a *Scythian* people; of *Walachians; Gipsies;* and *Germans*. The town of *Temeswar* is situate upon the river *Thames;* written *Temes*, or *Tamis*, whence its name is derived[2]; at a small distance from a lake,

Temeswar.

Description of the Country.

(1) Travels in the Bannat, &c. p. 11. *Lond.* 1777.

(2) "Id autem oppidum, vulgò *Temesuar*, ab flumine *Temesâ* præterlabente, nomen accipit." *Vide Petrum Bizarum, lib. de Bello Pannonico, apud Rer. Hungar. Script. p.* 475. *Francof.* 1600.

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lake, called *Beczkereck*. Some authors have maintained that this was the antient *Tomes*, or *Tomæa*, or *Tomi*, whither OVID was exiled[1]. *Mahomet*, the *Vizîr* of *Solyman the Second*, besieged it in 1551, and captured the town, after a gallant defence on the part of the garrison, consisting of *Spaniards*, *Hungarians*, and *Germans*. A description of the siege, written by *John Sambuc*, commonly called *Sambucus*, in 1552, was published in the *Appendix* to the *Decads* of *Bonfinius*[2]. *Temeswar* is considered as one of the strongest fortified places in all *Hungary*[3].

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(1) Histoire et Déscription du Royaume de Hongrie, liv. iii. p. 255. *Paris*, 1688.

(2) Vide Expugnat. Arois Temesuari, apud Rer. Hungar. Decad. Antonii Bonfinii, p. 807. *Francof.* 1581.

(3) " Ladislaus confestim inde abiens, quam celerrimè petit Castellum, *Temesuarum* nomine, situm *in inferiori Pannoniâ*, opere naturâque et præsidio imprimis munitum." *Script. Rerum Hungaric. Epit. Ranzani, p.* 252. *Francof.* 1600.



Gipsies washing Gold in the Bannat of Hungary.

# CHAP. IV.

## FROM THE CAPITAL OF THE BANNAT, TO THE GOLD AND SILVER MINES OF CREMNITZ.

*Bad air of the Bannat—Komlos—Aspect of the Country—Mohsin—River* Tibiscus—*Segedin—Ketschemet—Gipsies of the Bannat—their mode of washing Gold*—Jazyges Metanastæ—*Pest*—Comitatus Pesthiensis—*Buda—Palace*—Sicambria—*History of Buda—Population of the two cities—Theatres of Pest—University—Public Library—Cabinet of Natural History—Revenue—Botanic Garden—Town of Pest—Public Buildings—Road to Gran—Remains of the Latin language—Gran—Population—Mineral Springs—Flying Bridge—Bakabanya—Situation of the Gold Mine—Rich quality of its Ores—Mode of estimating their value—Manner of washing the arenaceous Gold and Silver—Entrance to the Mine—Road to Schemnitz—Approach to the*

*the Town—Schemnitz—College of Mines—Chemical Laboratory—Students—Uniform of the Mines—Road to Cremnitz—Lead Foundry—Cremnitz—Gold Mine—Appearance of the Ore—its Matrix—Imperial Mine—Statistical account of the Mines—Process for the Reduction of the Ores—Crude fusion—Evaporation of the* Sulphur *—Enriched fusion—The fusion upon* Lead*—Purification Furnace—Beautiful process of separating the* Gold *from the* Silver*—Average Produce of the Mines—Essaying-house—Mint.*

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Bad air of the Bannat.

IT was not to be expected that we should pass through such a morbid atmosphere as this of *Temeswar*, without experiencing some of the effects of its bad air; for where the inhabitants cannot secure themselves from the attacks of fever, strangers are almost sure to become its victims. We were all more or less affected by it; but the servants, probably from being less attentive to their diet, were seized with such violent paroxysms, during the first part of our journey, that after leaving the town, we could only proceed three posts, (*May* 6,) as far as *Komlos*. Here a calf was killed, at the door of our chamber; and within the same hour part of it was served for our dinner. In this country, as in *Flanders*, the traveller has no sooner quitted one place of relay, than he sees the church belonging to the next, during his whole route. These straight roads in the *Bannat* are excellent, and the post-horses are generally good. The prospect exhibits immense pastures, with herds grazing; cows, sheep, and *horses;* or wide fields, without inclosures, covered with *corn*. Various aquatic fowls frequent the plains; among which we saw *storks* with red legs and bills. The *Hungarian* dress, commonly called

Komlos.

Aspect of the Country.

called *Hessian* in England, consisting of pantaloons, with military half-boots to which spurs are fastened, is so universal, that it is worn both by boys and men. The remains of small Roman *tumuli*, used as marks of distance along the old Roman roads, are as common here as in *Turkey*. At *Komlos* we were amused by seeing a party of *Walachians*, in a group, seated upon the ground, playing with cards, noisy and quarrelsome; offering, together with their language, strong proofs of their resemblance to other descendants of the *Romans*, in *Italy*, who are constantly thus occupied in all the principal towns of that country. A disposition for gaming cannot well be considered as a national characteristic; because it is found in every country, however barbarous or enlightened: yet there are some tribes more universally distinguished by this vice than others; as the wild *Irish*, and wilder *Calmucks*. Gaming is perhaps unknown among the *Turks*, who are nevertheless fond of amusements which exercise the understanding without gratifying avarice. The real truth is, that although youth and liberality have been considered as the excitements of a passion for play, the disposition is always an indication of *selfishness;* therefore barbarous nations will be found the most addicted to gambling.

*May 7.*—Campaign country, and good roads, as before, to *Moksin*; a place remarkable only for its beautiful Greek church, which would be exhibited as a curiosity even in London. Thence to *Kanitsha*, where we crossed the river *Theiss*, the western boundary of the *Bannat*. By the side of this river, the mercury in Fahrenheit's thermometer, at noon,

Moksin.

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River *Tibiscus.*

noon, stood at 61°. The *Theiss* is the TIBISCUS of *Ptolemy*, and the TIBESIS of *Herodotus*. By Latin authors it was termed PATISSUS[1]. It rises in a mountain called *Kalkberg*, in the county of *Maromarus*, upon the confines of *Transylvania* and *Russia*; whence it traverses all UPPER HUNGARY *westward*: afterwards, flowing from *north* to *south*, and receiving many tributary streams, especially the *Marisus*, before its junction with the *Danube*, it falls into that river, near to *Belgrade*. Such is the astonishing quantity of the *fishes* taken in this river, that a thousand *carp* have been sold for less than four shillings of our money: indeed it has sometimes happened, that the fishermen, wanting purchasers, have either fattened hogs with them, or cast them again into the water[2]. This marvellous fecundity has been attributed to the communication which the waters of the country have with the *salt mines*[3]. Certainly there is no part of the world so productive in this respect. The *Bedrac*, which falls into the *Tibiscus* near to *Tokay*, is, in summer, so full of fishes, that the inhabitants say it is then swelled by their prodigious number: and, with regard to the *Tibiscus*, a saying is current in the country, that "it contains *two* parts of

(1) "Dacis, ut ait (*Plinius*), pulsis ad *Patissum* amnem, quem ego detractâ primâ syllabâ *Tissum*, vel ut nunc vulgò vocant *Tizam*, accipio." *De admirandis Hungariæ Aquis, G. VVherner, apud Rer. Hung. Script. p.* 594. *Francof.* 1600.

(2) Hist. et Déscript. du Roy. de Hongrie, liv. i. p. 30. *Paris*, 1688.

(3) "On attribuë cette grande fertilité à la communication qu'ont ces eaux avec les mines de sel," &c. *Le Royaume de la Hongrie, p.* 94. *à Cologne*, 1686. See also *Sambucus, de Reb. Hungar. apud Bonfinium, p.* 760. *Francof.* 1581.

of *water* and *one* of *fishes*[4]." It antiently separated DACIA from the land of the JAZYGES METANASTÆ, who still retain the name of *Jaz*, and a different language from that of the *Hungarians*[5]. Having quitted the *Bannat*, we proceeded through *Horgos*, over sandy roads, to *Segedin;* a wretched dirty straggling town, with a small fortress. The inn here, called the *Gulden Adler*, was filthy and detestable; the mistress of it being drunk and insolent. There had been a fair, which was now concluded. We saw nothing that was good in *Segedin*, excepting its bread; and this was of an excellent quality. It served, during the wars with the *Turks*, as did many more obscure towns of *Hungary*, to intercept the *Turkish* armies in their progress towards the rest of *Europe;* which caused the country to be denominated, by *Christian* nations, the *shield* and *impregnable bulwark* of CHRISTIANITY[6].

Segedin.

*Saturday, May* 8.—We found the roads so much improved, that we diminished the number of our horses; hiring only four for our carriage, and three to convey the baggage. All the country between *Segedin* and *Ketschemet*,

(4) This saying is given by *Galeot. Martius*, in his elegant little tract *De Dictis et Factis Matthiæ*, printed at *Frankfort* in 1600. (*cap.* 6.) "*Tibiscum*, quem *Titiam* vocant, non valdè latum, sed profundum, qui adeò *piscosus* est, ut fama sit apud accolas, *duas illius fluvii partes esse aquas, tertiam vero pisces.*"

(5) "Porrò extat nunc quoque *Jazygum* natio inter HUNGAROS, quos ipsi voce decurtatâ *Jaz* vocant, ac retinent iidem etiamnum linguam suam avitam et peculiarem, Hungaricæ dissimilam." *Georgio VVhernero, ubi suprà.*

(6) "Velut DEI Opt. Max. hominumque consensu et arbitrio, *Hungaria* facta est clypeus et arx CHRISTIANITATIS inexpugnabilis." *Lansio, Orat. pro Hungariâ, p.* 588.

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*Ketschemet*, a distance of thirty-six English miles, is flat and swampy. It improves a little towards *Ketschemet*, because it is more cultivated; but the rest resembles *Kuban Tartary*, being full of stagnant pools, where nothing is heard but the croaking of toads. The rye was beginning to be in ear. Two posts before arriving at *Ketschemet*, is a place called *Felegyhaza:* it seemed like a newly-built town, or large village, full of handsome structures, but erected in a straggling manner, like the houses in *Moscow;* and after a plan more resembling that of a camp, than of a fixed place of residence. There are some public edifices at *Felegyhaza:* the post-house here was the best that we had seen, and the inn good; but the inhabitants rude and insolent to strangers. As soon as we began to perceive that this behaviour was characteristic of the people, we tried the experiment of treating them in their own way; which invariably made them become more civil. The inn at *Ketschemet*, called the *Buck*, was large and tolerably clean. Great preparations were now making in all parts of this country for their fairs, of which they have one nearly every week at *Ketschemet*, during the summer. To these fairs resort merchants from distant parts of Europe. One of them, a merchant from *Trieste*, arrived with a fine lady, who was his wife, and took possession of the room next to ours. The whole of his merchandize consisted in *Saints:* he had brought a sufficient cargo to supply all the fairs in *Hungary*. White *Tokay* sold here for two *florins* and a half the bottle. The red wine of *Buda* is clear, strong, and of a good flavour; but

Ketschemet.

but heating and astringent in its quality. Hitherto we had found all the district we had passed through inhabited by a *Walachian* peasantry, having seen few genuine *Hungarians*. The *Walachians* of the *Bannat* bear a very bad character; and perhaps many of the offences attributed to the *gipsies* may be due to this people, who are the least civilized and most ferocious of all the inhabitants of *Hungary*[1]. The prisons were full of them. Many of the disorders committed by the *Walachians* in *Transylvania* and the *Bannat* have been attributed to the influence of their priests, who are called *Popes*. It has been calculated that in twenty executions for capital offences, there is always one *Pope*[2]. The gipsies of the *Bannat* get their livelihood, like those of *Walachia*, by rambling about as blacksmiths and itinerant musicians. In winter they cut spoons, ladles, troughs, and other implements of wood. During summer they go nearly naked, and are then employed in washing gold from the sand of the rivers and plains. Their manipulation has been fully described by *Francis Dembsher*, in an *Appendix* to the Letters of *Born* to *Ferber*[3]: its very simplicity denotes its antiquity; and it is probably practised now, by these *gipsies*, as

Gipsies of the Bannat.

Their mode of washing Gold.

(1) "Genus hominum durissimum, nec nisi armentis et pecoribus, plerùmque etiam furtivo pecorum et equorum abigeatu se alentes. Hi, more suo, pilosis seu hirsutis ex lanâ caprinâ contextis, suâque manu elaboratis amiciuntur vestibus, nullis penitus legibus humanis obsequentes." *Chorographia Transylvaniæ, Georgio A. Reychersdorff, apud Rer. Hungaricar. Scriptor. p.* 569. *Francof.* 1600.

(2) See Townson's Travels in Hungary, Chap. 11.

(3) Travels through the Bannat of Temeswar, &c. p. 76. *Lond.* 1777.

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as it was by the *Romans* in the same country. It consists in nothing more than pouring the sand, mixed with water, over an inclined plane; the heavier particles of the gold remaining upon the surface, while the lighter siliceous particles and impurities are washed away. This, in fact, is the plan pursued in the great washing-houses at *Schemnitz*, only upon a larger scale. Sometimes the inclined plane is covered with woollen cloth, to which the gold adheres: wanting the cloth, the *gipsies* now and then use, for the same purpose, the more antient substitute of a *fleece*. The manner of collecting *gold dust* in *sheep's fleeces*, upon inclined planes, is represented in the curious old work of *George Agricola*[1]. In the rivers of *Colchis*, the custom is still retained of placing *sheep-skins* in the beds of the *Phasis*, and other *auriferous* streams, to collect particles of gold: hence the dedication of such *fleeces* to the *Gods*, and the fabulous history of the *Argonautæ* as far as it related to the *golden fleece*. The more common manipulation among the *gipsies* of the *Bannat*, is very like that of *Walachia* which we have already described. It is performed by means of a plank of lime-tree, six feet in length, and an inch and a half in thickness. At the upper extremity is a small trough; and across the board are ten or twelve grooves or furrows, cut in the wood. This plank is elevated at one end, at an angle of about forty-five degrees. The sand is put into the trough, at the upper

(1) Georgii Agricolæ de Re Metallicâ, Libri 12. &c. p. 262. *Basil.* 1657.

upper end; and thence, by plenty of water, washed down the sloping of the board[2]. The *gold dust* falls, during this process, into the higher grooves, whence it is scraped or brushed off. It might be supposed that a great deal of gold is lost by this careless method of collecting it: but long experience has made the *gipsies* very expert; they know how to distinguish the richer from the poorer sands; and a careful examination of the sand, after they have washed it, proves that hardly a particle of *gold* escapes them during the operation. The families supported by *gold-washing* are very numerous; but the gains of each are very inconsiderable, being barely sufficient to excite their industry, although the value of many thousands of florins of gold be annually produced in this manner[3]. The auriferous sand is not only taken from the beds of the rivers, but likewise from the banks, and even from pits in the adjacent ground. These pits are commonly four feet or more in depth. In digging them, the workmen find four *strata*. The first is a *stratum* of *vegetable mould;* the second, *loam,* and an *alluvial deposit* of pebbles; the third consists of the *auriferous sand* and *pebbles;* and the fourth, of *slate, clay, marle,* and *coal*[4]. The *auriferous stratum* is constantly parallel to the bed of *vegetable mould,* and the *coal* as constantly lies below it. The *gold* obtained by washing is always *native,* and in the form of a fine dust: the sand containing it is also mixed with black and splendent

(2) See the Vignette to this Chapter.

(3) Travels in the Bannat, &c. p. 88. *Lond.* 1777.

(4) Ibid. p. 77.

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splendent particles of highly magnetic *iron*, *garnets*, and *mica*. Among the animals of the country should be noticed a race of shepherds' dogs, of a white colour and noble size; also a breed of immense mastiffs: some of them were as large as the famous dog taken at *Belgrade*, some years ago in the possession of the King of Naples. The *oxen* are remarkable for the superior size of their horns. The horses used for posting are often excellent; but the management of the post is ill regulated, and of course badly conducted. We observed at *Felegyhaza* a particular breed of hogs, very long in the back, and of great size, of a sandy colour. *Ketschemet* is a considerable town: it contains sixty-five thousand inhabitants. It would be absurd to say that all the women of this country are scolds, because the few that we saw were so; but it is a fact, that we hardly entered into any dwelling without finding a scolding housewife. The mistress of the inn at *Ketschemet* made every part of it resound with her vociferations: and we were considerably amused by the circumstance, as a long time had elapsed since we had been in a country where any thing like authority could be said to reside in the female part of the community. The *great Plain*, lying between the *Theyss* and the *Danube*, in which *Ketschemet* is situate, was that which the *Jazyges Metanastæ* formerly inhabited: it is two hundred and fifty miles in length, and almost an equal number in breadth; and the boorish race now tenanting this district are singularly distinguished, in their manners and customs, from the inhabitants of the rest of *Hungary*. In the sandy heath between this place and *Pest* were formerly held the

*Jazyges.*

*Diets*

*Diets* and great assemblies of the people; and here they elected the antient sovereigns of *Hungary*. Upon those occasions, the plain was covered with a camp, containing from eighty to a hundred thousand tents.

*May* 9.—We came from *Ketschemet* to PEST, a distance about equal to thirty-six English miles: it is divided into six *posts*, or *stations*. The first part of this distance, although well cultivated in some places, is flat and sandy, as far as *Inares*, the third post from *Ketschemet;* resembling the *steppes* of Russia, not only in its aspect, but also with regard to its plants and animals. We collected some rare plants in this sandy district; and often noticed an animal like a squirrel, burrowing in the sand, like the *Sûslic* of the South of Russia. Numbers of these little quadrupeds appeared running into their burrows. They are of the *Marmot* kind; resembling that animal in their mode of life[1]. These plains would be, in fact, a continuation of the *Russian steppes*, extending from the *Danube* not only to the country south of *Woronetz*, but even to the most eastern part of *Siberia*, were they not separated from them by an *abutment* of the range of the *Carpathian mountains*, which divides them from the *Campo Longo* of *Russia* and *Moldavia*.—We met some caravans laden with Hungarian *tobacco*. At *Inares* there was a neat and good inn, where we dined. Thence proceeding through the villages of *Ocsa* and *Soroksar*,

(1) Perhaps the *Arctomys Citillus*, mentioned by Dr. Townson (*Travels in Hung.* c. 4.); but differing from the *Sûslic*. Describing the same plain, *Born* says that it is covered with the *Glarea Linnæi*, mixed with small broken shells.

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*Soroksar*, we had no sooner quitted the last than we beheld the spires of PEST, and the citadel of BUDA, situate upon different sides of the *Danube*, at the foot of a chain of mountains, which rise with grandeur upon the western side of the river. The *Danube* separates the two cities, in other respects one. BUDA is upon an eminence above the western,

PEST.

and PEST below upon the eastern bank. PEST is a very large and handsome city. We were conducted to its principal inn, called *The Seven Electors*. The streets are full of shops; and there are two theatres: there is also a handsome theatre at BUDA. We were quite surprised by the magnificence of these two cities, of which so little intelligence has been communicated to other parts of Europe. PEST, situate in a plain, is adorned with public edifices, erected in a style of grandeur and elegance: it also boasts of a University, although as little known to the Universities of ENGLAND, as *Cambridge* and *Oxford* are to its *Hungarian* professors. All its buildings are constructed of a porous *lumachella*, brought from the quarries of *Buda*, upon the other side of the *Danube:* its form is quadrangular; and it gives its name to all the neighbouring country, which is hence denominated

*Comitatus Pesthiensis.*

*Comitatus Pesthiensis;* the whole of *Hungary* being divided, like *Great Britain*, into *counties*. Between the two cities, PEST and BUDA, there is an immense bridge of boats, three-quarters of a mile in length. During the wars with *Turkey*, this place suffered much, being often taken and retaken: it is entirely commanded by the *citadel* of BUDA, so that every part of it was exposed to the cannon from the opposite heights. As soon as we arrived, we hired a lackey,

and

and sent him to engage a box at the theatre; whither we afterwards repaired, to see the comedy of "*Peter the Great and his favourite Mentchikof.*" The theatre was dark and small; and the piece so dull, and ill performed, that we did not remain until its conclusion.

*May* 10.—This day the *Turkish Ambassador* arrived, at another inn, called *The White Boat*. As soon as we had breakfasted, we waited upon the Governor of PEST (*Baron Leeuwen*), and afterwards upon the Governor of BUDA, (*General Orft*), requesting a *passport*, and permission to visit the *mines of Schemnitz* and *Cremnitz*. We were assured that we might go to any of the *Hungarian mines*, without any other passport than that which we had brought from *Constantinople*. At *Buda* we heard that the *Diet* would soon be assembled at *Presburg*, and that the *Prince of the Palatinate* was there. We were permitted to see the *palace* belonging to his Highness, as it was furnished by the present *Emperor of Russia*, after the marriage of the *Prince* with his sister. It was really magnificent: indeed there are few finer palaces in Europe; and the furniture bespoke the wealth and pomp of the sovereign by whom it was presented. Among other articles, there was a table of very great size, which consisted entirely of massive silver, embossed, and ornamented with sculpture: the other tables were each of one entire mass of coloured glass. We saw also a superb collection of the most costly *minerals* of *Siberia*[1].

BUDA.

Palace.

The

(1) Among these may be mentioned a superb crystal of *Wolfram* (the *ferruginal Scheelin* of *Haüy* and of *Brogniart*), in its *matrix*; also a *ruby* of the size of a hazel-nut; and many of the *gold ores* of *Siberia*.

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The ball-room was of immense magnitude; and many of the other apartments were adorned with the richest tapestry of Petersburg, copied after paintings by some of the best masters. The view from a balcony of the palace, elevated upon a rock above the Danube, exhibited one of the most striking sights we ever saw; owing to the peculiar nature and grandeur of the objects presented to the eye: it consisted of an extensive prospect of the *Danube*, diversified by *islets* covered with *trees*, the *long bridge* of boats, and the whole city of PEST, with all the campaign country intervening between this river and the *Tibiscus*, the *gardens* of the *palace*, and the *suburbs*, backed by *lofty mountains* which surround the city. BUDA is well built, and more magnificent in its appearance than PEST; but both together, added to the advantages of their situation upon the *Danube*, their numerous gardens and diversified appearance, make this a delightful place of residence. Before the invasion of *Hungary* by the *Turks*, *Buda* was the capital of the country. Some writers have believed that it was either the CURTA of *Ptolemy*, or the AQUINCUM of the *Itinerary* of *Antoninus*[1]; but, according to *Bonfinius*, the antient name of *Buda* was SICAMBRIA[2]; and it was called *Buda*, from *Bleda*,

*Sicambria.*

(1) *Royaume de la Hongrie, chap. 7. p. 45. Cologne*, 1686. "Elle estoit appellée AQUINCUM dans les temps de l'ancienne Pannonie, et selon d'autres CURTA ou SOLVA." *Voy. Hist. de Royaume de Hongrie, liv.* iii. *p.* 151. *Paris*, 1688.

(2) "Quinetiam *Budam* fratrem, cui gubernationem Scythiæ, ædificandumque urbem in Danubii ripâ, *Sicambriæque* ruinis, *Budam* deinde dictam delegaret, dolo captum interfecit." *Vide Ant. Bonfinium, Rer. Vngar. Decadis* I. *lib.* iii. *p.* 53. *edit. Sambuci. Francof.* 1581.

*Bleda,* the brother of *Attila,* who had received that appellation[3]. Several Roman antiquities remain in different parts of the town[4]. By the Germans, *Buda* is called *Offen,* or, as we should say, *Oven;* owing to its natural *sudatories,* or *hot baths*[5]. It is divided into two parts, *Upper* and *Lower.* They still shew the remains of structures built here by *Matthias Corvinus,* king of *Hungary,* and by his predecessors. This city was taken by Sultan *Solyman,* August 20, 1526; and recaptured by *Ferdinand the First,* king of *Bohemia,* brother of the Emperor *Charles the Fifth,* in the following year. In 1529, by the treason of the garrison, it fell again into the hands of *Solyman,* who afterwards laid siege to *Vienna.* It remained in possession of the Turks until the famous siege of *Buda* in 1686, when it was again taken, (*Sept.* 2,) after a terrible conflict, in which several young noblemen of England acted as volunteers. *Lord George Saville,* second son of the *Marquis of Halifax,* signalized himself at this siege, and died of the wounds he received. The young *Fitz-James,* natural son of *James the Second,* was also wounded upon the occasion[6]. Among

History of Buda.

(3) "*Bleddámque,* fratrem, quem plerique *Budam* appellant," &c. *Ibid. p.* 52.

(4) *Townson* found here many *Roman* inscriptions, none of which were seen by us: by some one of these, the antient name of this place might be determined. *Townson* also mentions a Roman SUDARIUM. *See Travels in Hungary, chap.* 4.

(5) "Nunc a furnis calcis, quæ olim ex lapidibus illic coquebatur, *Offen* vocant." ATILA, *Nicholai Olahi, cap.*12. *p.* 880. *Francof.* 1581.

(6) The author finds this recorded by a French writer, and, as a curious circumstance, has inserted it. (*Histoire de Hongrie, &c. Liv. Troisieme, p.* 159. *à Paris,* 1688.) But the contrary is decidedly affirmed by *Bishop Burnet,* in the "*History of his own Times:*" for, speaking of *Fitz-James,* the Bishop says, "He made two campaigns in *Hungary,*

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Among the artillery that fell into the hands of the victors, were four pieces of cannon, of enormous calibre, called the *Four Evangelists*[1]. In the citadel were found a great quantity of valuable *manuscripts* and *rare books*, belonging to the library of the antient kings of *Hungary:* these were removed to *Vienna*, by order of the Emperor. The *lower* town, or *suburb* of *Buda*, is inhabited by *Jews;* the *upper*, covering the heights above the *Danube*, resembles, by its situation and appearance, an antient *acropolis*. In the lower town there are natural *hot springs*[2], supplying the *baths* for which it is renowned; but in the hill whereon the *citadel* stands there are also fountains, in which the temperature of the water is so different, that a person immersing his hand can hardly endure the coldness. The inhabitants of *Buda* amount to twenty-two thousand; those of *Pest*, to sixteen thousand[3]; making altogether a population equal to thirty-eight thousand persons.

Population of the two cities.

Upon our return from *Buda* to *Pest*, we dined with *Baron Leeuwen;* and were introduced to the *Baroness*, a lady

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*Hungary*, that were little to his honour: for as his Governor diverted the allowance that was given for keeping a table, and sent him always to eat at other tables; so, though in the siege of *Buda* there were many occasions given him to have distinguished himself, yet he had appeared in none of them." *See Burnet's Hist. vol.* I. *p.* 748. *also Rapin, vol.* II. *p.* 764. *Lond.* 1733.

(1) "Il y avoit entr'autres quatre canons d'une grosseur extraordinaire qu'on appellait les Quatre Evangélistes, qui portoient 150 livres de bale." *Histoire du Royaume de Hongrie, liv.* iii. *p.* 169. *Paris*, 1688.

(2) The temperature of the water in the hot baths, if estimated at the source, equalled about 135° of Fahrenheit.

(3) Townson's Travels in Hungary, chap. 4.

lady of the most extraordinary beauty, unaffected simplicity, and polished manners. She conveyed us in her carriage to visit a garden in the neighbourhood of *Pest*, laid out according to the *English* taste. The *Baroness Leeuwen* had the name of *Bodanovich* before she married; and being nearly related to an English Countess, she made many inquiries respecting our Country. We then went to the principal theatre, to see the comedy of *Inkle and Yarico* performed in the *German* language. The price of a box, to contain six persons, was three *florins*. The other theatre of *Pest* is appropriated solely to the amusement of the lower class of inhabitants; and the performances continue from morning until midnight; the audience changing with every piece that is acted. We repaired thither for a few minutes; and found, as we expected, a representation in which all sorts of absurdities and buffooneries were introduced, adapted to the taste and capacities of the persons present. After the comedy of *Inkle and Yarico*, we were amused, at the principal theatre, by a *ballet*. A new female dancer made her *début*, under circumstances somewhat extraordinary; being far advanced in pregnancy. This woman obtained unbounded applause; but in the astonishing leaps and turns she made, the exhibition was rather painful than pleasing. We were much struck by the general beauty of the *Hungarian* women at *Pest:* perhaps there is not in the German empire a town where there are so many handsome females in proportion to the number of inhabitants;

Theatre of Pest.

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inhabitants; and it is said that they are more remarkable for the elegance and taste of their *dress* than the women of *Vienna*.

University.

*May* 11.—After breakfasting with the Governor, we were conducted to the University. Entering the *Public Library*, we were met by the *Professors;* who requested that we would inscribe our signatures, and the places of our residence in *England*, in a register containing the names of all foreign visitants. As soon as we had so done, and also added that we were members of the *University of Cambridge*, we were amused by a question from the principal Lecturer, who came towards us with a large atlas in his hand, requesting that we would point out to him the situation of *Cambridge;* as neither he, nor any of his brother *Professors*, had ever heard of the existence of such a University. When we had satisfied his curiosity in this respect, as he was making a pompous *explanatory* speech in *Latin*, we begged he would spare himself the trouble of an apology; assuring him, that if he were to honour *Cambridge* with a visit, a similar question might be put to him respecting the situation of the *University of Pest.*

Public Library.

The *Public Library* is a very spacious room, resembling, as to its interior, the form of our *Senate House* at *Cambridge*. It contains all the best editions of the classics, and also some *manuscripts;* but none of the latter merit a particular notice.

Cabinet of Natural History.

The cabinet of *Natural History* is more remarkable: it contains sixty thousand *minerals;* but they are displayed without classification,

classification, and the specimens are of the most ordinary kind. The compartment relating to *Botany* has been better attended to; the plants being systematically arranged, according to the *Linnæan system,* and they are in good preservation. There is, moreover, a valuable and very extensive *Zoölogical* collection of quadrupeds, birds, fishes, reptiles, and insects: also a magnificent Museum of preparations in wax, for students in *Anatomy:* this part contains a revolting exhibition of monsters. The annual revenue of the University amounts to twenty thousand pounds sterling of our money; four thousand of which are reserved for the payment of its Professors. The *Botanic Garden* is near the town: it is maintained in good order, and serves as a promenade for the higher class of inhabitants. We prevailed upon our fellow-travellers, the *Turkish Ambassador,* and Prince *Mûrûzi,* to accompany us thither; thinking that a *garden* might possibly be suited to *Turkish* taste; but persons educated in *Constantinople* are invariably characterized by a total disregard of all objects connected in any degree with taste or with literature. We afterwards conducted them to *Buda,* to visit the palace: here nothing attracted the *Ambassador*'s notice, excepting the rich tapestry.

Revenue.

Botanic Garden.

Among the few antiquities we saw in *Pest,* we noticed a large column of *red porphyry* in the principal street, and three pillars of the *Giallo Antico* marble in the coffee-house. The only remaining Turkish edifice is a *mosque,* now converted into a church. This town has neither fortifications nor *citadel.* The garrison consists of three battalions

CHAP. IV. Town of Pest.

battalions of infantry, and a company of grenadiers. The religious sects here are *Catholics* and *Lutherans:* the languages, *Hungarian* and *German.* The commerce is carried on by *Greeks:* it consists in corn, wine, tobacco, pottery, horses, and almost every article of luxury or convenience. Perhaps the only *manufacture* known in the place, and which seems to be peculiar to *Pest,* is that of turning upon a *lathe* the large *tobacco-pipe* bowls of the *Keff-kil,* imported from *Constantinople.* Some that we brought with us from *Turkey* were re-manufactured here. They are soaked in water during twenty-four hours, before they undergo this process: and one cause of the extraordinary price afterwards demanded for these pipes, arises from a loss sustained in the operation; a great number of them proving porous, and full of small cellular cavities like worm-holes, after they have begun to turn them upon the lathe; these are therefore cast away, as worth nothing. The public buildings of *Pest,* besides those already mentioned, are, the *Hospital,* situate without the town; and the *Barracks,* having the appearance of a palace occupying an entire street: the front of this building is ornamented with statues. There are also two *Convents,* one of which is for *Franciscans,* besides the *Public Baths.*

Public Buildings.

This day, being the last of our remaining in *Pest,* the Governor gave a splendid public dinner; and in the evening, after the theatre, being accompanied by his lady, he partook of a small supper at our inn, with a view of meeting the *Turkish Ambassador,* who came accompanied by

by Prince *Mûrûzi*. The next morning, (*May* 12,) having taken leave, with great regret, of the *Baron* and *Baroness Leeuwen*, by whom we had been so hospitably entertained, we crossed once more the bridge of boats to *Buda*, and took the road to *Gran*. Our journey conducted us through a delightful valley, covered with *corn*, having on each side of it mountains planted with vineyards to their summits. All this part of *Hungary* is highly cultivated, rich, and populous. The traveller sees everywhere pleasing villages, filled with healthy inhabitants; and the towns are not only clean, but elegant. The aspect of the country is also rendered gay in this season of the year, by the appearance of cheerful peasants working in their vineyards, with their wives and children: perhaps there is no part of the world where a better attention is shewn to the culture of the vine. Having left the *Danube* upon our right, the road extending between the mountains upon the left, we passed through *Woroschwar* and *Dorogh*, where we quitted the grand route to *Vienna*, in order to visit the mines of *Schemnitz* and *Cremnitz*. In more than one instance we observed the *Latin*, as a general language, in use among the inhabitants. We heard it spoken in the post-houses, by *Hungarian* gentlemen, who were travelling; and probably it has continued in this country as it was left by the *Romans* when they were possessors of the *Dacian* mines. Indeed there is no part of *Hungary* where *Latin* is not understood, even by the lower orders. *Their* pronuntiation of *Latin* ought, therefore, to be considered as likely to resemble the *Roman*:

Road to Gran.

Remains of the Latin Language.

and

CHAP. IV.

and that it really does resemble the *Roman* pronuntiation, may be proved by a curious specimen of *Hellenistic Latin* preserved by *Constantine Porphyrogenetes*, in his *Ceremonial* of the *Byzantine* Court[1]. We had no sooner left *Dorogh*, than we saw the town of *Gran*, with its fortress, upon a hill; resembling, upon a smaller scale, by its upper and lower town, the *acropolis* and *city* of *Athens*. The road lay through a most fertile valley: indeed the whole of this district, owing to the abundance of its productions, the beauty and grandeur of its scenery, and the flourishing state of its inhabitants, is almost unparalleled. In the midst of the numerous gardens and orchards, we saw abundance of cherry-trees, and vineyards everywhere. The old citadel of *Gran* stands upon a high limestone rock above the *Danube;* commanding the river so effectually, that it might easily prevent the passage of a single boat. The approach to the town is through an avenue of trees, planted, as in Flanders and Germany, upon either side of

Gran.

the public road. *Gran* is well built, and very clean. It was selected by a British *Catholic*, brother of an English Peer, as a place of residence for his family; after being prevented, by the *Test Act*, from serving in the English army.

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(1) See the very interesting "Travels of Mr. *Hobhouse*, in *Albania* and *Greece*," Let. 33. p. 551. *Lond.* 1813. It is also given by Mr. *Harris*, in his "*Philological Enquiries*," *p.* 298. *Lond.* 1781. In the work whence Mr. *Harris* derived it, published with Notes by *Leichius* and *Reiskius*, there are many other traces of the *Hellenistic Latin*.

army. Dr. *Townson*[2] informs us that he was hospitably entertained in the house of this gentleman, a Mr. *Dormer*, who had obtained the rank of *Major* in the *German* service. That a town of such magnitude and striking appearance, instead of being conspicuous in our best maps, should hardly be found in any one of them, is remarkable[3]. It was called *Strigonium*, but more antiently ISTRIPOLIS; and the county is now named *Strigonia*. It contains the tombs of some of the *Hungarian* kings[4], and was once the *metropolis* of the whole country[5]. Its destruction by the *Tartars* is mentioned by *Ranzanus*[6]. In its present state, *Gran* contains about 6000 inhabitants. Its

Population.

(2) See Townson's Travels in *Hungary*, chap. 3.

(3) It is even omitted in the "*Mappa Geographica Cursuum Veredariorum Hungariæ*," published at *Vienna*. D'Anville lays it down as *Strigonie*; but this is the name of the *county*.

(4) Vid. Rer. Hungar. Script. p. 57. l. 34. et p. 76. l. 55. *Francof.* 1600.

(5) "Sed cùm STRIGONIUM in *Hungariâ*, omnes et singulas præcelleret civitates," &c. (*Chronica Hungarorum Ranzani, lib.* i. *cap.* 38. *apud Rer. Hung. Script. p.* 195. *Francof.* 1600.) "*Strigonium*, ISTRIPOLIS antiquitus dicta, totius *Hungariæ* præclara metropolis." (*Ibid. lib.* xxi. *p.* 213.) It is often extolled by the Hungarian writers, but particularly by *Galeotus Martius*, a *Bolognese* Professor of Languages, who accompanied *Matthias Corvinus* from *Italy*, and became a schoolmaster in *Hungary*. Speaking of this city, he says: "STRIGONIUM oppidum Hungariæ in ripis Danubii situm, a Budâ quo secundo flumine descenditur, triginta millibus passuum distans, arcem habet in edito colle munitissimam et pulcherrimam. Nec immeritò: fuit enim aliquando regum domus, et habitatio, et in eâ arce templum, cujus pronaüm, et solùm porphyreo lapide constructum, a longe habens prospectum, vasis aureis, argenteisque, nec non pulcherrimo et ditissimo sacerdotalium vestimentorum apparatu potest cum omnibus jure certare. Estque STRIGONIUM *Hungariæ metropolis*, cum opulentissimo Archiepiscopatu." *Galeot. Mart. de Dictis et Factis Matthiæ, cap.* 30. *ap. Script. Rer. Hung. p.* 385. *Francof.* 1600.

(6) Chronica Hungarorum Ranzani, ubi supra. See also the *Decads* of *Bonfinius*, *lib.* viii. *Dec.* 2. *p.* 300. *edit. Sambuci. Francof.* 1581.

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Its *archbishop* enjoyed many and extensive privileges; among others, that of crowning the kings of *Hungary*[1], and of creating nobles throughout the whole extent of his archiepiscopal domain. It is famous for its warm baths[2]: and Dr. *Townson* notices a manufacture for extracting *magnesia* from the water, which is impregnated with *Epsom salt;* a hundred cubic inches yielding 700 grains of the *sulphat* of *magnesia*, together with a small portion of the *carbonate* and of the *muriate*[3]. The *Danube* is here of very extraordinary breadth, compared with its general appearance: we passed it by means of a *flying-bridge*, consisting of a large platform constructed across two barges, and held by other boats at anchor;—the most convenient kind of ferry known for the passage of large and rapid rivers. This kind of bridge is capable of conveying, at the same time, a great number of carriages, cattle, and passengers. The flying-bridge of *Gran* was provided with several small houses, a large bell and cupola, images, &c.—In the evening we arrived at *Parkany*, situate, with regard to *Gran*, as *Pest* is respecting *Buda*. It is a small village, at the confluence of the *Gran* with the *Danube*,

Mineral Springs.

Flying-Bridge.

(1) " L'archevesque mettoit autrefois la couronne aux rois d'Hongrie, le jour de leur sacre." (*Royaume d'Hongrie, chap.* 7. *p.* 62. *Cologne*, 1686.) The same author has given (*chap.* 15. *p.* 160.) an account of the ceremonies observed at the coronation of the *Hungarian* sovereigns.

(2) The celebrated warm baths of *Buda, Gran*, and other parts of *Hungary*, are frequented by visitants from *Poland, Russia, Germany*, &c.

(3) For other circumstances relating to its *natural history*, the Reader is referred to Dr. *Townson's Travels in Hungary, chap.* 3.

*Danube*, containing an excellent inn. Here, having left the *post-road*, we hired horses according to what is called the *Vorspan*[4] in *Germany*; a species of impost upon the peasants; the price being by one-third less than the expense of *post-horses*[5].

*May* 13.—We journeyed from *Parkany* by *Kőmend*, *Zelitz*[6], and *Lewa*, to *Bakabanya*; where there are *mines* of *gold* and *silver*. The country we passed through resembled the county of *Kent*; and was remarkable for its high degree of cultivation. It was ten o'clock P. M. before we reached *Bakabanya*, in one of those delightful evenings common at this season of the year. The mine of *Bakabanya* is hardly mentioned by *Born*, although the works here have existed above four hundred years. Nothing can be more agreeably picturesque than its situation, between the town and the mountains; amidst groves of fruit-trees, that

Bakabanya.

Situation of the Gold Mine.

(4) The *Vorspan* is used as a substitute for *post-horses*, where the latter cannot be had. The word *Vorspan* is likewise used for those *horses* which, during war, are required by Government for the transport of stores, ammunition, sick, wounded, &c. This *Vorspan* is seldom paid.

(5) We paid only two florins for eight horses, one *post*, from *Parkany* to *Kőmend*. Where great expedition is not required, a reduction of expense, equal to two-thirds of the price of posting, may be effected by travelling with the *Vorspan* horses.

(6) "We met upon this road an immense caravan of corn, marching towards the Danube. The appearance of this beautiful country, although surrounded by mountains, reminded us of the county of *Kent*. The cottages are remarkable for their great cleanliness; and there are numerous villages. The district between *Zelitz* and *Lewa* is the most beautiful imaginable, being full of rich meadows and fields of corn, everywhere thick set with noble oaks. We passed the *Gran* in a boat, before arriving at *Lewa*, a small but clean village; where, after some hesitation whether we should proceed by *Bath* or *Bakabanya*, we decided for the latter, on account of its mines." *Cripps's MS. Journal.*

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that were now covered with blossoms; being also shaded by enormous oaks and other large trees of the forest. The inhabitants consider their MINE of *Bakabanya* as ranking next in importance to those of *Cremnitz*, not only for the *gold* it annually yields, but also for the *silver*. In our account of the *Tellurium* mine at *Nagyag*, we noticed some instances where the ores of *gold* did not contain *silver;* otherwise it might be stated as a general observation applying to all the *mines*, whether of the *north of Hungary*, or of the *Bannat*, or of *Transylvania*, that every *ore* containing GOLD, contains also a certain portion of SILVER. This was afterwards stated to us by *Professor Passern* at *Schemnitz*, and by others acquainted with the *Hungarian mines*, as an observation admitting of no exception. And *vice versâ*, every mineral, considered as an *ore* of SILVER, however pure the *silver* may appear, is also said to contain GOLD; even the richest *sulphurets* of that metal, called *vitreous* and *ductile silver ore*[1].

Rich quality of the Ores.

The next morning (*May* 14) we were occupied in collecting minerals from the *mine*[2]. The *ore* dug here consists of *clay* and ochreous *quartz*. It is richer in *gold* than

(1) This does not, however, agree with *Klaproth's* analysis of the *sulphuret of silver*, who makes it to consist of eighty-seven parts of SILVER, and fifteen of SULPHUR. *See Analytical Essays, vol.* I. *p.* 140. *Lond.* 1801.

(2) Besides the rich ore of the *mine*, which consists of *quartz* penetrated by *auriferous clay*, and by the *oxide of iron*, we obtained here the following minerals:

1. Native *gold*, in *quartz*.
2. Black *silver*, with *auriferous pyrites*.
3. Sulphuret of *silver*, containing *gold*.
4. *Black silver*, with primary crystals of the *sulphat of barytes*, &c. &c.

than that of any other *mine* in all *Hungary;* but it does not hence follow that this is the most productive *mine.* It is hardly necessary to state, that the *poorest mines* have sometimes the *richest ores;* as in the example of the *mine* of *native silver* at *Königsberg* in *Norway.* Owing, however, to the rich quality of the *Bakabanya* ores, they have a method of estimating their value which reverses the method of calculation used at *Schemnitz.* The *ores* of the latter are called *silver ores;* those of the former, *gold ores.* The miners of *Schemnitz* calculate that one *mark* of their *silver* contains so many *deniers* of *gold:* those of *Bakabanya,* that a certain weight of their *gold* contains so many *lotos*[3] of *silver.* We obtained a great variety of specimens, but none of them equal in beauty to the *minerals* of *Transylvania;* among others, the rare mineral lately alluded to; namely, the *ductile sulphuret of silver.* It is more common at *Schemnitz.* The magistrates of the town accompanied us to see the mine and the works for stamping and washing the ore. In these there was nothing remarkable, excepting the manner of exhibiting the arenaceous *gold* and *silver* in the *wash-houses.* This is done by a person holding in his hands a wooden vessel, containing the mud of the *mine* attenuated with water, which is shaken by repeated concussions of the vessel against his body. During this operation, and frequently changing the water, the *gold* is gradually driven towards the side of the machine, in the

Mode of estimating their value.

Manner of washing the arenaceous Gold and Silver.

(3) See the *Table of Weights,* &c. at the beginning of the Volume.

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the form of a yellow shining mud; and the *silver* is seen following it, in a state of extreme division, not unlike steel filings. We were admitted into the *Bakabanya* mine by means of a *level*, with the greatest possible facility:—but having to relate our visit to the larger mines of *Schemnitz* and *Cremnitz*, we shall not particularly describe its interior. The mountain itself is formed by an *abutment* of *argillaceous schistus*; dipping under the great plain which extends towards *Tyrnaw*, and to the *Danube*[1].

Entrance to the Mine.

Road to Schemnitz.

The principal part of the road from *Bakabanya* to *Schemnitz* exhibits that grandeur of scenery which is represented by the best pictures of *Gaspar Poussin*: but some parts of it display the richer and milder dispositions of landscape characteristic of the paintings of *Claude*. The views of *Schemnitz* in approaching the town, and of *Wind-schadt* and *Siegelsberg* before reaching it, would be considered, by all admirers of beautiful scenery, as well worth a journey thither, independently of any other inducement. The road, although constructed in the midst of mountains, is not inferior, either in breadth or excellence, to any of the roads about London; and the traveller, surrounded by the sublimest natural scenery, sees to his surprise the greatest artificial labours accomplished with neatness, ornament, and economy; beautiful roads through recesses, and over steeps, that would otherwise be impassable; churches crowning the most elevated summits; towns and villages; gardens and vineyards; all decorating, without diminishing, the wild grandeur

(1) Born's Travels through the *Bannat*, &c. p. 193. *Lond.* 1777.

grandeur of the *Hungarian* Alps. If, for any other country and climate than his own, an Englishman were disposed to quit his native land, he might well be tempted to fix his residence in this part of *Hungary;* to enjoy the beauties of nature, where the inhabitants, owing to their elevated situation, breathe a pure, wholesome, and bracing atmosphere; and are remarkable for active industry, and civility to strangers. By whatsoever side *Schemnitz* is approached, there is a full hour's ascent before getting thither: but the acclivity has been rendered as easy as it was possible to make it; and in no part of it will the stranger complain of being retarded.

Approach to the town.

Upon our arrival, we found the town prepared for the reception of the two princes, *Anton* and *Reiner*, brothers of the EMPEROR. The inn to which we were conducted deserves to be mentioned, as perhaps superior to every other in *Europe;* and certainly as the cleanest in the world. Such was the extraordinary neatness of the apartments, and of every thing belonging to them, that we would not permit the servants to bring our baggage into the chambers we occupied. It is true that this might be in some measure owing to the expectation, universally entertained at the time, that the town would become filled with visitants of rank from *Vienna*, accompanying the suite of the two Princes: but the houses of *Schemnitz* are generally kept clean: many of them might vie, in this respect, with the neatest dwellings in *Holland*. There is here a *College of Mines;* and in no part of the world is the *national importance* of the science of *Mineralogy* more fully manifested. The

Schemnitz.

College of Mines.

*College*

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*College* consists of one hundred and twelve students, of all nations; but principally from *Germany*. There was one student, however, even from *Spain*; where *mineralogy* is at its lowest ebb. The *Chemical Laboratory* belonging to this *College* is very spacious; and it is well furnished, at the expense of the Crown, with the *apparatus* necessary for making experiments. There are two Professors who deliver public lectures, *Passern* and *Mőhling;* besides a number of persons employed in giving private instruction. *Professor Passern* delivered lectures in Chemistry and Mineralogy. *Professor Mőhling*'s lectures were confined to the *mechanical arts,* and to the labours necessary in *mining* operations: these Lectures were illustrated by a great variety of models and mechanical instruments. *Professor Mőhling* also bears the title of a *Counsellor of Mines.* Soon after our arrival, we waited upon these gentlemen: and it is impossible for us to do justice, in this brief acknowledgment, either to the hospitality with which they received us, or to their patient and unremitted attention to all our inquiries; and to the readiness of their communications upon all subjects, when we applied to them for information. They conducted us to the *Laboratory,* where we found the *students* busily occupied in essaying the different ores, and in other experiments of *metallurgic chemistry.* These young men, who appeared to be generally about eighteen or twenty years of age, or upwards, wore the *uniform of the mines.* Some of them were of noble families; but the same *uniform,* designating an officer of the mines, is worn by all the students, from the prince to the son of a peasant. It consists of a jacket of grey cloth, with gold

Chemical Laboratory.

Students.

Uniform of the Mines.

gold epaulets; black pantaloons; a girdle of black leather, with a gold clasp in front; and a short black leather apron, which is the most singular part of the dress, as it is not worn in front, but hangs behind. In this *uniform* they are considered as being properly clad, even to go to Court, if it were necessary; wearing it at the public balls and assemblies: and the same dress was worn, upon all public occasions, by the two brothers of the *Emperor*, during the time they remained in *Schemnitz*.

*May* 15.—As we desired to accompany their Highnesses during their descent into the *mines*, and they were not expected before the evening of the next day, we hastened forward to *Cremnitz*, that we might avail ourselves of the interval before their arrival to visit the works at that place. The road to *Cremnitz* lies nearly due north of *Schemnitz*. It passes through forests, and beneath hanging woods, or by the side of rivers, among the most beautiful villages. The first half of this distance is by a *descent*, from *Schemnitz* to a place called *Yalack*. At two hours' distance from *Schemnitz*, we came to what is called the *Lead Foundry*, and halted to visit the fabric. It consists of several furnaces, employed in roasting pulverized *galena*, or *sulphuret of lead*, so as to expel the *sulphur*. This powder is spread out over a very lengthened superficies, upon the whole of which a flame is powerfully and continually impelled; being confined at the same time beneath the low arched roof of the furnace; the workmen from time to time raking the *galena* as it becomes partially fused, until the whole of the *sulphur* is driven off. After leaving *Yalack*, we ascended the whole way to *Cremnitz*, the oldest *mining-town* in all

Road to Cremnitz.

Lead Foundry.

CHAP. IV. *Cremnitz.*

*Hungary.* Rain fell abundantly. Fortunately for us, upon our arrival at *Cremnitz,* a young *Italian* of *Trieste,* named *Gayio,* hearing of the coming of strangers, called at the inn; and after introducing himself as an agent of the mines and inspector of the mint, offered to conduct us to every thing worthy of notice. It is to his kindness that we are indebted for the accurate information we obtained respecting every thing that regards the mines of *Cremnitz.* Having first obtained permission from the magistrates and superior officers, he conducted us to the principal *mine,* prepared for the coming of the two Archdukes. This mine is the private property of individuals: it was visited by *Joseph the Second,* by *Maximilian,* and by other princes; being always selected for that purpose, owing to

Gold Mine.

the extraordinary facility of its entrance. The passage into it is so commodious, that we were conducted in a carriage drawn by horses, which had been placed ready for the arrival of the Archdukes. We were two hours employed in the examination of its interior; being conducted to the vein of *gold ore* by levels kept everywhere clean and dry. The miners were then employed in digging this *ore;* and as they had laid open a very rich part of it, we took the picks into our hands, and fell to work ourselves, that we might the better understand the nature of the *vein.* It consisted of white

Appearance of the Ore.

quartz, containing auriferous silver ore, and auriferous pyrites. The latter, when properly stamped and washed, yielded from two to three drachms of GOLD in the hundred. The direction of the vein was *north* and *south,* being at the same time inclined from the *west* towards the *east,* according to an angle which varies from 25° to 30° and 40°. We brought

brought away several specimens of the *ore*, which we detached ourselves from the vein. Like many of the *Hungarian auriferous ores*, it consists of *clay*, *quartz*, *galena*, and the *oxide of iron*, traversing a *porphyritic rock* beneath a superincumbent stratum of *slate*. To the east of *Cremnitz*, it is separated from *Newsohl* by a steep mountain of the same *porphyritic rock*, covered with *slate*. Some years ago, the superficies of this *mine*, being too much excavated, gave way, and fell into the cavity of the mine, leaving an opening, in the form of a vast and frightful crater, like that of *Fahlun* copper-mine in *Sweden*, where the same accident occurred. When we had brought our specimens of the *ore* out of the *mine*, and examined them by day-light, we perceived that they all consisted of the same substance; that is to say, of auriferous *quartz*, speckled with minute glittering particles of *auriferous pyrites*, and penetrated either by a buff-coloured clay, or by an *argentiferous* sulphuret of *lead*, and the oxide of *iron*. Having visited the interior of this mine, Signor *Gayio* conducted us to the *Imperial Mine*, to view the enormous machinery by which the pumps are worked for draining water from the mines; and the ore and rubble raised; and the workmen conveyed up and down. In every thing we witnessed, both here and in *Transylvania*, the art of *mining* is conducted upon so magnificent a scale, and at the same time with such discreet economy, that it must be confessed the *Germans* have left other nations far behind them in managing these important resources of national wealth. This is the first impression, made by viewing their superior skill

Its Matrix

Imperial Mine.

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skill and industry in the art of mining; the apparent ease, neatness, and advantage, with which the works are carried on; the spacious entrances to their mines; their dry, airy, and cleanly *levels;* and the great encouragement given to the study of *mineralogy*, and to all *mining* speculations.

Statistical account of the Mines.

But upon a strict inquiry made into the statistics of the mines of *Cremnitz*, a second impression followed: it then seemed to us as if their *golden age* was passed; owing to conviction we had of the poverty of the *German* Government, and of its inability to advance the sums necessary for carrying on the works. There are several mines at *Cremnitz;* some belonging to individuals, others to the Crown. With regard to those belonging to the *Crown*, upon the success of which the welfare of all the others depended, such had been the distracted state of the continental affairs, that Government, of late years, had been compelled to appropriate to other purposes the money necessary for their support: in consequence of this circumstance, at the time of our arrival, the public works languished, and the directors had been induced to have recourse to many impolitic and frivolous expedients. The average profit of these mines to *individuals* is reckoned as about equal to the gains derived from them by *Government*.

We shall now detail the whole process for the reduction of the *ore*, from the first moment of its excavation, until the developement of the precious metals; as the same mode of treatment is used for all the *Hungarian* ores, and they are all brought to *Cremnitz* to be smelted. Of the precious metals contained in the *Cremnitz* ore, *silver* being predominant,

dominant, the value of the *ore* is always estimated according to the *silver:* and as it was said of the *Bakabanya* ore, that one *mark* of the *gold* contained from three to four *lotos* of *silver*, so at *Cremnitz* they reckon the average value of the ore by saying that one *mark* of the *silver* contains from nine to twenty *deniers* of *gold*. The last process, that of separating the *gold* and *silver*, is very curious; and we shall therefore be minute in its explanation. Of all the works seen at *Cremnitz*, those of the *grand Laboratory* employed for this purpose are the most interesting; because they relate to an operation which is no where else conducted upon so grand a scale, nor indeed does there exist such a *National laboratory* in any other country. Although it may be considered as one of the finest chemical exhibitions in the world, it is rarely shewn to strangers. *Germans* delight in making a mystery of every thing; but this process for the separation of the *gold* and *silver* being one of the principal resources of their empire, foreigners ought not to wonder at any difficulty hitherto found in obtaining admission to the *Laboratory*.

Process for the Reduction of the Ores.

I. The first operation with the produce of the MINE is of course that, common to all mines, of *stamping* the *ore*. But the *richer ores* are not submitted to the *stamping machines*[1]. They are carefully broken with hammers into small pieces, about the size of beans; which being mixed with *lead*, a single

(1) The rule is this;—when a *quintal* (one hundred weight) of the *ore* does not contain *two lotos* of *silver*, it is sent to the *stamping machines*.

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a single operation of the furnace is sufficient for their reduc tion[1].

With regard to the *common ores*, after being *stamped* and *washed*, they are brought, in the form of a fine powder or sand, to *Cremnitz*. Here they are exposed to what is called

Crude fusion.

the *crude fusion;* being simply smelted into a compound *regulus*, which is called *lech;* consisting of all the following metals, besides *sulphur,—gold, silver, lead, copper, iron, arsenic, bismuth,* and *cobalt*.—This is the *first* operation.

Evaporation of the *Sulphur*.

II. The *second* operation relates to the treatment of the *lech*, or result of the first crude fusion. This is exposed to a furnace, the fire of which is regulated in the following manner. First, there is placed a layer of wood; then a layer of charcoal; and, lastly, a layer of the *lech*, broken into pieces. The fuel being ignited, the *lech* is here roasted for the evaporation of the *sulphur*.

Enriched fusion.

III. A *third* operation then follows. After the *lech* has been roasted, they add to it powder of the richer ores; and the whole is smelted in another furnace. This is called the *second fusion*, or the *fusion enriched*.

IV. The result, or *regulus*, obtained from the *second fusion*, is then carried to another furnace. Here it is again smelted, with

(1) That is to say, it is reduced to a *regulus*, containing *lead*, and silver and *gold*: the separation of these metals is described in the sequel.

The Fusion upon *Lead.*

with the addition of the *richest ores.* This *third fusion* is called the *fusion upon lead;* because when the furnace is tapped, and the metal begins to flow into a receiver made with *charcoal* and *clay,* they cast *lead* upon it[2]: this, after melting, combines with the *gold* and *silver,* and falls to the bottom of the vessel. During this operation, the lighter metals—such as *copper, iron, cobalt, bismuth,* and *arsenic*—rise to the surface, and are raked off in the form of *scoriæ,* which they carry, as *lech,* to be fused again in the *first* operation. The *lead* thus combined with *gold* and *silver* is collected into large crucibles, and carried to the *fourth fusion,* or *fifth* operation, for the separation of the *lead.* This will now be described.

Purification Furnace.

V. The furnace used for the separation of the lead is called a *purification furnace.* The shape of it resembles a hollow sphere, whereof the upper part is so contrived, that it may be taken off like a lid, being raised by large chains[3]. Here the richest ores that can be procured are added to the compound of *lead, silver,* and *gold:* and the whole is fused; not with *charcoal,* but by means of a flame drawn over the superficies, uninterruptedly, for twenty-four hours at the least. During this process, the *lead* becomes calcined. A portion

(2) Sometimes, instead of casting pure *lead* into the receiver, they use for this purpose an *ore of lead,* as *galena,* which, by the intense heat, fuses in the same manner, amidst the other metals.

(3) A beautiful *model* of the *purification furnace* is exhibited to the students at *Schemnitz,* by Professor *Mŏhling:* but even the *model* is of enormous size; and without an engraved representation, the description of it must be defective.

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A portion of it is absorbed by the bottom of the furnace, consisting of *wood-ashes* and *silica;* another portion escapes in a gaseous form; but the greater part is raked off as it rises to the surface, in the form of *galena,* by men employed with instruments for that purpose. During all this operation, the *gold* and *silver* concentrate more and more; until at the last they are found, pure and combined together in a cake of metal, at the bottom of the *purification furnace.* Then follows the *sixth,* and the most beautiful of all the operations;—that of separating the *gold* from the *silver.*

Beautiful process of separating the *Gold* from the *Silver.*

VI. The *cake,* or *combined regulus* of *gold* and *silver* obtained from the *purification furnace,* is separated into thin pieces in this manner. It is melted, and, in a state of fusion, cast into cold water. By this means it is obtained with a very extended superficies, and easily divided into a number of thin scales. These are put into immense glass retorts, of a spherical form, nearly filled with *nitric acid.* Here the silver dissolves; a gentle heat being communicated to the retorts, to accelerate the solution. It has been usual to exclude foreigners from the great *Laboratory* where this takes place; but as we had witnessed every operation, we were also permitted to view the interior of this chamber. The sight was beautiful. It was a spacious and lofty hall, filled with enormous globes of glass, ranged in even rows, whence the *nitrous gas* was escaping, in red fumes, to the roof; the solution of the *silver* being visible in all of them, by the effervescence it caused; the *gold* falling at the same time,

time, in the form of a black powder, to the bottom of every retort. After the solution of the *silver* is completely effected, the acid containing the *silver*, by augmenting the heat, is made to pass into another retort, and the *gold* is left behind in the former vessel. Afterwards, increasing the heat to a great degree on the side of the *silver*, the whole of the acid is driven off, and the *silver* remains beautifully crystallized within the retort. All the glass globes containing the crystallized silver are then cast into a common furnace, where the glass, by its levity remaining on the surface of the metal, is removed in the form of scoriæ. This is the last operation. The *gold* is smelted into ingots of 12,000 florins each. The annual produce of *gold* and *silver* at *Cremnitz* amounts to 800,000 *marks* of SILVER, and 3000 of GOLD. The *nitric acid*, of which such an immense proportion is used in separating the *gold* from the *silver*, is not wasted during the process; much of it is collected during its evaporation, to be used again. A great quantity of this acid is made in the *Laboratory*, by distilling equal parts of *sulphat of iron* and *nitrat of potass*; the product falling into the large glass retorts before mentioned. In the *essaying laboratory*, instead of the long process we have described for extracting the precious metals from their ores, two simple and easy experiments are sufficient. The first is a trial of the pulverized ore by *cupellation*. About a tea-spoonful of the pulverized ore, first weighed, is put into a small *cupel*, made of calcined bones: this being exposed to the heat of a powerful furnace, the *lead*, *semi-metals*, &c. are either absorbed by the *cupel*, or they are sublimed: nothing

Average Produce of the Mines.

Essaying-house.

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remains afterwards in the *cupel*, but a small bead of combined *gold* and *silver*; and by the proportion of its weight to the original weight of the ore, the value of the latter is determined. The *gold* is then separated from the *silver*, by the solution of the latter in *nitric acid*; and the difference of the weight of the *gold*, from the whole weight of the two metals combined, determines the quantity of *silver* dissolved by the acid. We were permitted to practise these experiments in the *essaying laboratory*, and to bring away with us the results, together with specimens of the *ore*, in the various appearances it assumes during the six different operations to which it is exposed. An hundred pounds weight of their richest ore contained from four to five *marks* of *silver*; and each *mark* of the *silver* about

Mint.

fifteen *deniers* of *gold*. We next saw the Mint. At this time six machines were employed day and night, with four men to each. They used what are called *swinging levers*; coining only pieces of seven *creutzers*. A long time had elapsed since there had been a *gold* coinage. All the silver bullion sent from *England* to *Germany* was brought here for coinage: it was considered as being remarkable for its great purity. Their specimens of *gold ore*, even when it is most rich, have nothing beautiful in their appearance. We bought, however, at *Cremnitz*, other minerals, that were both beautiful and rare. The most remarkable are mentioned in a Note[1].

The

(1) 1. *Red antimonial silver*, crystallized, containing *gold*.
2. *Sulphuret of silver*, crystallized in cubes, containing *gold*.
3. *Phosphat of lead*, crystallized in hexagons.
4. *Pearl*

The situation of *Cremnitz* is so elevated, that the *Church of St. John*, near the town, is believed to stand upon the highest point of all *Hungary*[2]. Notwithstanding the fine season of the year when we visited this place, we were glad to have our rooms heated with stoves. It is the oldest of all the towns where there are *mines:* and of the *seven* famous *mining* districts—those of *Schemnitz, Cremnitz, Neusohl, Königsberg, Bakabanya, Libeten,* and *Tiln*—CREMNITZ, although not the most abundant in precious *ore,* is said to be the richest. Its deepest mine has been worked to the depth of three hundred fathoms: but there are several mines here; some belonging to the *Crown;* and others divided into shares among a number of private individuals: by purchasing one, or more, any person is allowed to become a proprietor.

4. *Pearl spar,* in spheroïdal tubercles, upon silver ore.
5. *Molybdenous silver,* crystallized, containing *gold.*
6. *Native gold,* crystallized, as found at *Cremnitz.*
7. The richest *gold ore* of *Bakabanya;* exhibiting a vein of *auriferous quartz* between a vein of *auriferous pyrites,* and a vein of *argentiferous galena,* containing *gold.*
8. *Native gold* of *Boïtza* in *Transylvania,* crystallized in *octahedrons.*
9. *Primary crystals of quartz,* in the *cubic* form; not pseudomorphose.
10. Red *pycnite* from *Moravia,* traversing *quartz.*

(2) Déscription Chronologique et Géographique du Royaume de la Hongrie, &c. p. 40. *Cologne,* 1686.



South East View of Vienna.

# CHAP. V.

## FROM THE GOLD AND SILVER MINES OF CREMNITZ, TO VIENNA.

*Arrival of two young Princes—Spurious Minerals—Mines of Schemnitz —Theresa-schadt—Hospital Vein—Oberbiber-stohln—Johan-schadt —Stephano-schadt—Green-stohln—Produce of the Mines—Manner of working them—Number of Miners—Expense of Government— Average Value of the Schemnitz Ore—Wind-schadt Mine—Population —Subterraneous reception of the Archdukes—Hydraulic Machine— Honours paid to their Highnesses—Description of a* Wash-house, *or Lavatory for the Ores—Minerals of Schemnitz—Experiments in the Laboratory—Council-chamber of the Imperial Mines—Paquer-stohln Mine—Review of the Corps of Miners—Collection of Models— Geology of the auriferous mountains—Town of Schemnitz—Cataract near*

*near Neusohl—Departure from Schemnitz—Stamboch—Bath—Lewa—Verebely—Newtra—Freystadt—Tyrnaw—Sarfo—Czekles—Palace of Prince Esterhazy—Presburg—Population*—Posonium—*History of Presburg—State of Literature—Wines of Hungary—Theatre—Person of the Emperor—Passage of the Danube—Altemberg—Reiglesbrun—Fischamend*—Vienna—*Concluding Observations.*

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Arrival of the two young Princes.

We left *Cremnitz* (*May* 16) in the afternoon, and returned to *Schemnitz*. Here we found all the inhabitants assembled, waiting the coming of the young Princes; the windows being filled with spectators. The town was brilliantly illuminated, and the noise of cannon announced their approach. It was, however, nearly midnight before they arrived: a great concourse of the miners and other spectators preceding the carriages, and shouting "*Vivat!*" gave us the first news of their being in the town. The whole procession passed the windows of our inn. Never did Princes travel with less ostentation. The two Archdukes were in a common German *waggon*, drawn by the horses of the peasants, with peasants for their postillions: they were followed by a train of similar vehicles, and some baggage-carts. During the whole night, the noise of drums, musical instruments, and fire-works, kept up a rejoicing in the streets until the morning.

*May* 17.—We were occupied the whole day in inspecting, buying, and packing minerals, assisted by the two professors, *Passern* and *Mőhling*, who came to visit us. Some specimens of crystallized *sulphuret of antimony* being offered to us for sale, containing flakes of *native gold* among the

Spurious Minerals.

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crystals, Professor *Mőhling* suspected that the association had been artificially contrived; and upon placing the specimens in hot water, the *gold* became disengaged from a *gum cement*, and the trick was manifest. This induced us to submit our *Transylvanian* specimens to the same trial, and one or two of them proved equally spurious; that is to say, the *antimony* and the *gold* were severally genuine, but their association was false. Professor *Mőhling*, and one of the students, Mr. *Pistl*, dined with us. From these gentlemen, and from our own subsequent observations, we obtained the following particulars respecting the MINES OF SCHEMNITZ.

Mines of Schemnitz.

The whole town of *Schemnitz* is undermined; and to such a degree, that some of the houses have already fallen, owing to excavations beneath their foundations. All the *metallic veins* extend *north* and *south;* their *inclination* or *dipping* being from *west* to *east*, at an angle of about 60°. They run parallel to each other. The principal veins are *six* in number; but there are many smaller ramifications from these, which often prove very rich. The *six* principal veins are as follow; beginning from the *west*, and proceeding *eastward*.

Theresa-schadt.

I. The first is called *Theresa-schadt*. In this vein the matrix of the ore is principally *clay*, and *red ferruginous jasper*, or *sinople*, so penetrated by *clay*, and by the *oxide of iron*, that it is often friable. The *ore* itself is for the most part *lead*, the matrix being everywhere traversed by small veins and crystals of *quartz*. The average width of this *vein* is two fathoms: its depth unknown.

II. The

II. The *second* is called the *Hospital vein*, and corresponds with that of *Theresa*; but it is broader, being about twenty-two fathoms wide, although not pure throughout this width. It contains many foreign substances belonging to the mountain in which it lies. It is distant from the *Theresa vein* 120 fathoms.

Hospital Vein.

III. The *third vein*, or *parallel*, eastward of the preceding, is called *Oberbïber-stohln*. From this *vein* the whole county of the *mines* receives its appellation. Its ores are divided into 128 shares; whereof 125 belong to the Crown, and three to individuals. The distance of the *Oberbïber-stohln* from that of the *Hospital* is eighty fathoms. This vein differs essentially, in its nature, from the others. The matrix of the ore is *clay*, but without *sinople*: it contains a great deal of *lime*, and a small portion of *quartz*; but the principal part of its crystallizations are due to the *lime*.

Oberbïber-stohln.

IV. The *fourth vein* is called *Johan-schadt*. It contains the same ores as the *third*; the best being found at a great depth. Its distance from the *Oberbïber-stohln* equals a hundred fathoms.

Johan-schadt.

V. The *fifth vein* is that of *Stephano-schadt*, at present the most famous of all the mines of *Schemnitz*. This *vein* occurs between *Schemnitz* and *Wind-schadt*: and it should rather be considered as an assemblage of *several* contiguous parallel *veins* than of *one* alone, reaching to the breadth of eight fathoms; but since the intermediary minerals are rich in precious ore, a name has been given to the whole as of a *single vein*. Its distance from that of *Johan-schadt* is

Stephano-schadt.

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300 fathoms. The works carried on in this *vein* are upon a more magnificent scale than in any of the others; the *galleries* are better constructed, and the machinery is of greater magnitude, and more costly: but it is never exhibited to strangers; even their Highnesses the Archdukes were not permitted to descend into this mine.

Green-stohln.

VI. The *sixth vein* is that of *Green-stohln*, a *vein* hardly known. It is the last which has been discovered at *Schemnitz*. The *matrix* of the *ore* is *schistus*, indurated *clay*, and *pyrites*.

The two first *veins* lie near to the surface, and are very rich: they were the earliest discovered. The remains of their rich ores lie in the neighbourhood of *Schemnitz*, to the *north* of all the other *mines*. The riches of the *third* and *fourth* veins lie at the depth of 1000 fathoms, upon the *south* of *Schemnitz*, towards *Wind-schadt*. The greatest produce of the *Schemnitz ores*, and which continued only during eight or ten years, was derived from a ramification of the *third vein*, distant 2000 fathoms south of the town,

Produce of the Mines.

and called *Siegelsberg*. In the year 1763, the proprietors obtained, in one week, 1763 *marks* of *silver*: the manner of calculating being always, as before stated, how many *lotos* of *silver* are contained in a *hundred weight* of the *ore*, and how many *deniers* of *gold* in every *mark* of the *silver*. From the *fifth vein*, that of *Stephano-schadt*, in the short space of fourteen days, were obtained 700 *marks* of pure *silver*. Eight men having sunk a shaft into the same *vein*, realized in fifteen days a clear profit of 80,000 florins. During the time

time they were employed in this work, they made their appearance with visages as black as if their faces had been rubbed with the dust of *plumbago:* possibly, this fact may serve to explain the nature of the ore. The mine of *Siegelsberg,* at present, offers little profit; but as the ore always contains a portion of *gold,* they continue to work it, notwithstanding its poverty. The whole length of the excavations at *Schemnitz* equals 3000 fathoms; and these mines have been worked during six or seven centuries. The *quintal* (hundred weight) of the *third vein* once produced 2200 *lotos* of pure *silver;* and the average of *silver* in the *quintal* does not exeed, in general, more than from *five* to *ten lotos* of that metal. All these remarks apply only to the *Imperial mines.* Westward of *Schemnitz* there are many other *mines,* which belong only to *individuals:* concerning these, it is difficult to obtain valid information.

Manner of working the Mines.

The manner of *working* the *mines* is fourfold. *First,* by a horizontal *level,* following the direction of the VEIN. *Secondly,* by an *inclined plane,* ascending according to its inclination; forming always stages of wood, as galleries for the workmen. *Thirdly,* by an *inclined plane,* descending in the contrary direction. *Fourthly,* by an excavation on either side of the VEIN, which is the most frequent at *Schemnitz;* owing to the great width of the *veins.*

Number of Miners.

The number of *miners* at *Schemnitz,* employed by the Crown, amounts to 8000: at *Cremnitz* there are only 1500. Formerly they all carried arms; but this custom no longer exists.

exists[1]. Their payment is regulated by the *ore* which they find. When this is very *rich*, they are paid according to the quantity and quality of the ore raised: when it proves *poor*, they receive wages. The stamping-works of *Schemnitz* contain a thousand hammers, each hammer stamping daily three *quintals* of *ore*; and they are worked every day in the week, excepting Sunday. The whole expense to Government of working these mines is estimated at 50,000 florins per month; and the profit, clear of all expense for the same space of time, amounts to 12,000 florins. The average value of the ore of *Schemnitz* is thus rated: a *quintal* (cwt.) of the *ore* contains from *five* to *ten lotos* of *silver*; and one *mark* of the *silver*, from *three* to *six deniers* of *gold*: but this is liable to very considerable variation. One *quintal* of the *ore* of the *Oberbïber-stohln vein* has been known to yield 2200 *lotos* of pure *silver*, after its separation from the *gold*.

Expense of Government.

Average value of the Schemnitz Ore.

In the evening of this day, (*May* 17,) we visited *Baron de Slâgen*, who, by making application to *Count de Sporck*, the nobleman entrusted with the care and education of the two young *Princes*, obtained permission for us to accompany them into the *mine of Wind-schadt*, upon the following day.

*May* 18.—We rose at six o'clock; and at seven were presented by *Count de Sporck* to their *Highnesses* the *Archdukes*. The

(1) It is to the kindness of the Archduke *Anton* that the author owes this information; together with some other facts concerning the *mines of Schemnitz*, which his *Highness* condescendingly communicated.

The elder of the two, the Archduke *Anton*, asked many questions of our travels, in all of which he displayed a very considerable degree of information; and kindly invited us to accompany him upon his visit to the *mines of Cremnitz*. Being told that we had recently returned from an expedition thither, he mentioned several things concerning those *mines*, which added to our stock of information. We then set out for the *Wind-schadt Mine*, one of the most considerable in the neighbourhood of the town. In our way thither, the *Count de Sporck* informed us that there are 42,000 inhabitants in the environs of *Schemnitz*, almost all of whom are employed in the *mines*. This estimate rather exceeded the account given of their population by the persons resident in *Schemnitz*, who affirm that there are within the town 25,000 inhabitants, and about the same number of individuals employed in working the mines situate in the environs. Both *males* and *females* begin to labour so early as six or seven years of age, and continue the employment until they die. Upon our arrival at *Wind-schadt*, we entered the mine by a level floored the whole way with planks, and so spacious, that three persons, with ease, might walk abreast of each other. The entrance to the mine was adorned with garlands, in honour of the *two Princes*; and a discharge of artillery announced the moment of their descent. The floor and sides of this mine were so clean, that a lady in her court apparel might have accompanied us, as through the apartments of a palace. We continued to a very great distance along this *level*, conducted by

Wind-schadt Mine.

Population.

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by the light of torches. When we reached the *vein* at its termination, the Archduke *Anton* asked several questions respecting the produce and associations of the *ore*, proving that he was well acquainted with *mineralogy*. By the answers given to his *Highness*, we learned, that the richest ores of this mine lie much lower than the *level* whereby we entered;—that the ore upon a level with the horizon does not contain more than from *five* to *eight lotos* of silver in the *quintal*. After having visited two or three veins, in different directions, (those of the *Wind-schadt Mine* being various in their determination,) we were conducted to a chamber brilliantly illuminated, and prepared for the reception of their *Highnesses*. As we approached the entrance, a large transparent painting exhibited an inscription, mentioning the day on which the two Archdukes had honoured the *Wind-schadt Mine* with their presence. As soon as they entered the illuminated chamber, a band of musicians, stationed in an elevated gallery of the *mine*, above our heads, began to play national airs. As a curious accompaniment to this music, there were then seen two men, descending through a shaft of the *mine* to the spot where the two *Archdukes* were placed: these persons being let down into the presence of their *Highnesses*, began to exemplify the manner in which the sides of the mine are boarded, and the timbering applied. After this, an *officer of the mines*, accompanied by one of the *miners*, descended into the lower works; and presently returning, brought up with him some specimens of the *ore*, and several beautiful *minerals*,

Subterraneous reception of the Archdukes.

*minerals*, to be presented to the two *Archdukes*[1]; the musicians continuing to play during the whole time. Having quitted this mine, we were conducted to another part of the town of *Wind-schadt*, where we descended by a staircase to the depth of two hundred and eight fathoms; and afterwards along a *level* to a considerable distance, where we were shewn an *hydraulic machine* for pumping the mines: it consisted of two parallel levers, worked by a water-wheel, and which is stopped by means of friction. It is impossible to give further description of such machinery without models or charts.

Hydraulic Machine.

In the evening, a *comedy* was acted by the young students and ladies of *Schemnitz*. Madame *Mőhling* performed the principal female character: and after the *comedy* there was a ball, in honour of the *Archdukes*. We were invited to both. Their *Highnesses* complimented the inhabitants by appearing as *miners;* wearing the peculiar dress which has been already described as the *uniform of the mines*, at the *theatre*, and afterwards at the *ball*. It was highly gratifying to us to bear testimony to the countenance and judicious patronage bestowed by the *German Government* upon every thing connected with the *science of mineralogy*, and with the *art of mining*. The dances

Honours paid to their Highnesses.

(1) Upon this occasion, their *Highnesses* most condescendingly presented a portion of those *minerals* to us. The Archduke *Anton* gave to the author a magnificent specimen of the *crystallized sulphuret of antimony;* which he has since often exhibited, during his *Mineralogical Lectures* in the *University* of *Cambridge*.

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dances consisted of *minuets* and *waltzes*. During the time the latter continued, being stationed with the two young *princes* in the center of the apartment, around which the *waltzers* flew with surprising velocity, there was no possibility of retreating; nor did there seem to be any prospect of an end to the rapid whirling of the couples thus engaged, until about midnight, when the royal party retired.

*May* 19.—Their *Highnesses* set out this day to visit the mines of *Newsohl* and *Cremnitz*. A mechanist of *Schemnitz* brought to us a very ingenious *model*, representing the interior of one of those buildings now established in many parts of *Hungary* where there are mines, and called "*a wash-house.*" This sort of building is also, and most properly, denominated "*a house of economy.*" As we brought this *model* to *England*, where we have never seen any building of the same kind, we shall give a brief description of a *wash-house* that we visited near *Wind-schadt*, in company with the *Conseiller des Mines*. He assured us, that since the establishment of *wash-houses* has become general, the gains derived from them equal the whole profit of working the *mines*. They afford a curious proof of the truth of the old adage, that "necessity is the mother of invention;" for there is every reason to believe, if the produce of the *mines* had not diminished, the *wash-houses* would never have existed. For these houses, all the discarded minerals are now collected which have for ages been heaped as waste; and all the stones used in filling void places in the mines. Women and children are employed upon these minerals,

minerals, in the *wash-houses*, at the low rate of four or five *kreutzers* for each day's labour. They are seated at different tables, where they work in the following manner.

Description of a *Wash-house*, or *Lavatory* for the ores.

A series of *washing-troughs* are ranged one below another, from the roof to the floor of the building; having *iron sieves* at the bottom, increasing in the width and coarseness of their texture from the lower to the higher sieve; the highest sieve being wide enough to let stones of a certain size pass through; while through the lower *sieves* nothing passes but *gravel*, and ultimately nothing but *sand*. A *wheelbarrow*, filled with the waste of the mines, is emptied into the upper trough, and there washed. All the stones that do not pass through the first *sieve* are then taken to the first table to be examined, and the *ores* picked out; those that are caught by the *second* sieve, to the *second* table; and so on with the rest. In this manner an immense quantity of discarded ores, that were cast away when mines were less economically worked, are recovered and prepared for smelting. But the *sand* which ultimately escapes through the *lower sieve* is directed with the streams of water through channels, until it is made to fall over inclined planes covered with *woollen cloths;* and thus a very considerable quantity of *wash-gold* is arrested in its progress by the cloths; in the same manner that the *Gipsies* of *Transylvania* and *Walachia* obtain *gold dust*, by washing the sands of their rivers. The *Conseiller* assured us that the profit from a single *wash-house* is so great, that it has, in many instances, entirely suspended the labours of mining; in order to attend solely to this branch of revenue.

The

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Minerals of Schemnitz.

The most *beautiful* minerals of *Schemnitz*, (those, indeed, which may be considered as almost peculiar to its mines,) are *amethysts*; invested by efflorescent *manganese-spar*, in a minute crystallization upon the surface of the *amethystine* crystals. The most *valuable* are, those rich *sulphurets of silver*, called, by the Germans, *Weisgulden Erz*[1]; which is so malleable, that medals have been struck from the unwrought *ore*, in honour of regal visitants; particularly of *Augustus the First* of POLAND[2]. We saw several collections of minerals from the *Schemnitz mines*; and they all contained more or less of this ore. The *sulphurets of silver* are found both in the *massive* and *crystallized* state. In the *massive* state it is associated with *white earthy pearl-spar*, and with *quartz* crystals. Its association with the latter is so remarkable, that sometimes it appears upon the tops of the *quartz* crystals as if it had been fused over them; or applied with a camel's hair pencil when in a moist state[3]. Sometimes they are so penetrated by the *black sulphuret of silver*, as to appear of a *jet*

(1) Literally signifying, "*White-money ore*;" because *silver* is coined from it. This ore is also called *Glaz Erz*; which means *shining* or *vitreous ore*: but the name is often improperly translated *glass-ore*. The *sulphuret of silver* is found abundantly in the *Stephano-schadt mine* of *Schemnitz*.

(2) It consists of eighty-five parts of pure *silver*, combined with only fifteen of *sulphur*; being so fusible, that it melts even in the flame of a candle.

(3) The other minerals of *Schemnitz*, besides the ores of *gold* and *silver*, are exceedingly numerous: and among them may be mentioned,

1. Primary crystallizations of *quartz*, improperly called *crystallized chalcedony*. *Such specimens are probably brought hither from Transylvania.*
2. Phosphates and carbonates of *lead*, crystallized.
3. Red

a *jet* colour: and in no other country are the dodecahedral *crystallizations of quartz* exhibited under such a variety of singular shapes and aggregations[4]. *Native silver* is found in the *Stephano-schadt mine;* and very beautiful crystallizations of *red antimonial,* or *ruby, silver.* Fossil *coal* has been known for many years, in different parts of *Hungary.* In the *Bannat,* it is found beneath the *stratum* of *auriferous sand* whence the *Gipsies* obtain their *wash gold.* Lately it had been dug at *Schemnitz;* but it was considered rather as a curiosity than an article of utility. *Professor Passern* exhibited to us some large specimens of what is called *brown coal,* found near *Schemnitz.*

Experiments in the Laboratory.

*May* 20.—We were employed in collecting and analyzing minerals, and in making experiments, in the public *laboratory,* with the *students* of the *College of Mines;* who are called *practitioners.* Almost all the students smoke tobacco; seldom making their appearance in a morning without tobacco-pipes in their mouths. They had recently discovered

3. Red plumose hydro-sulphurets of *antimony,* crystallized.
4. Primary diaphanous crystals of the sulphate of *barytes.*
5. Red sulphurets of *arsenic,* crystallized, &c. &c.
6. Red antimonial *silver,* crystallized in *quartz,* with the sulphurets of *lead* and *iron.*
7. The *white silver* of *Werner;* rich in *gold.* It is a triple sulphuret of *lead, iron,* and *antimony,* containing *silver* and *gold.*
8. Beautiful diaphanous crystals of the sulphuret of *zinc,* of a yellow topaz colour.
9. Stalactite *magnesian limestone,* investing crystals of the *sulphate of barytes,* &c. &c.

(4) Owing to this circumstance, *Scopoli* composed a work entitled "*Crystallographia Hungarica,*" which is filled with these mineral deformities.

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discovered an art of varnishing the most common earthenware pipes, so as to give them the colours of the *noble opal*. This is done simply by dipping the earthenware in the solution of *silver* in *nitric acid*, after its separation from *gold*, and then exposing it to the heat of a *porcelain furnace*. Such a varnish might perhaps be introduced with advantage into our potteries.

*May* 21.—We visited the most celebrated collections of minerals at *Schemnitz* and in the neighbourhood; particularly one (belonging to the *Conseiller des Mines* at *Wind-schadt*) remarkable for the superior beauty and abundance of the *amethysts* it contained. The owner afterwards conducted us to the *Council-chamber* of the *mines* belonging to the *Crown*. It resembled a bank; several clerks being employed writing at their desks. Upon shelves were exhibited the most magnificent specimens of the *sulphurets of silver* that had been lately found. Such specimens are here exposed for sale, according to their weight, to accommodate students in *mineralogy;* without the smallest increase of price in consequence of their beauty or rarity; being estimated only according to the value of the *silver* they contain. We bought several; and sent them to England, together with specimens of every kind of *ore* found in the *Hungarian* mines[1].

Council-chamber of the Imperial Mines.

*May* 22.

(1) There is one remarkable *ore* called (*Tieger Erz*) Tiger Ore, which is found also at Freyberg. (*See Brochant*, "*Traité de Minér.*" *tom.* II. *p.* 134. *Paris*, 1808.) It consists of the *black sulphuret of silver*, imbedded in its matrix, in the form of black spherical nodules, on a grey porphyritic rock; so as to resemble the *spots* upon a *tiger's* or *leopard's* skin: and hence its name.

Paquer-stohln Mine.

*May* 22.—We rose at five this morning, to accompany Mr. *Charles Pistl*, by his appointment, into the *Paquer-stohln;* one of the largest and deepest *mines* of *Schemnitz*, situate precisely beneath the dwelling of one of its principal inhabitants. We descended one hundred and eighty yards; and were then conducted, by *levels* as airy and spacious as the corridors of a fine theatre, to different parts of the *mine*, where labourers were working the ore. Here they shewed to us an inscription, containing the names of the Emperors MAXIMILIAN and JOSEPH THE SECOND; with the dates of their respective visits to the interior of this *mine*. The Emperor *Maximilian* descended into the *Paquer-stohln*, A. D. 1779. All the *Imperial mines* have a connection with each other; offering, in their whole extent, a subterraneous passage, which reaches to the astonishing length of *three thousand fathoms*, nearly three miles and a half. The sight of the interior of the *Paquer-stohln* convinced us that there are no other *mines* in the world like those of *Hungary*. How wretched in comparison appear the *mines* of *Cornwall* and *Wales!* where it is sometimes necessary to creep upon the hands and knees, wet through, over all sorts of rubbish, in order to pass along a *level* from one *shaft* to another. Even the antient mines of *Sweden* are inferior in comparison with these of *Schemnitz*. The mode of descent into our English *mines* is always attended with difficulty, and almost always with danger: but the inside of an *Hungarian mine* may be compared to the interior arrangement of one of our best frigates, where space has been so husbanded, and cleanliness so strictly maintained, that nothing is seen out of its place,

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and there is room enough for every operation. Our ascent was not quite so agreeable; because curiosity induced us to effect a passage up one of the *shafts*, perpendicularly, by the side of the *pump*: here, besides the great fatigue of the undertaking, we were constantly exposed to falling showers of water from the machinery. After some hours, however, of great exertion, we rose once more into the town of *Schemnitz*.

In the evening, their *Highnesses*, the two *Archdukes*, returned from *Cremnitz*. The house of the *Bergritter* was illuminated for their reception, in the most elegant manner; and the whole corps of *miners* was reviewed by the two *Princes*, from a balcony belonging to this house. The sight was very striking. The *miners* appeared clad in their working dresses, bearing all their implements, as for their usual labour; each person having in his hand the *lamp* with which he descends into the *mine*. By an ingenious and well-contrived movement of the whole *corps*, when the *Archdukes* came to view them from the balcony, they were placed in such array, that their lamps, as they stood, exhibited the initials A and R, in illuminated letters, covering the whole square. This evolution was effected in an instant; so suddenly and so perfectly, that it had a very grand effect.

Review of the Corps of Miners.

*May* 23.—Professor *Möhling* exhibited and explained to us the collection of *models* used in his lectures to the students. Every part of the machinery, the furnaces, and other works belonging to the *mines*, are modelled upon a small scale, and most ingeniously adapted for the instruction of the students. The whole cost of this *apparatus*,

Collection of Models.

*apparatus,* as of the instruments used in the *laboratory* of the College, is defrayed by the Crown; and every possible encouragement and assistance is given to the young men in the progress of their studies: they are allowed masters in all the branches of science useful in *mining,* particularly in *trigonometry, mechanics, hydrostatics, chemistry, mineralogy,* and *geology*. Afterwards, we made an excursion in the environs of *Schemnitz,* with a view to examine the nature and structure of the *mountains* in its vicinity. We found them to consist of a hard argillaceous *porphyritic* rock, or of *basalt,* or of *slate.* To the north of *Schemnitz* is a hill, fitted up as a "*Mount Calvary,*" which consists of *argillaceous schistus,* containing *mica,* and detached fragments of *jasper,* incumbent upon *basalt.* The manner in which the veins of metal run, and the matrices of their ores, we have already described. All the water of the mines is collected into a reservoir, where a considerable deposit is made, both of *gold* and *silver,* in the mud that subsides. The town of *Schemnitz* itself merits more description than we have bestowed upon it. From the mountainous nature of the territory on which it stands, the buildings, scattered up and down, some being stationed upon eminences, and others in low situations, exhibit a picturesque appearance. As a place of residence, it is very agreeable; and the windows and fronts of the houses, being painted of different colours, give an air of gaiety to the streets[1].

Geology of the Auriferous Mountains.

Town of Schemnitz.

In

(1) "There are *four* churches; three for *Catholics,* and one for *Lutherans.* The inhabitants speak *four* languages. The most prevailing tongue is the *Sclavonian;*

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In the evening, a ball was given in honour of the *Archdukes* by the citizens. Here they again appeared, in the uniform of the *mines;* and gave great satisfaction, by their general condescension, and by the ease and affability with which they conducted themselves. The Archduke *Anton* gave us an account of the *mines of Newsohl*[1]; and told us of a *cataract* well worth seeing, at the distance of *five hours* from *Newsohl*, which he had visited. His *Highness* described it as the fall of a river, which, in the first moment of its descent, is divided into seven parts; causing altogether a very magnificent cascade. Upon this occasion, after thanking them for all the favours they had conferred upon us, we took leave of their Highnesses.

Cataract near Newsohl.

Departure from Schemnitz.

*May* 24.—This morning, with great regret, we bade adieu to *Schemnitz*, and to the many pleasing acquaintances we had formed in the town. Owing to some mistake made by us, or by the post-master, we were only able to proceed one

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next to this the *Hungarian;* then the *German;* and lastly, the *Latin.* The town is built like *Moscow.* Owing to the number of *gardens* that intervene between the buildings, it covers a great extent of ground in proportion to its size; the *houses* standing like so many separate *villas;* and a person, paying visits, has sometimes quite a journey to make, in going from one dwelling to another." *Cripps's MS. Journal.*

(1) At *Newsohl* are *copper mines.* It is a pretty town, situate upon the river *Gran.* There is here a *tower* worth seeing: and the *citadel* merits observation, owing to the curiosity it contains of a church entirely covered with *copper,* wherein are many beautiful figures carved in *wood,* and some *reliques.* Its bridge is also noticed as being remarkable, on account of a fine building erected for stopping timber that is floated down the *Gran,* from the country higher up the *river,* to supply the works in the mines. The brave *Count Charles de Bucquoy,* Knight of the Golden Fleece, and General of the Imperial army, fell, covered with wounds, at the siege of *Newsohl,* in 1621, after taking the towns of *Presburg, Tyrnaw, Altemberg,* and some others. " *Le Royaume de la Hongrie,*" *p.* 35. *Cologne,* 1686.

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one station upon our journey to *Presburg*, as far as *Stamboch*. To this place the descent is uninterrupted the whole way from *Schemnitz;* a most delightful *down-hill* journey, winding among mountains, through forests, and by plantations filled with verdure and flowers. Stamboch.

*May* 25. — From *Stamboch* we descended into a vast plain, extending the whole way to *Presburg*, and to the *Danube;* and leaving behind us the great chain of the *Sarmatian* mountains, which separated the *Jazyges Metanastæ* from the antient inhabitants of *Poland*[2], we came to *Bath*. From this place, to *Lewa*, the country is quite flat, abounding in *pasture* and *corn* land. From *Lewa* to *Verebely* it is as level as Flanders, and very rich in *corn*. In going from *Verebely* to *Newtra*[3], the country was more uneven. We met upon the road a number of *Gipsies*, as vagrants; who came towards us with music, and began dancing the English *hornpipe*. Afterwards they exhibited an *Hungarian dance*, which reminded us of the *whirling Dervishes*[4]. At *Newtra*, a party Bath. Lewa. Verebely. Newtra.

(2) The *mountains* where the *gold mines* are situate, are thus mentioned by *Bonfinius*. "In *montibus* verò *Sarmaticis*, qui *Metanastas* à *Polonis* dividunt, *Cremnicia, Scemicia* (qu. Scemnicia?), *Solium* (Zoliom), *Bistricia:* in quibus *auri* sunt altissimæ *argentique* fodinæ, reginæ Beatrici Matthiâ rege dono datæ." *Ant. Bonfin. Decad.* 1. *lib.* i. *p.* 5. *Francof.* 1581.

(3) "At *Newtra* there are *five* or *six hundred* houses. The country around this place is very beautiful. We hired here such fine *horses*, that nothing but the want of a proper conveyance prevented my sending them to *England*, for the breed. Upon asking the price of *two* that were attached by ropes to our carriage, the owner said that one of them had cost *fifty-five florins* (about 5*l.* 10*s.*), and the other *thirty-four florins* (about 3*l.* 8*s.*)." *Cripps's MS. Journal.*

(4) See Vol. II. of these Travels, Chap. II. p. 38, &c.

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a party of *hussars* were raising recruits by means of a *national dance.* Six *hussars,* standing in a circle, and beating together their large spurs, kept time to some music that was playing.

Freystadt.

*May* 26. — From *Newtra* to *Freystadt,* the country, although flat, was exceedingly beautiful; owing to its great fertility, its beautiful woods, villages, and the neatness of the houses. The same scenery continued during all the distance from *Freystadt,* through *Tyrnaw* to *Sarfő,* and to *Czekles.* *Tyrnaw* makes a splendid appearance from a considerable distance, owing to its public buildings. It was burned down about the year 1678, and afterwards entirely rebuilt, being now one of the principal towns in *Hungary.* From the number of its *churches* and *convents,* it has been often called "*the Little Rome*[1]." Its population, however, amounts only to seven thousand inhabitants. *Tyrnaw* was once the seat of the *University* now established at *Pest:* it was removed in consequence of the more central situation of the latter city. At *Czekles* there is a magnificent palace of Prince *Esterhazy,* whom the author had formerly known at *Naples,* where this Prince resided as Minister, in a style of great grandeur; but his own palace, in *Hungary,* surpasses, in external appearance, any of the palaces of *Italy.* It had all the appearance of a place of residence for the mightiest monarch of *Europe.* The grounds are laid out in the English taste, with a park round the palace, and green-

Tyrnaw. Sarfo. Czekles.

Palace of Prince Esterhazy.

(1) See Dr. Townson's Travels in *Hungary,* chap. 20.

green-houses. It may be said generally of the small towns in this part of *Hungary*, that they exhibit a much better taste in architecture than is common in our English towns. The *streets* are wide and straight; and where there are *villas*, or even the houses of private *Hungarian* gentlemen, they are adorned with specimens of the Grecian architecture. The whole of this country abounds in corn and wine. The roads are really superb the whole way from *Newtra* to *Czekles*, and to PRESBURG.

Presburg.

The view of *Presburg* is beautiful; the hills being cultivated for vineyards to their very summits. In the approach to the city, on this side, the *Danube* is not visible. We found the town filled with a prodigious concourse of people from all parts of *Europe*, and the streets crowded with carriages, owing to the approaching *Diet:* the assembly, however, was not expected to open its proceedings for some days. The *Emperor* had arrived; and we had the greatest difficulty in procuring lodgings at the principal inn. The next day (*May* 27) we waited upon the Governor, General *Merveld;* and upon his Excellency Count *Palfy*, the *Chancellor of Hungary*. His Highness the Archduke *Ferdinand* was at the palace of the Count. They told us that the *Emperor* would be at the *Theatre* in the evening, but that there was nothing worth seeing in the place. The town is well built, and contains 20,000 inhabitants, one-fourth of whom are *Lutherans:* and there are many *Jews*, who are not suffered to reside nearer to the mines. The *Danube* is here very rapid, and nearly half a mile wide. *Presburg* is the capital of a county that bears its name; and after

Population.

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after the conquest of *Buda* by the Turks, it became the capital of *Hungary*. The body of *St. John*, bishop of *Alexandria*, is preserved in the *metropolitan* church. By the *Hungarians* it is called *Poson*; and by *Latin* authors,

*Posonium.*

Posonium. The author of the *Itinerary of Germany* mentions it under this name[1]. The Castle, like a *Grecian acropolis*, is situate upon an eminence sloping towards the river, which is covered by the buildings of the town: among these are many erected in the Italian taste, giving an air of grandeur to the streets. The first notice of *Poson* in the *Hungarian Chronicles* does not bear date anterior to the eleventh century; when the *citadel* was besieged by *Henry the Third* of *Franconia*, surnamed the *Black*, who succeeded his father *Conrade* in 1039[2]. Of

History of Presburg.

the earlier history of *Presburg*, we have little information. *Henry the Third*, after he had reduced the petty princes of *Italy*, made war upon the *Hungarians*, in consequence of their having put out the eyes of their king, *Peter*[3]. The *citadel* of *Posonium* is mentioned by *Ranzanus*, as belonging

(1) Vid. lib. v.

" Hic ubi *Posonium* consurgit turribus altis,
Limes Teutonicis, Hungariisque viris."

(2) " Eo tempore (*A.D.* 1047) *Theutonicorum* rex cum magno exercitu obsedit castrum Poson." *Joann. de Turocz* (vel *Thwrocz*, ling. Hung.) *Chronica Hungarorum*, *ap. Script. Rer. Hung. p.* 49. *Francof.* 1600. Nomen auctori à patriâ, *Turocensi* provinciâ, seu, ut illi vocant, comitatu, aut conventu.

(3) John *Turocius*, called *De Thwrocz*, in his *Chronica Hungarorum*, makes this happen in 1047; but the war happened in 1048, after the consecration of Pope *Clement* II. by whom *Henry* and his wife *Agnes* were crowned. *Henry* died at *Bottenfeld* in *Saxony*, in 1056, being choked with a piece of bread. *See his Life, by Barnard Corius.*

belonging to *Pannonia*, and remarkable for its strength and beauty[4]. Other allusions to it occasionally occur in the historical and geographical books of those authors who have written upon *Hungary*[5]. It seems to be the same place that is mentioned by *Bonfinius*, under the name of *Pisonium;* whose origin he has somewhat fancifully deduced from the *Pisos* of *Rome*[6]. The materials for an antient history of *Hungary*, from the first conquest of *Pannonia* by *Julius Cæsar*, are extremely defective; and even these are now not to be collected in the libraries of the country. Some conjecture respecting the state of literature in any nation may perhaps be formed by examining the booksellers' shops belonging to its capital; and with this view, we eagerly inspected those of *Presburg;* but no prospect could be more barren: there was not a single volume worth a moment's notice, either upon sale in the town, or mentioned in any of their catalogues. In this respect, *Presburg* is inferior to *Pest*.

State of Literature.

We

(4) "Ex pertinentibus autem ad PANNONIAM, seu malueris dicere *Hungariam*, primùm omnium occurrit *Posonium*, à sinistrâ fluvii positum oppidum, quod pulchritudine, arceque loci naturâ, atque opere munitissimâ insigne, admodum est," &c. *P. Ranzano. Epit. Rer. Hungar. apud Script. Rer. Hungar. p.* 213. *Francof.* 1600.

(5) Vide *Turocium*, vel *De Thwrocz*, (Chronic. Hungar. pp. 61, 63, 64, 75.) *Ranzanum*, (Chronic. Hungar. p. 228.) &c. &c. apud Script. Rer. Hungar. *Francof.* 1600.

(6) "Et ad *Metanastarum* caput, PISONIUM in Danubii ripâ situm, quod pari modo conditoris nomen referre gloriatur, non parùm Romanæ redolens nobilitatis, à *Pisone* namque nominatum, qui *Pannoniis* præfuit, et *Thraces* ad *Mysios* deficientes domuit, quorum captivi in vincula conjecti tantæ feritatis erant, (ut ait *L. Florus*,) ut catenas dentibus morderent." *Ant. Bonfinio, Decad.* 1. *lib.* i. *p.* 4. *edit. Sambuci, Francof.* 1581. See also the Siege of *Pisonium*, by *Geysa*, in the sixth book: (*Decad.* 2. *p.* 259.) "Rumor in *Vngariâ*, statim effunditur, *Pisonium* à Germanis captum, quare universa *Pannonia* nimium perturbata."

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Wines of Hungary.

We have little further to add with regard to this country. It might perhaps be expected, that a traveller, after journeying through the whole of *Hungary*, should say something of those rich *wines* which form so important an article of its produce. The inhabitants have every inducement to drink *wine*, because they have no *beer;* and the *water* is detestable, from one end of the country to the other. It is rare, indeed, to meet with a wholesome spring; so generally impregnated are all the fountains with acids, saline substances, or other mineral ingredients: and with regard to the generality of its *wines*, these are little suited to the palates of more northern nations. They would have been rather adapted to what the taste was in our country, when *Sack* and *Malmsey* were the delight of our convivial tables, than to the vitiated palates of Englishmen, habituated, as they now are, to a factitious astringent beverage, received, by common consent and courtesy, under the name of *Port*. But, after all that can be said of the *Hungarian wine*, the opinions of different individuals are so opposite, in this respect, that one traveller will condemn what another has extolled. Perhaps, therefore, the best judgment may be afforded by comparison. The finest wine of *Tokay* is very like that of *Cyprus:* it has the same sweetness; and it is also characterized by that slight effervescence, from which the *Commandaria* of *Cyprus* is never exempted. To compare it with other preparations brewed by English housewives; it is somewhat like *Mead*, or very luscious old *Raisin wine;* and therefore we ventured to pronounce it *bad*. The wine of *Buda*, we thought, was better;

better; because it has more of a vinous flavour. But nothing is more probable, than that the very reasons we have now urged in affirming the bad quality of genuine *Tokay*, may be considered by others as proofs of its excellence. An *Hungarian*, tagging his *Latin* aphorisms to the end of all his observations, would say of our remarks, "*De gustibus nil disputandum.*"

In the evening, we visited the *public walks*, which, owing to the approaching *Diet*, were crowded with visitants of all nations. Afterwards, we repaired to the *Theatre*, a very handsome structure, and obtained seats in the *pit*. The *Emperor*, with all the younger branches of his family, were present; and sate in one of the side boxes, near the stage. His resemblance to the Archduke *Anton* struck us, the moment we entered. The sincere pleasure he seemed to feel in whatever contributed to the mirth and gratification of his children, was participated by the spectators, with whom he was evidently popular. His family are remarkable for that light yellow hair, almost white, which is characteristic of the Germans in general[1].

Theatre.

Person of the Emperor.

*Friday, May* 28, we left *Presburg*, at one o'clock P. M. and crossed the *Danube* by a *bridge of boats*. We were obliged to wait some time, because this *bridge* had been opened to admit the passage of barges freighted with merchandise going down the river from *Vienna*. A *flying-bridge* was waiting upon the opposite shore. The ease

Passage of the Danube.

(1) Witness its peculiar prevalency among the *Cambridgeshire* peasants, the descendants of the *Vandals* and *Burgundians* sent thither by *Probus*; among whom, also, the original language of the colony is not yet become extinct.

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ease and expedition with which the enormous *bridge of boats* was again adjusted and fastened, according to its original situation, surprised us. It is remarkable, that we have no representation, in any of our books of Travels, of the *flying-bridges* used upon the *Danube* and the *Rhine*, many of which are really magnificent structures, adorned with considerable elegance. The novelty of their appearance; the crowd of passengers, carriages, and cattle, wafted with such marvellous facility from shore to shore; may be reckoned among the most curious sights of the countries where these bridges are used. The road to *Vienna*, on the southern side of the *Danube*, besides its superior excellence, presents one of the most beautiful prospects to the eye that can be conceived. It is shaded by trees of great size; and as it follows the sinuosities of the *Danube*, the traveller commands a prospect of the river, which is seen meandering most majestically upon the right. Near *Deutch Altemburgh*, we halted at a custom-house, where our passports were demanded: we supposed this place denoted the old boundary between *Hungary* and *Germany*. Upon an eminence towards the left, in the half-way from *Presburg*, there are the remains of a very *antient fortress*, consisting of a square tower and some ruined walls. After the officers had made their usual visit, the scrutiny was attested upon our passports; and a *counter-mark* was given to us, to enable us to proceed without further interruption,

Altemburgh.

*Deutch Altemburgh* is a small fortified town, with a *citadel*, which has the air of an antient structure: indeed

the

the name ALTEMBURGH signifies an *old fortress*[1]. A description of this *citadel*, and of its fortifications, written by *John Martin Stella*, was dated from the *fortress* itself in 1543;[2] whereby it appears that, as a bulwark, it guarded the only passage from *Hungary* into *Germany*[3]. The *Hungarians* call it *Ouwar;* a name in their language signifying nothing more than *Castle*, or *Citadel*, which comes very near to our word *Tower*. About a quarter of an hour after leaving *Deutch Altemburgh*, opposite to a Gothic church, we saw a conical hill, which appeared to us to be an old *Celtic tumulus*, although of very considerable magnitude. When these *tumuli* are of great size, it becomes difficult to distinguish them from the mounds raised by the *Romans* within their *camps* and by their *citadels*. In our journey this day, we observed many little burrowing quadrupeds, which we supposed to be *Hamster* rats[4]; proving a great nuisance to the farmers of this country, by the ravages they commit; but it is not easy to point out a more fertile territory than the whole

(1) "*Altemburgh*, quod Latinè interpretatum dicitur, VETUS CASTELLUM." *Ranzano, Epit. Rer. Hungar. apud Script. Rer. Hung. p.* 213. *Francof.* 1600.

(2) "Valete ex ipsâ arce veteri, sive *Altemburgo* 8. Calend. August. anno MDXLIII." *Vide Script. Rer. Hung. p.* 607. *Francof.* 1600.

(3) "Loco præterea tam necessario et opportuno, ut nulla alia per regiones illas via, ex *Hungaria* in *Germaniam*, nisi sub arcis conspectu, imo adeo sub ipsis portis, pateat, &c." *Ibid.*

(4) *Mus Cricetus.* The *Hamster* has, however, a short and pointed tail; but these animals, resembling the *Sûslic* of *Little Tartary*, were not thus characterized. Those which we observed in the great plain eastward of *Pest* in *Hungary* had broad tails, like *Squirrels*, and perhaps belong to a *non-descript* species.

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Reiglesbrun.

Fischamend.

whole of the district between *Presburg* and *Vienna*. The inhabitants had already mowed their hay. We dined at *Reiglesbrun;* and proceeded to *Fischamend*, a town upon the side of the *Danube*, surrounded by fine woods. Here we found an excellent inn.

The next day (*May* 29) we continued our route, admiring the great richness of the country, the beauty of the roads adorned with large trees, and the fine views which the *Danube* occasionally presented. As we approached *Vienna* on its eastern side, the prospect we had of the *city* disappointed us: many of the smaller towns in *Germany*, and even some of its villages, exhibit more grandeur. But this view of it is not the best: that from the *south-east* is more favourable[1]. The principal public building is the *Cathedral of St. Stephen*, which is said to be much higher than *St. Paul*'s of *London:* but having a single *spire*, instead of a majestic *dome*, its external appearance is by no means equally magnificent. The aspect of the interior of the city, however, as we entered the streets, fully corresponded with the expectations we had formed; some of the edifices being highly ornamented; and a general air of grandeur prevailing, as in the towns of *Italy;* where, from the manner of lodging several families in the same building, the houses, in loftiness and magnitude, resemble externally so many palaces.

And

(1) See the *Vignette* to this Chapter, from an original drawing made upon the spot by the *Rev. E. V. Blomfield, M.A. of Emmanuel College, Cambridge.*

CHAP. V.
Concluding Observations.

And now, having brought our readers to VIENNA, we shall here leave them; pursuing, without observation, the rest of our journey, through *Germany* and *France*, to *England*. Other writers have anticipated our description of this part of the European Continent; and the *Second Part* of the author's Travels has been already extended to its due length. It shall suffice therefore to add, that after remaining in *Vienna* until the middle of *July*, where we collected many valuable *books*, and some *manuscripts* of *classic* authors, we hastened, by the way of *Munich*, *Augsburg*, and *Strasburg*, to PARIS. Here we had an interview with *Napoleon Buonaparté*. It was granted to us by that extraordinary man, in consequence of the kindness shewn by the author's late brother, Captain *George Clarke*, when commander of the *Braakel*, to a part of the French army which he convoyed from *Egypt* to *Marseilles*[2]. In *Paris* we became acquainted with several *Members of the Institute;* and constantly attended the public Lectures of *Haüy* in *Mineralogy*, of *Faujas de St. Fond* in *Geology*, and of *Fourcroy* in *Chemistry*. At *Paris* we were also introduced to the celebrated *Werner*, during a visit that he made to his rival, *Haüy;* the French Capital being at that time thronged by men of science from all parts of *Europe*. After remaining in *Paris* until the end of *September*, we set out for *Boulogne;* and thence sailing to *Dover*, were once more safely landed in our beloved Country.

PARIS.

(2) See Part II. of these Travels, Section the Second, Chap. I. p. 15. *Broxbourn*, 1814.

# ADDITIONAL NOTES

TO THE

## THIRD SECTION OF PART THE SECOND.

PAGE 15. line 22. "Probalinthus *and* Œnoa, *cities of the* TETRAPOLIS."]—*Œnoa* has at length been recognised, according to *Major Leake*, in the vestiges of an antient *Demos*, in the valley above the village of *Marathon*, called *Inoë*. See *Researches in Greece, p.* 420. *Lond.* 1814.

P. 58. l. 14. "*Sun-flower in the center.*"]—The dimensions of the *Soros* are as follow:

| | Feet. | Inches. |
|---|---|---|
| Length of the Operculum - - - - | 8 | . 9 |
| Width - - - - - - - | 4 | . 11 |
| Thickness - - - - - - | 1 | . 4 |
| Depth of the Soros - - - - - | 3 | . 3 |

P. 60. last line but two. "*Returning from this Chapel.*"]—The parish where this chapel is situate is that of *Tabacides*; and it is here that the *Keff-kil* is dug, for the manufacture of pipes. Mr. *Hawkins* obtained specimens from the pits.

Same page, at the bottom. "*We were struck by the very artificial appearance*" &c.]—This hill may perhaps be that of ISMENIUS, sacred to APOLLO. *Vid. Pausan. Bœot. cap.* 10. *p.* 730. *edit. Kuhnii.*

P. 80. last line. "*He bade his wife be brisk, and get a cake of bread ready, and bake it upon the hearth.*"]—The manners of the Albanian peasants are nearly those of the first ages. Thirty-seven centuries have elapsed since "ABRAHAM," as it is written of him, (*Genesis* xviii. 6.) "HASTENED INTO THE TENT UNTO SARAH, AND SAID, MAKE READY QUICKLY THREE MEASURES OF FINE MEAL, KNEAD IT, AND MAKE CAKES UPON THE HEARTH."

P. 106. l. 8. "*Higher up the mountain, at the distance of twenty stadia,* &c. *was the fountain Hippocrene.*"]—*Strabo* mentions, besides the "*Hieron of the Muses*," and the "*Hippocrene fountain*," a natural cavern in *Helicon*, which future travellers may discover, called the "*Cave of the Nymphs Libethrides.*" Ἐνταῦθα δ' ἐστὶ τό, τε τῶν Μουσῶν ἱερὸν, καὶ ἡ Ἱπποκρήνη, καὶ τὸ τῶν Λειβηθριδων νυμφῶν ἄντρον. Strab. Geog. lib. ix. p. 595. ed. *Oxon.*

P. 110. l. 5. "*Highest mountain of Eubœa, bearing east and by north.*"]—This mountain is now called *Delphos.*

P. 167. Note (2.) The Epigram is here printed according to the common reading; but the word Γράμμασι, instead of Πράγμασι, as introduced by Mr. *Walpole* in his *Herculensia,* is necessary to the sense. See *Herculensia,* p. 198. *Lond.* 1810.

P. 201. l. 7. "*The wine from these vineyards is excellent.*"]--Hence the original consecration of PARNASSUS to the *Sun,* and to *Bacchus:*

——"MONS PHŒBO, BROMIOQUE SACER."

*Lucano Pharsal. lib.* v. *ver.* 73. *p.* 263. *Lips.* 1726.

P. 241. l. 6. "*The Tumulus itself is the* Polyandrium *mentioned by Strabo.*"]—Θάψαντες δὲ τοὺς νεκροὺς, εἰργάσαιτο κοινὸν Πολυάνδριον. Ælian. On the subject of the POLYANDRIVM, see Gyraldus, "*De vario Sepeliendi Ritu,*" tom. I. p. 748. (Not. 9.) *L. Bat.* 1696.

P. 342. Note (2.) "*Funeral customs of the Macedonians.*"]—The former, indeed, contains a valuable Dissertation of *John Baptista Crophius* upon the "*Antiquities of Macedonia;*" wherein there is a *Chapter* entitled "MORBI AC FUNERA REGUM," at the end of the *First Book;* but this is principally taken up with an inquiry whether they *burned* or *buried* their dead. (*Vide Dissertationem J. B. Crophii de Antiq. Macedon. lib.* i. *cap.* 27. *apud Gronov. Thesaur. Græc. Antiq. vol.* VI. *p.* 2893. *L. Bat.* 1699.) Concerning the *Sepulchre* itself, its *form,* and the *manner of the interment,* we have little information. Of this dissertation by *Crophius* it must however be remarked, that it is among the most curious articles in the whole *Thesaurus* of *Gronovius.* In the fifteenth century, *Gyraldus* of *Ferrara* published a dissertation, replete with erudition, "*De Sepulturâ, et vario Sepeliendi Ritu;*" which, however, is rendered of tenfold value, by the learned Commentary of *John Faes,* as edited by *Jensius,* in the complete edition of the works of *Gyraldus, tom.* II. *L. Bat.* 1696. See *tom.* I. *p.* 685. But this learned dissertation relating to the *Funeral Rites* of the *Greeks, Romans, Hetrurians, Ægyptians,* and *Jews,* takes no notice of the *sepulchres* of the MACEDONIANS.

P. 459. l. 10. "*This is evidently nothing more than the* virga divina," &c.]—Possibly of this nature were the *rods* of the *Egyptians,* mentioned in Sacred Scripture. In *Exodus* (vii. 11, 12.) it is said, that "THE WISE MEN AND THE SORCERERS . . . CAST DOWN EVERY MAN HIS ROD, AND THEY BECAME SERPENTS." They were therefore *divining rods:* and it is to be remarked, that the *Caduceus* of *Hermes* is generally represented with *two serpents.* (*See Vignette to Chap.* XIII.) "Itaque VIRGULA DIVINA primò ex incantatorum impuris fontibus defluxisse videtur in metalla." *Agricola de Re Metallicâ, lib.* ii. *p.* 27. *Basil,* 1657.

P. 476. l. 1. "*One of Apollo's messengers.*"]—In the text of *Sophocles,* it is made (Διὸς ἄγγελος) *Jove's messenger:* and the *Scholiast* considers the *bird* as the *Nightingale.* But the *Swallow,* among all nations, has been superstitiously revered as the *Herald* of the *Sun,* and therefore was considered by the Greeks as the *Messenger* of *Apollo;* to whom,

whom, as to all the principal Deities, the name of *Jove* was applicable. It is to the same *Deity*, by the name of *Apollo*, that *Electra* addresses herself, Ἄναξ Ἄπολλον (*ver.* 1393.), ὦ Λύκει' Ἄπολλον (*ver.* 1396.), as tutelary *God* of *Mycenæ*: and the lamentation of this *bird* for *Itys*, who was the son of *Progne*, clearly proves it to have been the *Swallow*.

P. 563. last line. ΥΠΓΙΟΥΛ, κ.τ.λ.]—The legend is thus restored by the learned Mr. *Monck*, of *Reading* in *Berkshire*: ΥΠΑΤΟΥ, ΓΑΙΟΥ, ΙΟΥΛΙΟΥ, κ.τ.λ.

P. 583. l. 13. "*A dish of boiled wheat upon the body of a dead person.*"]—Baron Born, in his "Travels through the Bannat of Temeswar," (*Let.* 3. *p.* 19. *Lond.* 1777.) mentions similar customs of the same people. "Wine," he says, "is thrown upon the grave, and frankincense burned around it, to drive away evil spirits and witches. This done, they go home; *bake bread of wheat flour*, which, to the expiation of the deceased, they eat; plentifully drinking, to be the better comforted themselves. The solemn shrieks, libations of wine, and fumigations about the tomb, continue during some days, nay, even some weeks, repeated by the nearest relations." His account of the *howling interrogation* which takes place at the sinking of the corpse into the grave, seems to prove the *Celtic* origin of the *Walachians*, and of the *Romans* their forefathers. "At this moment, the friends and relations of the deceased raise horrid cries. They remind the deceased of his friends, parents, cattle, house, and household; and ask *for what reason he left them.*" Ibid. Upon the subject of their settlement in *Walachia*, and the origin of their name, the following observations occur in the *Decads* of *Bonfinius*. "Valachi enim è Romanis oriundi, quòd eorum lingua adhuc fatetur, quum inter tam varias Barbarorum gentes sita, adhuc extirpari non potuerit, ulteriorem Istri plagam, quam Daci ac Getæ quondam incoluere, habitarunt. nam citeriorem Bulgari, qui è Sarmatiâ prodiere, deinde occuparunt. E legionibus enim et coloniis, à Traiano, ac cæteris Romanorum Imperatoribus, in Daciam deductis, *Valachi* promanarunt. Quos Pius à Flacco, pronunciatione Germanicâ *Vlachos* dici voluit: nos contra, *ἀπὸ τοῦ βαλλειν καὶ τῆς ἀκίδος* dictos esse censuimus, quum sagittandi arte præpolleant. Nonnulli *Valachiæ* à Diocletiani filiâ nomen inditum censuere, quæ illorum Principi nupsisse fertur." *Ant. Bonfinio Rer. Vngar. Decad.* 2. *lib.* vii. *p.* 277. *Francof.* 1581.

P. 603. l. 15. "*A Greek Emperor of the name of Hermannus.*"]—Probably Hermanric the Great, King of the *Ostrogoths*, mentioned by Gibbon, vol. IV. p. 319. 8vo. edit.

# APPENDIX.

## No. I.

ON THE

RAVAGES *committed in* CONSTANTINOPLE, *by the* CHRISTIAN ARMIES *under* BALDWYN *Earl of Flanders*, A.D. 1205.

IN the beginning of the First Section of this PART of the author's Travels, he endeavoured to prove that the *City of Constantinople*, since it fell under the dominion of the *Turks*, has undergone fewer alterations than took place while it continued in the hands of their predecessors; maintaining that "*Christians*, and not *Turks*, have been the principal agents in destroying the statues and public buildings of the city[1]." This opinion is strongly supported by the observations of *Belon*[2], who, in the middle of the sixteenth century, accompanied *Gyllius* in his travels: and if it be true, as has been asserted, that *Belon* published the remarks made by *Gyllius*, without an honourable acknowledgment of their author, those observations may possibly be due to the higher authority of *Gyllius* himself. A convincing testimony of the disregard shewn to the Fine Arts by the *Roman* soldiers in the conquest of a city, is afforded in the well-known history of the capture of *Corinth* by the Consul *Mummius;* but the ravages committed in *Constantinople* by the *Christian* armies in the beginning of the *thirteenth*

(1) See Section the First, Chap. I. of PART II. p. 8. *Second Edition. Broxb.* 1813.

(2) See the passage cited from *Belon*, in p. 505, Note (2), of this Volume.

*thirteenth* century have been studiously withheld from observation. *Nicetas Choniates*, who was present when the *barbarians*, under *Baldwyn earl of Flanders*, took the city by *storm* (A. D. 1205), left an enumeration of the noble *statues* they destroyed: but this part of his work is not to be found in any of the printed editions of that historian; having been, perhaps, fraudulently suppressed[1]. It is however preserved in a MS. Code of *Nicetas*, which was given to the *Bodleian Library* at *Oxford* by *Sir Thomas Roe*, Bart. upon his return from *Constantinople* in 1628, after being Ambassador from the King of Great Britain to the Ottoman Porte. The Rev. GEORGE ADAM BROWNE, M. A. Fellow of *Trinity College*, *Cambridge*, has presented to the author the following elegant and most accurate version of this interesting fragment. Those who may choose to consult the original, will find it inserted in the *Bibliotheca* of *Fabricius*[2]. The account it gives of the mischiefs done by *Baldwyn*'s army is so particularly suited to what the author has already said upon the subject, and withal so exceedingly curious in itself, that he is convinced every reader of this work will be gratified by seeing it, divested of the obscurities and incongruous metaphors of the Byzantine historian.

Mr. Browne has accompanied his translation of this fragment with some valuable *Notes*. Alluding to the difficulty of rendering it intelligible, he says: "I have endeavoured to follow the original text as closely as I could; although I have found occasional difficulties in so doing, as I did not always exactly comprehend what the honest Greek meant by some of his expressions. *Wolfius*, who published at *Augsburgh*, in the year 1557, a Latin translation of *Nicetas's History*,

(1) "It was perhaps designedly omitted," (says Mr. *Harris*,) "through fraud, or shame, or both." *See Harris's Philological Enquiries*, *Part* III. *chap. 5. p.* 302. *Lond.* 1781.

(2) It is not, however, in the last and best edition of *Fabricius*, printed at *Hamburg* in 1801; but the reader will find it in the edition cited by Mr. *Harris*; or in that of Hamburg, 1714. Vol. VI. chap. 5. p. 405.

*History*, together with the Greek text, has given a very just account of his style. I will quote his words:—'*Ex affectatione nescio cujus insolentis elegantiæ et poëticæ dictionis* æmulatione, in salebras sæpè incidit, et duris, *ne ineptis dicam, utitur metaphoris; in procœmio* præsertim, ubi cumprimis disertus videri cupit: *quòd si totam historiam simili oratione involvisset, in latomias ire, quàm molestiis conversionis conflictari maluissem.*' Now what *Wolfius* has said of the *procœmium*, is very true of the *fragment* I have translated, and of whose existence *Wolfius* was ignorant. By the way, both *Harris* and *Gibbon* are mistaken in supposing that this narrative of *Nicetas*, which is extant in a *MS.* copy in the *Bodleian Library*, was first published by *Fabricius*, in the sixth volume of his *Bibliotheca Græca, anno* 1714; since it first appeared in *Banduri*'s Antiquities, anno 1711, together with a Latin translation, and some notes. *Banduri* mentions that the *fragment* exists also in a *MS.* in the Library of the *Vatican*."

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## TRANSLATION
OF
## A FRAGMENT *of* NICETAS THE CHONIATE

*By the Rev. G. A. BROWNE, M.A. Fellow of Trinity College, Cambridge.*

"From the very commencement[3], they [*the Latins*] displayed their national covetousness; and struck out a new system of rapine, which had escaped all the former despoilers of the Imperial City; for they opened and plundered all the TOMBS OF THE EMPERORS, in the *Heroüm*, at the great *Church of the Apostles*. They sacrilegiously laid their hands upon every golden ornament, and every chalice which had been studded with pearls and precious stones. They gazed with admiration at the

(3) In the original, γραμμὴ, or the line which marked the barrier or starting-place in the Hippodrome.

the body of JUSTINIAN [1], which after so many centuries exhibited no mark of decay; but they refrained not from appropriating to themselves the sepulchral ornaments. These western barbarians spared neither the *living* nor the *dead;* but beginning with GOD and his servants, they shewed themselves, upon all occasions, indiscriminately impious. Shortly afterwards, they tore down the *veil of the sanctuary* in the great cathedral [*Sancta Sophia*], which in itself was highly valuable; but its golden border was the object of their cupidity. Their wants, however, were not yet supplied; for these barbarians are insatiable. They cast their eyes on the *brazen statues*, and consigned them to the flames. The colossal image of JUNO, which stood in the *Forum of Constantine*, was melted into *staters*. Four oxen could scarcely draw the head of this statue to the *Imperial Palace*. The SHEPHERD OF IDA was next dislodged from his base, where he was standing with VENUS, in the act of presenting to her the golden apple of discord. But what shall I say of that [2] FOUR-SIDED MONUMENT OF BRASS, whose height rivalled the loftiest pillars in the whole city! Who is there, that did not admire its various devices? On its sides were represented birds pouring forth their vernal melody; the ploughman's toils; the shepherd's relaxations; the very bleating of the sheep; the frisking of the lambs. The sea itself was engraven: and multitudes of fish were beheld; some in the act of being taken; others overpowering the nets, and again dashing into the deep. In another part, a troop of naked Cupids were sporting, and pelting apples at each other, whilst laughter shook their sides. The monument itself terminated in a pyramid, on whose apex stood a female figure, which turned at the slightest impulse of the air, and hence was denominated '*the Hand-maid of the Winds.*' This exquisite piece of workmanship was delivered over to the flames; and at the same time they destroyed AN EQUESTRIAN FIGURE of more than mortal size, which stood upon a tabular plinth, in the *Forum Tauri*. Some conjectured this statue to represent *Joshua the son of Nun*, stretching out his hand to the sun going down, and commanding it 'to stand still upon Gibeon.' The better informed recognised it to be the statue of BELLEROPHON mounted on PEGASUS; for the *horse* was represented, like that *winged steed*, unbitted, and spurning the ground with his hoof; a horse every way [3] worthy of his rider, and one that could tread on

(1) The sepulchre of Justinian was of pure gold, as we learn from some wretched verses of Corippus:

" Donec Apostolici subeuntes atria templi
Inclyta sacrato posuissent membra sepulchro,
Quod priùs ipse sibi puro construxerat auro."

(2) Cedrenus has described this wind-obelisk, and says that it was erected by Theodosius the Great: he calls it Ἀνεμοδήριον, instead of Ἀνεμοδούλιον.

(3) Banduri has given ἀδοξῶν. Fabricius reads εὐδοξῶν, which I prefer.

on air as well as on earth[4]. There was a story very generally credited, and the tradition has reached to our times, that the image of a man was concealed in the horse's left-foot, fore. By some, this image was said to represent a *Venetian*[5]; by others, one of the *Western* nations who were not in alliance with the *Romans*; or, lastly, a *Bulgarian*. Great labour had been bestowed in properly securing the hoof, so that the secret might not be discovered. When the horse was afterwards cut into pieces, and, together with its rider, consigned to the flames, a brazen image was found buried in the hoof, wrapped in a cloak of woollen texture: the *Latins* threw it into the flames, without troubling themselves to decipher the meaning. These barbarians, who had no love of what is beautiful, spared not the images

(4) In Banduri's Collection of the Antiquities of Constantinople, there are Four Books by an anonymous author: in the first of which we meet with a description of the same Equestrian Statue in the Forum Tauri. His words are: "In the middle of the Forum is an Equestrian "Statue, which some consider to represent Joshua the son of Nun; others, Bellerophon. It was "brought from Antioch. The porphyritic base of this statue was inscribed with the history of the "*Russians* *, who were finally to destroy the city itself. To avert this destruction, there was a "small bronze Figure † of a man, with his knees bent, and his arms bound. The left foot of the "horse explained the meaning of the characters engraven."

(5) The text of the Fragment as published by Banduri, differs occasionally from that of Fabricius. An inspection of the MS. itself could alone determine which is the more correct. And if we may judge from the Latin translations, they did not always agree in the meaning of different passages: for instance, in the account of the Equestrian Statue in the Forum Tauri, Banduri reads, Ἐκ τοῦ τῶν Βενετικῶν γένους τινὸς εἶναι: and translates it, "Cujusdam esse ex factione Venetâ," referring to the Blue Faction of the Circus. The text in Fabricius runs thus, Τισὶ μὲν ἐκ τοῦ τῶν Βενετίων:" and the translation is, "Ex Venetis aliquem referre sunt qui tradiderunt." In my opinion, it refers to the Blue Faction of the Circus, and not to the Venetian people. I am confirmed in this opinion by the passage which I have translated from the Anonymous Author, where he speaks of this same magical Image; and then mentions the future destruction of the city by the '*Russians*,' as Banduri seems to understand the passage. The words are, μελλόντων Ῥῶς πορθεῖν πόλιν. For Ῥῶς we should doubtless read Ῥουσίων: and these *Russians* were no other than the *Faction* of the Circus, between whom and the Blues there existed a mortal hatred. You are aware, that of the 'Four factions,' the Red and Green had coalesced against the Blue and White: hence, an image of the Blue Faction was secretly placed in the statue, as a charm against the violence of the opposite faction. In the description of the Charioteers, Banduri has given the word Ῥυθίου in the text; for which, in his note, he proposes to substitute Ἐνετίου. But the word is clearly Ῥουσίου; and refers to the *Red Faction*, so often mentioned.

* See the subsequent Note (5).

† The celebrated Palladium, which has given its name to images of this description, "the Safe-guards of cities," was secretly conveyed from Rome, where it had rested since the time of Romulus, to his new city, by Constantine. These images were denominated στοιχεία, and τελέσματα. From this latter word sprung the Arabic word *Tilsemat*, and our word *Talisman*.

images which stood in the *Hippodrome*, and all the other precious works of art, but coined them into money; exchanging what was precious for what was vile, and giving for small pieces of money what had been wrought at an immense expense. First, they doomed to destruction the mighty statue of HERCULES TRIHESPERUS[1]. The hero was represented recumbent on an osier-basket, the lion's skin thrown over him: the fierceness of the animal was visible even in the *brass*, and seemed to affright the idle multitude around: he was sitting without his quiver, his bow, or his club: his right leg and arm were extended to their utmost; his left knee was bent, and he was resting his left arm on the elbow: the rest of his hand was extended, the open palm denoting his dejection of mind: his head was gently reclined; and he seemed pensive and indignant at the labours which *Eurystheus*, as his superior, had imposed upon him, through envy rather than necessity: his chest was ample, his shoulders broad, his hair curled, his buttocks brawny, his arms sinewy, and his size equal to the idea which *Lysippus* had conceived of the real *Hercules:* he was indeed the master-piece in *brass* of that artist. The statue was of such magnitude, that his thumb was equal to the waist, and his leg to the size of an entire man; and yet this HERCULES, such as I have represented him, could find no favour from barbarians, who affected to prize fortitude above the other virtues, and to arrogate the possession of it to themselves.—They next laid their hands upon the statue of the ASS LOADED, AND THE ASS-DRIVER FOLLOWING; which *Augustus* had erected at *Nicopolis*, near the promontory of *Actium*, from an incident which had occurred to him the night before the battle of *Actium*. As he was reconnoitring the camp of *Antony*, a man met him, driving an ass: upon being questioned by *Cæsar*, who he was, and whither he was going, he replied, 'My name is *Nicon*[2], and the ass is called *Nicander*, and I am going to *Cæsar*'s camp.' Nor did they spare the HYÆNA and the SHE-WOLF which had suckled *Romulus* and *Remus;* but for the sake of a few *staters* of brass, they destroyed and melted down these memorials of the origin of their race. Also the statue of the MAN WRESTLING WITH THE LION; and the RIVER-HORSE OF THE NILE, whose hinder-parts terminate in a tail with prickly scales; and the ELEPHANT shaking his proboscis; and the SPHINXES, with the faces of women and the bodies of wild beasts, furnished with wings as well as feet, and able to contend in air with the mightiest birds; and the UNBITTED STEED, with his ears erect, neighing, and proudly

(1) "Sprung from triple night." Vide Lycophron, v. 33.

(2) This story is related, with some little variation, by *Plutarch* and *Suetonius*. In *Plutarch*, whom *Suetonius* follows, the man replies, "My name is *Eutyches* (Fortunate); and the name of the ass is *Nicon* (Victorious)." *Vide Plutarch, Life of Antony; and Suetonius, Oct. Cæs. Augustus.*

proudly pawing the ground. There was a group, also, consisting of SCYLLA with the fierce animals into which half her body had been changed; and near her was the ship of *Ulysses*, into which these animals were leaping, and devouring some of the crew. In the *Hippodrome*, also, was placed the BRAZEN EAGLE, the work of *Apollonius Tyaneus*, and a wonderful monument of his magical power. That philosopher, when visiting *Byzantium*, had been asked for a charm against the venomous bites of the serpents which then infested the place. For this purpose he employed all his magical skill, with the devil for his coadjutor, and elevated[3] upon a column *a brazen Eagle*. Great was the pleasure it afforded; and the sight attracted and detained the beholders, in the same manner as mariners were formerly rivetted by the songs of the Sirens. The wings of the bird were expanded for flight; but *a serpent in his talons*, twining around him, impeded his soaring. The head of the reptile seemed approaching the wings, to inflict a deadly bite; but the crooked points of the talons kept him harmless; and instead of struggling with the bird, he was compelled to droop his head, and his breath and his venom expired together. The eagle was looking proudly, and almost crowing out, Victory! and from the joy of his eye one might suppose that he intended to transport the dead body of the reptile through the air. Forgetful of his circling spires, and no longer venomous, the *serpent* remained as a warning to his species, and seemed to bid them betake themselves for ever to their hiding-places. But this figure of the *Eagle* was more admirable still, for it served as *a dial:* the *horary* divisions of the day were marked by lines inscribed on its wings; these were easily discernible, by the skilful observer, when the sun's rays were not intercepted by clouds. But what shall I say of the STATUE OF HELEN? how shall I describe the white-armed daughter of *Tyndarus*, with her taper neck and well-turned ancles?—she, who united all *Greece* against *Troy*, and laid *Troy* in ashes; who, from the coast of *Asia*, visited the shores of the *Nile*, and finally revisited her native *Sparta*. Did she soften these barbarians? did she subdue these iron-hearted? No, verily! she, who once captivated all beholders, was now powerless:—and yet she was adorned, as for a public spectacle, with all her drapery; her vest, transparent as the spider's web; her fillet, and the coronet of gold and precious stones which encircled her brow, and dazzled by its splendour: her hair was partly confined in a knot, and partly waving in the wind, and flowing to her knees; and the figure, though cast in *brass*, seemed fresh as the descending dew, while

(3) Apollonius, without doubt, was endeavouring to imitate Moses in the Wilderness. *Vide Numbers*, chap. xxi.

while her swimming[1] eyes provoked love: her lips, like the rose-bud, were just opening, as if to address one, while a graceful smile met and enraptured the beholder. But the joy which sparkled in her eye, and the well-arched brows, and the grace and symmetry of her whole person, no description can adequately convey to posterity. But, O HELEN! matchless beauty! scion of the Loves! Venus's peculiar care! choicest gift of Nature! prize of victory! where were your *nepenthes*, and that sovereign balm of all ills, which *Polydamna*[2], the wife of *Thone*, bestowed upon you?—where were your irresistible *philtres?* why did you not employ them now, as formerly? I believe that Destiny had decreed that you should perish by fire—*you*, whose very image ceased not to inflame the beholders into love! I might almost add, that, by consigning this your image to the flames, the *Latins* avenged the manes of their ancestors[3], and the destruction of their paternal city, *Troy!* But the mad and unfeeling avarice of these men will not suffer me to indulge a pleasantry:—whatever was rare, whatever was beautiful, they coveted and destroyed. Those verses[4], which *Homer* sang in thy praise, O beauteous *Helen!* were in vain addressed to illiterate barbarians, who were ignorant even of their very *alphabet*. Another circumstance must also be mentioned: Upon a *column* was erected A FEMALE FIGURE, in the prime of youth and beauty: her hair was collected together, and flung backward: the height of the pillar was not beyond the reach of a person whose hand was outstretched: the figure itself was unsupported; and yet its right hand held with as much ease the *statue of a Horse and its Rider* as if it had been a goblet of wine; one foot of the horse being placed in the palm of the hand. He who sat upon the horse was of a robust appearance, clad in mail, with greaves on his legs, and ready for battle; the horse was erecting his ears to the sound of the trumpet; his neck was lofty, his nostrils snorting, and his eyes displayed his desire for the course; his feet were raised in air, and as if in the attitude of springing to the fight. Near to this statue, and close to the eastern goal of the Circus, which belonged to

(1) Thus *Anacreon*, Ode 28. bids the painter represent his mistress's eye,

Ἅμα γλαυκὸν ὡς Ἀθήνης,
Ἅμα δ' ὑγρὸν ὡς Κυθήρης.

So also *Lucian*, in his Dialogue of "*the Portrait*," speaks of the swimming softness of the eye blended with vivacity.

(2) Vide Hom. Od. lib. iv. ver. 228.

(3) "Ultus avos Trojæ, templa et temerata Minervæ." *Virg. Æneid. lib.* vi. 841.

(4) Vide Il. iii. ver. 215.

—— "No wonder such celestial charms
For nine long years have set the world in arms!
What winning graces! what majestic mien!
She moves a goddess, and she looks a queen."

to the *Red faction*[5], were placed the figures of VICTORIOUS CHARIOTEERS, as lessons of their art: by their gesture, if not by their voice, they exhorted the drivers not to slacken the reins as they approached the pillar (called *Nyssè*)[6]; but, reining in their steeds, to turn them in a narrow compass, and, lashing them to their full speed, compel the adverse charioteer to make a larger sweep, and thus to lose ground, even though his horses were swifter of foot, if he were less skilful in the management of them.—Another group of surprising and exquisite workmanship in *brass* closes the description. On a square plinth of marble, AN ANIMAL rested, which at first sight might have been taken for an *Ox*, only that its tail was too short, and it wanted a proper depth of throat, and its hoofs were not divided. ANOTHER ANIMAL, whose whole body was covered with rough scales, which even in brass were formidable, had seized upon the former animal with his jaws, and nearly throttled him. There were different opinions concerning these *animals*, which I shall not attempt to reconcile. Some imagined them to represent *the Basilisk and the Asp*: others, *the Crocodile and the River-horse* of the *Nile*. I shall content myself with describing the extraordinary contest between them; how both were mutually injuring and injured; were destroying and destroyed; were struggling for the victory; were conquering and conquered. The body of one animal was swollen from the head to the feet, and appeared greener than the colour of the frog; the lightning of his eye was quenched, and his vital powers seemed failing fast, so that the beholders might have imagined him already dead, only that his feet still supported and kept his body upright. The other animal, which was held fast in the jaws of its adversary, was moving his tail with difficulty; and, extending his mouth, was in vain struggling to escape from the deadly gripe. Thus each was inflicting death upon the other; the struggle was the same, and the victory terminated in the common destruction of both. These examples of mutual destruction I have been led to mention, not only from the sculptured representation of them, and from their taking place among fierce and savage beasts, but because this mutual carnage is not unfrequent among the nations which have waged war against us *Romans*[7];—they have massacred and destroyed each other, by the favour of Christ towards us, who "scattereth the people that delight in war;" who has no pleasure in blood; who causes the just man "to tread upon the *Basilisk* and the *Asp*," and to "trample the lion and the dragon under his feet."

(5) Vide *Gibbon*, 40th chapter, who has described the different factions of the Circus,—the Green, the Red, the White, and the Blue.

(6) For a particular description of the Chariot-race, we must look to the 23d Book of the *Iliad*, and read the instructions of Nestor to his son Antilochus: nor should we omit the lively and glowing description of a chariot-race, with its attendant accidents, in the *Electra* of *Sophocles*, ver. 700.

(7) The Byzantine Historians were fond of giving to their countrymen the appellation of *Romans*; as Constantinople had long been the seat of Empire, and was considered as a New Rome.

# No. II.

A

## LIST OF ALL THE PLANTS

*COLLECTED DURING THESE TRAVELS,*

## IN GREECE, EGYPT, AND THE HOLY LAND.

ALPHABETICALLY ARRANGED.

*N. B.* In this List will be found about *sixty* NEW SPECIES; the distinctive characters of which being fully described in the Notes to the *Three Sections* of PART THE SECOND, the *Generic* names only of the *new-discovered* Plants are now given.

When the name of no Botanical writer occurs after the specific appellations of Plants which have been described by other authors, that of *Linnæus* is to be understood.

The English *vulgar names*, having often no reference to the *Latin*, but being sometimes quite at variance with them, were placed before the *scientific appellations* in the body of the work; but as this could not be done consistently with an *alphabetical* arrangement, they have been now introduced as they were placed in the *Appendix* to the FIRST PART of these Travels; immediately following the *Linnæan*. Perhaps it might have been as well if they had been wholly omitted; but there are persons who desire their insertion.

| | | |
|---|---|---|
| *ACACIA Arabica* (Willd.) | Arábian Acacia | Egypt. |
| *Acacia Stephaniana* (Willd.) | Stephan's Acacia | Holy Land. |
| *Achillea Santolina* | Lavender Cotton Milfoil | Gulph of Glaucus.—Nelson's Isle. |
| *Adonis vernalis* | Spurge Adonis, or Pheasant's-eye | Mount Hæmus. |
| *Ægilops ovata* | | Holy Land. |
| *Aira* (nova species) | | Holy Land. |
| *Alyssum deltoideum* | Purple-blossomed Alysson | Troas (*Source of Scamander*). |
| *Allium subhirsutum* | Hirsute Garlic | Cos. |
| *Allium* (nova species) | | Cos. |
| *Alopecurus* (nova species) | Fox-tail Grass | Gulph of Glaucus. |
| *Amni Copticum* (Willd.) | Coptic Bishop's-weed | Holy Land (*Jaffa*). |
| *Amni Copticum* | | Holy Land (*Nazareth*). |
| *Anabasis spinosissima* | | Holy Land (*Jaffa*). |

| | | |
|---|---|---|
| *Anacyclus Creticus* | Cretan Anacyclus | Rhodes.—Lower Egypt. |
| *Anagallis arvensis* | Common Pimpernel | Cos. |
| *Anagyris fœtida* | | Troas. |
| *Anchusa cæspitosa* (Willd.) | Turfy Bugloss | Gulph of Glaucus. |
| *Anchusa undulata* | Wave-leaved Bugloss | Cos.—Rhodes. |
| *Anemone coronaria* | Narrow-leaved Garden Anemone. | Troas (*Source of Scamander*). |
| *Anemone hortensis* | Garden Anemone | Troas. |
| *Anemone Apennina* | | Troas. |
| *Anemone* (nova species) | | Troas. |
| *Anemone* (nova species) | | Troas (*Mount Gargarus*). |
| *Anemone ranunculoïdes* | Crowfoot-leaved Anemone | Bulgaria (*Mount Hæmus*). |
| *Anethum gravcolens* | | Holy Land (*Nazareth*). |
| *Anthericum Liliago* | Grass-leaved Anthericum | Gulph of Glaucus. |
| *Anthyllis cornicina* | Horned Kidney-vetch | Gulph of Glaucus. |
| *Antirrhinum arvense* | Field Snap-dragon | Troas. |
| *Antirrhinum Pelisserianum* | Pelisser's Snap-dragon | Gulph of Glaucus. |
| *Antirrhinum Elatine* | Fluellin | Holy Land. |
| *Antirrhinum Cymbalaria* | Ivy-leaved Snap-dragon | Rhodes. |
| *Antirrhinum* (nova species) | Snap-dragon | Rhodes. |
| *Antirrhinum Orontium* | Common Calf's-snout | Gulph of Glaucus. |
| *Arbutus Andrachne* | Broad-leaved Strawberry-tree | Troas (*Source of Scamander*). |
| *Aristolochia Maurorum* | Moorish Birthwort | Gulph of Glaucus. |
| *Asparagus aphyllus* | Leafless Asparagus | Gulph of Glaucus.—Coast of Egypt. |
| *Asphodelus ramosus* | Branching Asphodel | Cos. |
| *Asplenium Ceterach* | Common Spleenwort | Troas (*Mount Gargarus*). |
| *Astragalus longiflorus* | Long-flowered Milk-vetch | Troas. |
| *Astragalus bæticus* | Andalusian Milk-vetch | Rhodes. |
| *Atractylis humilis* | Dwarf-rayed Thistle | Troas.—Gulph of Glaucus.—Coast of Egypt. |
| *Atriplex Halimus* | Great Shrubby Purslane | Holy Land. |
| *Atropa Mandragora* | The Mandrake Plant | Cos.—Attica (*Plain of Marathon*). |
| *Arum Arisarum* | Friar's Cowl | Greece (*Delphi, Castalian fountain*). |
| *Baccharis Dioscorides* | | Egypt. |
| *Bromus* (nova species) | Brome-grass | Gulph of Glaucus. |
| *Bupleurum?* (nova species) | | Holy Land (*Jaffa*). |
| *Bupthalmum aquaticum* | | Cyprus. |
| *Campanula erinus* | Forked Bell-flower | Gulph of Glaucus. |
| *Campanula rupestris* (Sibthorpe) | Rock Bell-flower | Greece (*Parnassus*). |
| *Campanula tomentosa* (Ventenet.) | Downy Bell-flower | Gulph of Glaucus. |
| *Cannabis sativa* | Common Hemp | Egypt. |
| *Capparis spinosa* | Common Caper-tree | Cyprus.—Holy Land (*Jaffa*). |
| *Cakile Ægyptiaca* (Willd.) | Ægyptian Sea-rocket | Gulph of Glaucus.—Coast of Egypt |
| *Cardamine* (nova species) | Ladies' Smock | Troas (*Bonarbashy*). |
| *Caucalis arvensis* | Corn Bastard Parsley | Lower Egypt. |
| *Caucalis pumila* | Dwarf Bastard Parsley | Lower Egypt.—Coast of Ditto. |

| | | |
|---|---|---|
| *Centaurea* (nova species) | Star Thistle | Cyprus. |
| *Centaurea calcitrapa* | Star Thistle | Cyprus.—Holy Land (*Jaffa*). |
| *Centaurea calcitrapoïdes* | False Star Thistle | Holy Land. |
| *Centaurea monocantha* | Simple-spined Centaury | Holy Land (*Jaffa*). |
| *Centaurea pumila* | Dwarf Centaury | Cyprus. |
| *Ceratonia Siliqua* | Carob-tree—St. John's Bread | Cyprus.—Holy Land (*Jaffa*). |
| *Cerinthe major* | Great Honeywort | Cos. |
| *Cheiranthus* (nova species) | Wall-flower | Egypt (*Rosetta*). |
| *Chelidonium Glaucium* | Yellow-horned Poppy | Holy Land. |
| *Cherleria* (nova species) | | Greece (*Parnassus*). |
| *Chironia Centaurium* (Willd.) | Lesser Centaury | Gulph of Glaucus. |
| *Chironia maritima* (Willd.) | Sea Centaury—Gentian | Cyprus. |
| | | *N.B.* Found by our companion, *Dr. John Hume*, at a ruined aqueduct near to *Larneca*. We never saw it in any other part of the island. |
| *Chrysanthemum coronarium* | | Holy Land (*Cana of Galilee*). |
| *Cichorium divaricatum* | Branching Endive | Lower Egypt. |
| *Cicer arietinum* | Common Chick-pea | Holy Land (*Mount Sion*).—Greece (*Thermopylæ*). |
| *Cineraria* (nova species) | | Greece (*Parnassus*). |
| *Cistus* (nova species) | | Holy Land. |
| *Cistus Creticus* | Cretan Rock-rose | Gulph of Glaucus. |
| *Cistus crispus* | Curled-leaved Cistus | Troas (*Source of Scamander*). |
| *Cistus Monspeliensis* | Montpelier Rock-rose | Attica (*Plain of Marathon*). |
| *Cistus salvifolius* | Sage-leaved Rock-rose | Gulph of Glaucus. |
| *Convolvulus althæoïdes* | Althæa-leaved Bindweed | Attica. |
| *Convolvulus Dorycinium* | | Cyprus. |
| *Convolvulus lanatus* (Willd.) | Wooly Bindweed | Holy Land. |
| *Cordia Myxa* | Smooth-leaved Corda | Egypt. |
| *Cotula anthemoïdes* | Camomile Cotula | Coast of Egypt. |
| *Cotyledon Umbilicus* | Navelwort | Gulph of Glaucus. |
| *Cressa Cretica* | Cretan-cress | Egypt. |
| *Crocus* (nova species) | | Troas (*Mount Gargarus*). |
| *Crocus autumnalis* | Autumnal Saffron | Attica (*Plain of Marathon.*) |
| *Crocus vernus* | Spring Saffron | Troas. |
| *Croton tinctorium* | Dyer's Croton | Egypt. |
| *Crucianella angustifolia* | Narrow-leaved Crosswort | Holy Land.—Gulph of Glaucus. |
| *Cynanchum acutum* | Sharp-leaved Cynanchum | Egypt. |
| *Cynoglossum cheirifolium* | Wallflower-leaved Hound's-tongue, | Gulph of Glaucus. |
| *Cynoglossum lanceolatum* (Willd.) | Lance-leaved Hound's-tongue | Gulph of Glaucus. |
| *Cynoglossum pictum* | Spot-leaved Hound's-tongue | Cos. |
| *Daphne Alpina* | Alpine Daphne | Greece (*Parnassus*). |
| *Daphne argentea* | Silvery Mezereon | Troas. |
| *Daphne gnidium* | Flax-leaved Daphne | Greece (*Mount Helicon*). |
| *Delphinium* (nova species) | Larkspur | Holy Land (*Cana of Galilee*). |

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|---|---|---|
| *Delphinium incanum* | Hoary Larkspur | Holy Land. |
| *Delphinium peregrinum* | Nine-petalled Larkspur | Holy Land.—Cyprus. |
| *Dianthus* (nova species) | Pink | Holy Land (*Nazareth*). |
| *Dianthus fruticosus* (Smith) | Tree Pink | Seriphus. |
| | | *N. B.* Gathered in that island by *Mr. Dodwell*, and by him presented to us at *Constantinople*. |
| *Dianthus monadelphus* | Syrian Pink | Holy Land (*Nazareth*). |
| *Dolichos Dijne* (Forskahl) | Egyptian Dolichos | Egypt. |
| *Drypis spinosa* | Thorny Thistle of Theophrastus | Greece (*Parnassus*). |
| *Echinops* (nova species) | | Holy Land. |
| *Echium Creticum* | Cretan Viper's Bugloss | Cos.—Rhodes. |
| *Echium setosum* | Bristly Bugloss | Holy Land (*Jaffa*). |
| *Erica vagans* | Cornish Heath | Gulph of Glaucus.—Attica. |
| *Eryngium cyaneum* (Sibthorpe) | Blue Sea Holly | Cyprus. |
| *Eryngium dichotomum* | Dichotomous Sea Holly | Lower Egypt. |
| *Ethulia conyroïdes* | Panicled Ethulia | Egypt. |
| *Euphorbia* (nova species) | | Cyprus. |
| *Euphorbia* (nova species) | Spurge | Gulph of Glaucus. |
| *Euphorbia Aleppica* | Aleppo Spurge | Holy Land (*Jerusalem*). |
| *Euphorbia falcata* | Sickle-leaved Spurge | Cyprus. |
| *Euphrasia latifolia* | Broad-leaved Eyebright | Gulph of Glaucus. |
| *Euphorbia malacophylla* | Soft-leaved Spurge | Holy Land (*Jaffa*). |
| *Euphorbia myrsinites* | Myrtle Spurge | Greece (*Parnassus*). |
| *Euphorbia sylvatica* | Wood Spurge | Gulph of Glaucus. |
| *Exoacantha* (nova species) | Prickly-fruited Spinewort | Holy Land. |
| *Exoacantha heterophylla* | | Holy Land. |
| *Festuca divaricata* (Desfont | Spreading Fescue | Coast of Egypt. |
| *Festuca pungens* | Pungent Fescue | Lower Egypt.—Holy Land. |
| *Ficus sycamorus* | The Tree-Sycamore | Egypt (*Isle of Rhaouda*), &c. |
| *Fragaria sterilis* | Barren Strawberry | Mount Gargarus.—Mount Hæmus. |
| *Frankenia hirsuta* | Hairy Sea-Heath | Cyprus. |
| *Frankenia pulverulenta* | Powdered Sea-Heath | Gulph of Glaucus. |
| *Frankenia revoluta* (Forskahl) | Revolute-leaved Sea-Heath | Holy Land (*Jaffa*). — Gulph of Glaucus.—Lower Egypt.— Nelson's Island. |

*N. B.* This is a low, branching, shrubby plant, varying from about six inches to a foot, or more, in height. The leaves are nearly oval, disposed in whorls on the stem, and turned back at their edges, with a little bristly fringe on each side towards their foot-stalks. The flowers grow solitary, generally in the forks of the stem, but sometimes also at the ends of the branches; and, as they wither without falling off, are found upon the plant long after its season of flowering. The lower part of the calyx is bristly. The plant is yet unknown to the Editors of the *Species Plantarum*, and only published in the *Flora Ægyptiaco-Arabica* of *Forskahl*.

| | | |
|---|---|---|
| *Fumaria bulbosa* | Bulbous Fumitory | Troas.—Source of Scamander. |
| *Fumaria capreolata* | Rampant Fumitory | Cos.—Gulph of Glaucus. |
| *Fumaria officinalis* | Common Fumitory | Troas. |
| *Fumaria parviflora* | Small-flowered Fumitory | Troas.—Cos.—Gulph of Glaucus. |

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|---|---|---|
| *Galanthus nivalis* | Snow-drop | Troas.—Source of Scamander. |
| *Galium* (nova species) | | Gulph of Glaucus. |
| *Garidella Nigellastrum* | | Holy Land. |
| *Geranium molle* | Soft Crane's-bill | Cos. |
| *Gladiolus imbricatus* | Close-flowered Corn-flag | Gulph of Glaucus. |
| *Glechoma hederacea* | Ground Ivy | Bulgaria. |
| *Glinus lotoïdes* | Hairy Glinus | Egypt. |
| *Gnaphalium luteo-album* | Jersey Cudweed | Egypt (*Rosetta*). |
| *Gnaphalium spicatum* (Willd.) | Spiked Cudweed | Lower Egypt.—Coast of Egypt. |
| *Gnaphalium stœchas* | Narrow-leaved Cudweed | Gulph of Glaucus.—Cos. |
| *Hedysarum Alhagi* | Persian Manna-plant | Holy Land.—Cyprus.—Egypt. |
| | The favourite food of the Camel. (*Forskahl's Flora, p.* 136.) | |
| *Hedysarum caput-galli* | Cock's-head | Lower Egypt. |
| *Heliotropium* (nova species) | | Holy Land (*Cana of Galilee.*) |
| *Helleborus orientalis* (Willd.) | The true Greek Hellebore | Greece (*Mount Helicon*). |
| *Helleborus viridis* | Green Hellebore | Bulgaria. |
| *Herniaria hirsuta* | Hairy Rupture-wort | Cyprus. |
| *Holcus Durra* (Forskahl) | Arabian Corn, or *Dora* | Holy Land. |
| *Hyacinthus comosus* | Purple Grape-Hyacinth | Cos.—Rhodes. |
| *Hyacinthus racemosus* | Grape Hyacinth | Troas. |
| *Hyacinthus Romanus* | Roman Hyacinth | Cos. |
| *Hyoscyamus aureus* | Golden Henbane | Holy Land (*Jerusalem, at the House of Pilate*).—Cos.—Rhodes. |
| *Hypecoum* (nova species) | | Troas. |
| *Hypecoum imberbe* | Beardless Horned Cumin | Troas.—Lower Egypt. |
| *Hypecoum procumbens* | Prostrate Horned Cumin | Troas. |
| *Hypericum* (nova species) | Curled-leaved St. John's Wort | Cyprus.—Holy Land (*Jaffa*). |
| *Hypericum* (nova species) | St. John's Wort | Gulph of Glaucus. |
| *Hypericum* (nova species) | Prostrate St. John's Wort | Holy Land (*Jaffa*). |
| *Hypericum Coris* | Heath-leaved St. John's Wort | Greece (*Thermopylæ*). |
| *Iberis umbellata* | Umbelled Candytuft | Gulph of Glaucus. |
| *Illecebrum Paronychia* | Mountain Knot-grass | Gulph of Glaucus.—Holy Land.—Lower Egypt.—Cyprus.—Rhodes. |
| *Inula Arabica* | Arabian Inula | Holy Land. |
| *Iris graminea* | The Grass-leaved Iris | Isle of Cos.—Greece (*Thermopylæ*). |
| *Isopyrum thalictroïdes* | Meadow Rue-leaved Isopyrum | Bulgaria. |
| *Ixia Bulbocodium* | | Troas. |
| *Lagœcia cuminoïdes* | | Cyprus. |
| *Lagurus ovatus* | Hare's-tail Grass | Lower Egypt. |
| *Lapsana stellata* | Starry Nipplewort | Gulph of Glaucus. |
| *Laserpitium* (nova species) | | Gulph of Glaucus. |
| *Lathyrus sativus* | Chickling Vetch | Cos. |
| *Lathyrus setifolius* | Bristle-leaved Lathyrus | Gulph of Glaucus. |
| *Lavandula stœchas* | French Lavender | Gulph of Glaucus. |
| *Leontice Leontopetalum* | Lion's Leaf | Troas (*Bonarbashy*). |

| | | |
|---|---|---|
| *Lichen articulatus* | Jointed Thread-Moss | Troas (*Mount Cargarus*). |
| *Linum angustifolium* | Narrow-leaved Flax | Cos. |
| *Lithospermum* (nova species) | Gromwell | Greece (*Delphi, Fountain Castalia*). |
| *Lithospermum ciliatum* (Willd.) | Ciliated Gromwell | Coast of Egypt. |
| *Lithospermum tinctorium* | Dyer's Bugloss | Troas. |
| *Lotus* (nova species) | | Coast of Egypt. |
| *Lotus Creticus* | Cretan Bird's-foot Trefoil | Egypt. |
| *Lotus ornithopodioïdes* | Bird's-foot | Rhodes. |
| *Lotus peregrinus* | Flat-podded Bird's-foot Trefoil. | Lower Egypt. |
| *Lycium Europæum* | European Box-Thorn | Attica (*Plain of Marathon.*) |
| *Lycopsis arvensis* | Field Bugloss | Cos. |
| *Lycopsis* (nova species) | | Holy Land. |
| *Marrubium acetabulosum* | Saucer-leaved Horehound | Gulph of Glaucus. |
| *Marrubium acetabulosum* | | Holy Land. |
| *Marrubium hirsutum* (Willd.) | Hirsute Horehound | Attica (*Plain of Marathon, Tomb of the Athenians*). |
| *Medicago circinata* | Kidney-podded Medic | Cos. |
| *Medicago marina* | Sea-side Medic | Lower Egypt. |
| *Medicago minima* | Least Medic | Lower Egypt. |
| *Medicago orbicularis* | Flat-podded Medic | Rhodes. |
| *Medicago polymorpha* | Heart Medic | Gulph of Glaucus. |
| *Mentha Niliaca* (Willd.) | Egyptian Mint | Egypt. |
| *Mimosa Lebbeck* | | Egypt. |
| *Mimosa Stephaniana* (Willd.) | | Holy Land. |
| *Molucella lævis* | Smooth Molucca Balm | Holy Land. |
| *Molucella spinosa* | Thorny Molucca Balm | Holy Land (*Jerusalem*). |
| *Nerium Oleander* | Oleander | Holy Land (*Jaffa*). |
| *Neurada procumbens* | Procumbent Neurada | Coast of Egypt.—Holy Land. |
| *Olea Europæa* | Common Olive-tree | Holy Land (*Jerusalem, Mount of Olives.*)—Over all Greece (*Thermopylæ*), &c. &c. &c. |
| *Ononis vaginalis* (Venten.) | Sheathing Rest-harrow | Holy Land (*Mount of Olives*). |
| *Ononis vaginalis* (Willd.) | Sheathing Rest-harrow | Gulph of Glaucus. |
| *Ononis* (nova species) | | Cyprus. |
| *Onosma* (nova species) | | Gulph of Glaucus. |
| *Orchis* (nova species) | Purple Orchis | Troas (*Bornabashy*).—Cos. |
| *Origanum Onites* | Woolly-leaved Marjoram | Troas (*Source of Scamander*). |
| *Origanum* (nova species) | | Holy Land (*Cana of Galilee*). |
| *Ornithogalum arvense* | Field Star of Bethlehem | Troas (*Aiantéum*). |
| *Ornithogalum luteum* | Yellow Star of Bethlehem | Troas. |
| *Ornithogalum nanum* (Sibthorpe) | Dwarf Star of Bethlehem | Mount Hæmus. |
| *Ornithogalum umbellatum* | Star of Bethlehem | Cos. |
| *Ornithogalum* (nova species) | Star of Bethlehem | Mount Hæmus. |
| *Orobanche tinctoria* (Forskahl) | Dyer's Broom-rape | Nelson's Isle. |
| *Orobanche* (nova species) | | Coast of Egypt. |

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|---|---|---|
| *Pancratium maritimum* | Sea-side Pancratium | Egypt. |
| *Panicum dactylon* | Creeping-rooted Panic-grass | Holy Land.—Egypt. |
| *Panicum turgidum* (Forskahl) | Turgid Panic-grass | Egypt. |
| *Passerina hirsuta* (Willd.) | Hairy Sparrowwort | Gulph of Glaucus.—Holy Land. |
| *Peganum retusum* | Retuse-leaved Peganum | Nelson's Isle. |
| *Periploca Esculenta* | Esculent Periploca. | |
| *Phillyrea media* | Common Phillyrea | Greece—(*Thermopylæ*). |
| *Phlomis Herba-venti* | Rough-leaved Jerusalem Sage | Holy Land (*Jerusalem*). |
| *Physalis somnifera* | Cluster-flowered Winter Cherry. | Cyprus.—Holy Land (*Jaffa*). |
| *Pinus* (nova species?) | | Greece (*Parnassus*). |
| *Plantago* (nova species) | Plantain | Cos. |
| *Plantago Coronopus* | Buckshorn Plantain | Rhodes. |
| *Plantago* (nova species) | | Holy Land (*Jaffa*). |
| *Plantago Psyllium* | Fleawort Plantain | Coast of Egypt. |
| *Poa Cynosuroïdes* | Dog's-tail Meadow-grass | Egypt. |
| *Polycarpon tetraphyllum* | Four-leaved Polycarp | Rhodes. |
| *Polygala* (nova species) | Milkwort | Cos. |
| *Polygonum Setosum*, (Willd.) | Bristly Persicaria | Gulph of Glaucus.—Egypt (*Rosetta*). |
| *Polypogon* (nova species) | Grass | Lower Egypt. |

*N.B.* This Genus is not mentioned in Martyn's edit. of *Miller's Dictionary*.

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|---|---|---|
| *Polypogon Monspeliense* (Desfont.) | Beard-grass | Coast of Egypt. |
| *Poterium spinosum* | Shrubby Burnet | Cos.—Cyprus.—Gulph of Glaucus. |

This plant is remarkable for the various kinds of leaves which it bears at the same time: the leaflets or segments of the winged leaves, upon some branches, being quite entire; upon others deeply pinnatified; and upon others both sorts growing intermixed: so that the most accurate Botanist, not being aware of its versatility, might suppose that different specimens, cut from the same plant, belonged to two different species. Even on the flowering branches both sorts occur; but the divided leaflets are most prevalent on the younger shoots, and the entire ones on those that are more rigid and woody.

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|---|---|---|
| *Potentilla speciosa* (Willd.) | | Greece (*Parnassus*). |
| *Potentilla reptans* | Creeping Cinquefoil | Gulph of Glaucus. |
| *Potentilla supina* | Trailing Cinquefoil | Coast of Egypt. |
| *Psoralea bituminosa* | Bituminous Psoralea | Gulph of Glaucus. |
| *Psoralea Palestina* | | Holy Land. |
| *Pulmonaria officinalis* | Common Lungwort | Bulgaria. |
| *Punica granatum* | Pomegranate | Cyprus.—Holy Land (*Jaffa*). |
| *Quercus coccifera* | Scarlet Oak | Cos.—Greece (*Mount Helicon, Thermopylæ*). |
| *Quercus Ægilops* | Vallonia Oak; called also Great prickly-cupped Oak | Various parts of Greece. |
| *Quercus Cerris* | Turkey Oak | Various parts of Greece. |
| *Quercus Esculus* | Small prickly-cupped Oak | Various parts of Greece. |
| *Quercus Ilex* | Evergreen Oak | Various parts of Greece. |
| *Quercus gramuntia* | Holly-leaved Oak | Various parts of Greece. |
| *Quercus Suber* | Cork-tree | Various parts of Greece. |
| *Quercus* (nova species?) | Downy Oak | Attica (*Plain of Marathon*). |
| *Ranunculus Ficaria* | | Bulgaria. |

| | | |
|---|---|---|
| *Ranunculus* (nova species) | | Cos. |
| *Reseda undata* | Wave-leaved Weld | Lower Egypt.—Rhodes. |
| *Ricinus Palma-Christi* | Common Palma-Christi | Holy Land.—Egypt. |
| *Rosa centifolia* | Hundred-leaved Rose | Rhodes. |
| *Rubia peregrina* | Wild Madder | Gulph of Glaucus. |
| *Rumex roseus* | Rosy-seeded Dock | Gulph of Glaucus.—Coast of Egypt. |
| *Rumex aculeatus* | Prickly-seeded Dock | Rhodes. |
| *Ruscus* (nova species) | | Troas (*Source of Scamander*). |
| *Ruta graveolens* | Common Rue | Greece (*Thermopylæ*). |
| *Salicornia cruciata* | Cross-leaved Glasswort | Coast of Egypt. |
| *Salsola* (nova species) | | Rosetta. |
| *Salsola Kali* | Prickly Saltwort | Holy Land (*Acre, Nazareth*). |
| *Salvia* (nova species) | Sage | Troas. |
| *Salvia triloba* | Three-lobed Sage | Gulph of Glaucus. |
| *Scabiosa* (nova species) | | Holy Land (*Jaffa*). |
| *Scabiosa plumosa* (Sibthorpe) | Feathered Scabious | Cyprus. |
| *Schœnus Mucronatus* | Prickly Bog-rush | Lower Egypt. |
| *Scilla bifolia* | Two-leaved Squill | Between Constantinople and the Danube. |
| *Scirpus Holoschœnus* | Cluster-headed Club-rush | Troas.—Coast of Egypt. |
| *Scrophularia* (nova species) | Figwort | Gulph of Glaucus. |
| *Scrophularia canina* | Dog's Figwort | Gulph of Glaucus. |
| *Sedum Cepæa* | Spreading-flowered Stonecrop | Troas. |
| *Sedum Telephium* | Orpine | Holy Land. |
| *Sedum* (nova species) | Stonecrop | Holy Land. |
| *Senecio rupestris* (Waldst. et Kitaibd.) | Rock Ragwort | Bulgaria. |
| *Serapias cordigera* | Heart-lipped Serapias | Gulph of Glaucus. |
| *Sesamum Indicum* | Indian Sesame | Holy Land (*Jerusalem*). |
| *Silene congesta* (Sibthorpe) | | Greece (*Delphi, Castalian spring*). |
| *Sinapis incana* | Hoary Mustard | Gulph of Glaucus. |
| *Smilex aspera* | Rough Bindweed | Holy Land.—Greece (*Thermopylæ*). |
| *Solanum nigrum* | Common Nightshade | Attica (*Plain of Marathon*). |
| *Spartium villosum* (Willd.) | Cretan Broom | Cos. |
| *Spartium radiatum* | Radiating Broom | Gulph of Glaucus. |
| *Stachys cretica* | Cretan Kedge-Nettle | Gulph of Glaucus. |
| *Statice aphylla* (Forskahl ?) | | Lower Egypt.—Coast of Egypt.—Nelson's Isle. |
| *Statice aristata* (Sibthorpe) | Awned Sea-Lavender | Cyprus.—Holy Land (*Jaffa*). |
| *Statice monopetala* | Broad-leaved Shrubby Sea-Lavender, | Gulph of Glaucus.—Nelson's Isle. |
| *Stipa paleacea* | Chaffy Feather-grass | Lower Egypt.—Nelson's Isle. |
| *Styrax officinale* | Storax-tree | Gulph of Glaucus. |
| *Symphytum?* (nova species) | | Holy Land (*Jerusalem*). |
| *Tamarix Gallica* | French Tamarisk | Holy Land.—Attica (*Plain of Marathon*). |
| *Teucrium Chamædrys* | Common Germander | Holy Land.—Greece (*Thermopylæ*). |

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|---|---|---|
| *Teucrium orientale* | Multifid Germander | Holy Land. |
| *Teucrium* (nova species) | Germander | Mount Hæmus. |
| *Teucrium Polium* | Poley Germander | Lower Egypt.—Cyprus. |
| *Teucrium Polium* | Mountain Poley | Troas. |
| *Thlaspi saxatile* | Round-leaved Shepherd's-purse. | Troas (*Source of Scamander*).—Lower Egypt. |
| *Thymbra?* (nova species) ambigua? (*nobis*). This may be a new *Genus*. | | Greece (*Thermopylæ*). |
| *Tragia cocculifera spicata* | | Cyprus.—Holy Land (*Jerusalem*). |
| *Tordylium* (nova species) | | Cos. |
| *Tordylium apulum* | Dwarf Hartwort | Cos. |
| *Tribulus terrestris* | | Cyprus. |
| *Trifolium agrarium* | Upright Hop-Trefoil | Gulph of Glaucus. |
| *Trifolium clypeatum* | Shield-bearing Trefoil | Cos. |
| *Trifolium* (nova species) | Trefoil | Cos. |
| *Trifolium* (nova species) | | Gulph of Glaucus. |
| *Trifolium Indicum* | Indian Trefoil | Lower Egypt. |
| *Trifolium resupinatum* | Spreading Trefoil | Egypt (*Rosetta*). |
| *Trifolium stellatum* | Starry Trefoil | Gulph of Glaucus. |
| *Trifolium tomentosum* | Downy Trefoil | Cos. |
| *Trifolium uniflorum* | Solitary-flowered Trefoil | Troas. |
| *Trigonella* (nova species) | | Gulph of Glaucus. |
| *Trigonella corniculata* | Horned Fenugreek | Cos.—Rhodes. |
| *Urtica Balearica* | Balearic Nettle | Rhodes. |
| *Valeriana* (*rarissima?*) that rare *Valerian* found by Dr. Sibthorpe near the river *Limyris* in *Lycia*; and thought by him to be the Φου of *Dioscorides*. See *Flora Græca*, vol. I. p. 24. | | Troas. |
| *Verbascum sinuatum* | Sinuate Mullein | Holy Land (*Jaffa*). |
| *Verbascum* (nova species) | | Gulph of Glaucus. |
| *Veronica* (nova species) | Speedwell | Mount Hæmus. |
| *Veronica agrestis* | Field Speedwell | Rhodes. |
| *Vicia hybrida* | Mongrel Vetch | Cos.—Rhodes. |
| *Vicia lathyroïdes* | Spring Vetch | Bulgaria. |
| *Vinca* (nova species) | Periwinkle | Mount Hæmus. |
| *Viola odorata* | Common Violet | Valleys of Mount Hæmus. |
| *Vitex Agnus-castus* | Chaste-tree | Holy Land. |
| *Zizyphus Lotus* (Willd.) | Lote-tree | Holy Land (*Jaffa*). |
| *Zizyphus paliurus* (Willd.) | Christ's Thorn | Cyprus.—Holy Land. |
| *Zizyphus Spina-Christi* | Christ's Thorn | Holy Land. |

# No. III.

## TEMPERATURE OF THE ATMOSPHERE,

ACCORDING TO

## DIURNAL OBSERVATION;

WITH

## A CORRESPONDING STATEMENT OF TEMPERATURE IN ENGLAND

DURING THE SAME PERIOD:

The latter being extracted from a Register kept in the Apartments of the ROYAL SOCIETY of LONDON, by Order of the President and Council.

N.B. *The Observations during the Journey were always made at Noon, and in the most shaded situation that could be found: those of the Royal Society at Two* P.M.: *and both on the Scale of Fahrenheit.*

| Observation on the Scale of Fahrenheit. | Where made. | When made. | Observation in London on the same Day. |
|---|---|---|---|
| 68 | Marathon, | December 1, 1801. | 38 |
| 71 | Marathon, | December 2. | 43 |
| 59 | Shalishi, | December 3. | 39 |
| 63 | Thebes, | December 4. | 40 |
| 53 | Thebes, | December 5. | 50 |
| 48 | Thebes, | December 6. | 45 |
| 63 | Thebes, | December 7. | 39 |
| 59 | Neocorio, | December 8. | 45 |
| 54 | Zagăra, | December 9. | 50 |
| 50 | Capranû, | December 10. | 47 |
| 54 | Screpû, | December 11. | 44 |
| 60 | Lebadéa, | December 12. | 38 |
| 63 | Lebadéa, | December 13. | 35 |

| Observation on the Scale of Fahrenheit. | Where made. | When made. | Observation in London on the same Day. |
|---|---|---|---|
| 59 | Frontier of Phocis, | December 14. | 32 |
| 59 | Delphi, | December 15. | 35 |
| 44 | Valley of Kallidia upon Parnassus, | December 16. | 31 |
| 30 | Summit of Parnassus. | | |
| 47 | Ruins of Tithorea, | December 17. | 32 |
| 51 | Palæo-Castro, | December 18. | 31 |
| 51 | Thermopylæ, | December 19. | 30 |
| 51 | Dervêne beyond Zeitûn, | December 20. | 36 |
| 50 | Near to Pharsalus, | December 21. | 43 |
| 52 | Larissa, | December 22. | 38 |
| 59 | Yan, near Tempe, | December 23. | 47 |
| 57 | Between Ampelâkia and Platamonos, | December 24. | 45 |
| 57 | Khan between Platamonos and Katarina, | December 25. | 49 |
| 57 | Kitros, | December 26. | 48 |
| 49 | Mauro-smack Ferry, | December 27. | 47 |
| 50 | Thessalonica, | December 28. | 42 |
| 51 | Thessalonica, | December 29. | 42 |
| 52 | Thessalonica, | December 30. | 39 |
| 51 | Near Thessalonica, | December 31. | 33 |
| 62 | Micra Beshek, | January 1, 1802. | 33 |
| 59 | Near Orphano, | January 2. | 35 |
| 58 | Khan of Kynarga, | January 3. | 29 |
| 62 | Ferry of the Kara-sû River, | January 4. | 33 |
| 57 | Five hours East of Yenïga, | January 5. | 33 |
| 49 | Gymmergïne, | January 6. | 35 |
| 51 | Dervêne between Gymmergïne & Fairy, | January 7. | 33 |
| 53 | Near Achoorïa, | January 8. | 36 |
| 51 | Malgara, | January 9. | 35 |
| 49 | Yenijick, | January 10. | 30 |
| 51 | Turkmalé, | January 11. | 31 |
| 57 | Selymbria, | January 12. | 28 |
| 57 | Custom-House, Constantinople, | January 13. | 28 |
| 53 | Constantinople, | January 14. | 30 |
| 51 | Constantinople, | January 15. | 27 |
| 49 | Constantinople, | January 16. | 34 |

| Observation on the Scale of Fahrenheit. | Where made. | When made. | Observation in London on the same Day. |
|---|---|---|---|
| 41 | Constantinople, | January 17. | 40 |
| 57 | Constantinople, | January 18. | 44 |
| 48 | Constantinople, | January 19. | 46 |
| 53 | Constantinople, | January 20. | 42 |
| 51 | Constantinople, | January 21. | 43 |
| 51 | Constantinople, | January 22. | 41 |
| 46 | Constantinople, | January 23. | 41 |
| 39 | Constantinople, | January 24. | 43 |
| 30 | Constantinople, | January 25. | 44 |
| 39 | Constantinople, | January 26. | 45 |
| 45 | Constantinople, | January 27. | 48 |
| 46 | Constantinople, | January 28. | 48 |
| 45 | Constantinople, | January 29. | 44 |
| 39 | Constantinople, | January 30. | 47 |
| 43 | Constantinople, | January 31. | 48 |
| 45 | Constantinople, | February 1. | 49 |
| 42 | Constantinople, | February 2. | 49 |
| 42 | Constantinople, | February 3. | 47 |
| 39 | Constantinople, | February 4. | 45 |
| 42 | Constantinople, | February 5. | 41 |
| 39 | Constantinople, | February 6. | 47 |
| 44 | Constantinople, | February 7. | 41 |
| 51 | Constantinople, | February 8. | 41 |
| 51 | Constantinople, | February 9. | 42 |
| 45 | Constantinople, | February 10. | 41 |
| 57 | Constantinople, | February 11. | 37 |
| 54 | Constantinople, | February 12. | 39 |
| 57 | Constantinople, | February 13. | 48 |
| 62 | Constantinople, | February 14. | 36 |
| 53 | Constantinople, | February 15. | 35 |
| 57 | Constantinople, | February 16. | 38 |
| 58 | Constantinople, | February 17. | 45 |
| 54 | Constantinople, | February 18. | 43 |
| 54 | Constantinople, | February 19. | 45 |
| 53 | Constantinople, | February 20. | 47 |

| Observation on the Scale of Fahrenheit. | Where made. | When made. | Observation at London on the same Day. |
|---|---|---|---|
| 41 | Constantinople, | February 21. | 53 |
| 42 | Constantinople, | February 22. | 55 |
| 44 | Constantinople, | February 23. | 55 |
| 42 | Constantinople, | February 24. | 53 |
| 39 | Constantinople, | February 25. | 48 |
| 51 | Constantinople, | February 26. | 43 |
| 48 | Constantinople, | February 27. | 49 |
| 51 | Constantinople, | February 28. | 47 |
| 55 | Constantinople, | March 1. | 48 |
| 57 | Constantinople, | March 2. | 53 |
| 58 | Constantinople, | March 3. | 48 |
| 50 | Constantinople, | March 4. | 44 |
| 50 | Constantinople, | March 5. | 41 |
| 53 | Constantinople, | March 6. | 41 |
| 48 | Constantinople, | March 7. | 41 |
| 50 | Constantinople, | March 8. | 41 |
| 59 | Constantinople, | March 9. | 44 |
| 64 | Constantinople, | March 10. | 52 |
| 46 | Constantinople, | March 11. | 56 |
| 47 | Constantinople, | March 12. | 52 |
| 48 | Constantinople, | March 13. | 42 |
| 55 | Constantinople, | March 14. | 41 |
| 64 | Constantinople, | March 15. | 43 |
| 46 | Constantinople, | March 16. | 49 |
| 39 | Constantinople, | March 17. | 51 |
| 37 | Constantinople, | March 18. | 55 |
| 39 | Constantinople, | March 19. | 48 |
| 52 | Constantinople, | March 20. | 49 |
| 59 | Constantinople, | March 21. | 46 |
| 62 | Constantinople, | March 22. | 50 |
| 59 | Constantinople, | March 23. | 49 |
| 62 | Constantinople, | March 24. | 59 |
| 59 | Constantinople, | March 25. | 60 |
| 59 | Constantinople, | March 26. | 60 |
| 61 | Constantinople, | March 27. | 65 |

| Observation on the Scale of Fahrenheit. | Where made. | When made. | Observation in London on the same Day. |
|---|---|---|---|
| 55 | Constantinople, | March 28. | 62 |
| 59 | Constantinople, | March 29. | 47 |
| 66 | Constantinople, | March 30. | 49 |
| 53 | Constantinople, | March 31. | 48 |
| 50 | Kûtchûk Tchekmadjeh, | April 1. | 52 |
| 47 | Bûyûk Tchekmadjeh, | April 2. | 59 |
| 50 | Selivria, | April 3. | 58 |
| 53 | Tchorlu, | April 4. | 61 |
| 53 | Burghaz, | April 5. | 63 |
| 53 | Kirk Iklisie, | April 6. | 55 |
| 52 | Kannara, | April 7. | 59 |
| 48 | Fachi, | April 8. | 66 |
| 52 | Carnabat, | April 9. | 55 |
| 52 | Dobralle, | April 10. | 58 |
| 53 | Dragoelu, | April 11. | 55 |
| 65 | Shumla, | April 12. | 48 |
| 70 | Tatchekeui, | April 13. | 48 |
| 66 | Torlach, | April 14. | 54 |
| 41 | Rustchûk, | April 15. | 57 |
| 50 | Tïya, | April 16. | 59 |
| 53 | Bûkorest, | April 17. | 63 |
| 50 | Bûkorest, | April 18. | 61 |
| 53 | Bûkorest, | April 19. | 66 |
| 50 | Bûkorest, | April 20. | 67 |
| 64 | Bûkorest, | April 21. | 59 |
| 60 | Bûkorest, | April 22. | 63 |
| 62 | Bûkorest, | April 23. | 53 |
| 60 | Bûkorest, | April 24. | 60 |
| 71 | Bûkorest, | April 25. | 62 |
| 68 | Maronches, | April 26. | 60 |
| 66 | Corté D'Argish, | April 27. | 54 |
| 69 | Kinnin, | April 28. | 54 |
| 68 | Hermanstadt, | April 29. | 52 |
| 66 | Hermanstadt, | April 30. | 56 |
| 66 | Magh, | May 1. | 61 |
| 71 | Szasavaros, | May 2. | 61 |
| 66 | Nagyag, | May 3. | 58 |

| Observation on the Scale of Fahrenheit. | Where made. | When made. | Observation in London on the same Day. |
|---|---|---|---|
| 62 | Dobra, | May 4. | 60 |
| 57 | Rigas, | May 5. | 56 |
| 60 | Komlos, | May 6. | 58 |
| 57 | Turkish Kanisha, | May 7. | 57 |
| 66 | Petery, | May 8. | 61 |
| 70 | Inares, | May 9. | 63 |
| 64 | Pest, | May 10. | 60 |
| 66 | Pest, | May 11. | 65 |
| 71 | Voroesvar, | May 12. | 60 |
| 77 | Near Zelitz, | May 13. | 59 |
| 66 | Schemnitz, | May 14. | 57 |
| 62 | Yalack, | May 15. | 55 |
| 57 | Koserniche, | May 16. | 55 |
| 44 | Schemnitz, (snow and rain), | May 17. | 51 |
| 48 | Schemnitz, (hail and snow), | May 18. | 55 |
| 50 | Schemnitz, | May 19. | 53 |
| 50 | Schemnitz, | May 20. | 54 |
| 69 | Schemnitz, | May 21. | 73 |
| 48 | Schemnitz, | May 22. | 73 |
| 50 | Schemnitz, | May 23. | 65 |
| 53 | Wind-schadt, | May 24. | 66 |
| 48 | Lewa, | May 25. | 67 |
| 55 | Tyrnaw, | May 26. | 74 |
| 62 | Presburg, | May 27. | 70 |
| 70 | Presburg, | May 28. | 76 |
| 68 | Vienna, | May 29. | 68 |
| 67 | Vienna, | May 30. | 51 |
| 65 | Vienna, | May 31. | 48 |
| 64 | Vienna, | June 1. | 54 |
| 66 | Vienna, | June 2. | 56 |
| 55 | Vienna, | June 3. | 71 |
| 66 | Vienna, | June 4. | 69 |
| 70 | Vienna, | June 5. | 68 |
| 71 | Vienna, | June 6. | 63 |
| 70 | Vienna, | June 7. | 60 |
| 71 | Vienna, | June 8. | 66 |

| Observation on the Scale of Fahrenheit. | Where made. | When made. | Observation in London on the same Day. |
|---|---|---|---|
| 68 | Vienna, | June 9. | 61 |
| 70 | Vienna, | June 10. | 62 |
| 71 | Vienna, | June 11. | 68 |
| 71 | Vienna, | June 12. | 67 |
| 70 | Vienna, | June 13. | 70 |
| 70 | Vienna, | June 14. | 68 |
| 71 | Vienna, | June 15. | 73 |
| 70 | Vienna, | June 16. | 77 |
| 71 | Vienna, | June 17. | 67 |
| 73 | Vienna, | June 18. | 70 |
| 70 | Vienna, | June 19. | 74 |
| 71 | Vienna, | June 20. | 73 |
| 70 | Vienna, | June 21. | 66 |
| 72 | Vienna, | June 22. | 67 |
| 79 | Vienna, | June 23. | 70 |
| 65 | Vienna, | June 24. | 65 |
| 77 | Vienna, | June 25. | 69 |
| 79 | Vienna, | June 26. | 72 |
| 83 | Vienna, | June 27. | 63 |
| 86 | Vienna, | June 28. | 66 |
| 75 | Vienna, | June 29. | 64 |
| 72 | Vienna, | June 30. | 67 |
| 87 | Vienna, | July 1. | 58 |
| 86 | Vienna, | July 2. | 61 |
| 87 | Vienna, | July 3. | 62 |
| 85 | Vienna, | July 4. | 67 |
| 86 | Vienna, | July 5. | 64 |
| 87 | Vienna, | July 6. | 64 |
| 87 | Vienna, | July 7. | 70 |
| 92 | Vienna, | July 8. | 70 |
| 86 | Vienna, | July 9. | 70 |
| 92 | Vienna, | July 10. | 61 |
| 92 | Vienna, | July 11. | 65 |
| 88 | Vienna, | July 12. | 64 |
| 87 | Vienna, | July 13. | 62 |
| 81 | Vienna, | July 14. | 62 |

# No. IV.

## *A DIARY OF THE AUTHOR's ROUTE,*

CONTAINING THE

NAMES OF THE PLACES HE VISITED,

AND THEIR DISTANCE FROM EACH OTHER.

N. B. *The Distances in* TURKEY *are stated by* Hours; *each Hour being equal to Three English Miles. In the* GERMAN EMPIRE, *the Distances are reckoned by* Posts, *or* Stations; *each of which is considered equal to Two Hours' journey; perhaps about Five Miles English, upon the average.*

### FIRST ROUTE,—*from* ATHENS *to* THESSALONICA.

| 1801. | | Hours. |
|---|---|---|
| *Nov.* 31. | From Athens to Kakûvies | 2 |
| *Dec.* 1. | Stamata | 3 |
| | Marathon | 3 |
| 3. | Kallingi, or *Kalingi* | 1½ |
| | Capandritti | 1½ |
| | Magi | 1½ |
| | Shalishi | 3 |
| | Œnea, or *Ela* | 2 |
| | Skemata | 2 |
| 4. | Thebes | 5 |
| 7. | Platănă | 2 |
| 8. | Cocla | 1 |
| | Leuctra | 3 |
| | Neocorio | 1 |
| 9. | Hieron of the Muses on Helicon | 1 |
| | Sagără | 2 |
| | Kotûmala | 1¾ |
| | Panori | 2½ |
| | Lebadéa | 1½ |
| 10. | Capranû, or *Chæronéa* | 2 |
| | Lebadéa | 2 |
| 11. | Romaiko | 1¾ |
| | Screpû, or *Orchomenus* | ¾ |
| | Lebadéa | 2 |
| 15. | Crissa | 8½ |
| | Castri, or *Delphi* | 1 |

| 1801. | | Hours. |
|---|---|---|
| *Dec.* 15. | Arracovia | 3 |
| 16. | Summit of Parnassus | 4½ |
| | Monastery of the Virgin | 4 |
| 17. | Aija Marion | 1½ |
| | Velitza, or *Tithorea* | 1 |
| 18. | Palæo-Castro | 1 |
| | Dadi | 1½ |
| | Bodonitza | 3 |
| 19. | Polyandrium of the Greeks who fell at *Thermopylæ* | 1 |
| | Thermopylæ | 1¼ |
| | Zeitûn | 2¾ |
| 20. | Pharsa, or *Pharsalus* | 11 |
| 21. | Larissa | 6 |
| 23. | Yan | 3½ |
| | Ampelâkia | 2½ |
| 24. | Platamonos | 6 |
| 25. | Katarina | 6 |
| 26. | Kitros | 3 |
| | Leuterochori | 1 |
| | Lebâno | 2½ |
| 27. | Inge Mauro Ferry | 2 |
| | Mauro-smack Ferry | 3 |
| | Vardar River | 3 |
| | Tekâle, or *Tekelly* | 2 |
| 28. | Thessalonica | 2 |
| | Total | 136 |

## SECOND ROUTE,—*from* THESSALONICA *to* CONSTANTINOPLE.

| 1801. | | Hours. |
|---|---|---|
| *Dec.* 31. | Clissele | 7 |
| *Jan.* 1. | Trana Beshek | 2 |
| 1802. | Micra Beshek | 1½ |
| | Khan Erenderi Bauz | 1½ |
| 2. | Orphano | 5 |
| 3. | Khan Kynarga | 4 |
| | Pravista | 2½ |
| | Cavallo | 3 |
| 4. | Charpantû Tchiflick | 2 |
| | Ferry over the *Nestus*, or Karasû River | 2 |
| | Yenïga | 4 |
| 5. | Gymmergïne | 8 |
| 6. | Tchafts-tcheyr | 5 |
| 7. | Kallia Gederai | 1 |
| | Shepshe | 3 |
| | Peresteria | 1 |

| 1802. | | Hours. |
|---|---|---|
| *Jan.* 7. | Dervêne | 1 |
| | Fairy | 5½ |
| 8. | Achoorïa | 4 |
| | Kishan | 4 |
| 9. | Bulgar Keui | 1 |
| | Malgara | 3 |
| | Develi | 5 |
| 10. | Yenijick | 3 |
| | Rhodosto | 4 |
| 11. | Turkmalé | 6 |
| | Eski Eregli | 3½ |
| 12. | Selivria | 3 |
| | Crevatis | 2 |
| | Bûyûk Tchekmadjeh | 4 |
| | Kûtchûk Tchekmadjeh | 3 |
| | Constantinople | 3 |
| | Total | 107½ |

N.B. The computed Distance from THESSALONICA to CONSTANTINOPLE is 114 Hours. We performed it in 107½; but were made to pay for 126 Hours. Mr. *Walpole*, who undertook this journey in company with the *Tartars*, accomplished it in less time than we did.

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## THIRD ROUTE,—*from* CONSTANTINOPLE *to* BUKOREST *in Walachia*.

| 1802. | | Hours. |
|---|---|---|
| *April* 1. | From Péra to Kûtchûk Tchekmadjeh | 5 |
| 2. | Bûyûk Tchekmadjeh | 3 |
| 3. | Pivatis, or Crevatis | 4 |
| | Selivria | 2 |
| 4. | Kunneklea | 5 |
| | Tchorlu | 3 |
| 5. | Caristrania | 6 |
| | Burghaz | 4 |
| 6. | Hasilbalem | 6 |
| | Kirk Iklisie | 2 |
| 7. | Hericlér | 4 |
| | Kannara | 4 |
| 8. | Fachi | 4 |
| | Beymilico | 5 |

| 1802. | | Hours. |
|---|---|---|
| *April* 9. | Carnabat | |
| 10. | Dobralle | 4 |
| | Chaligh Kavack | 4 |
| 11. | Dragoelu | 4 |
| | Shumla | 4 |
| 13. | Tatchekeui | 3 |
| | Lazgarat | 6 |
| 14. | Torlach | 5 |
| | Pisanitza | 2 |
| | Rustchûk | 5 |
| 16. | Ferry over the Danube to Giurdzgio | ½ |
| | Tïya | 2½ |
| | Kapoka | 5½ |
| | Bûkorest | 4 |
| | Total | 111½ |

## FOURTH ROUTE,—*from* BUKOREST, *over the Carpathian Mountains, to* HERMANSTADT *in Transylvania.*

| 1802. | | Hours. |
|---|---|---|
| *April* 26. | Bûkorest to Bûlentin | 4 |
| | Florest | 4 |
| | Maronches | 3 |
| | Gayest | 3 |
| | Kirchinhof | 3 |
| | Pitesti | 4 |
| 27. | Mûnichest | 3 |
| | Corté D'Argish | 3 |
| *April* 27. | Salatroick | 5 |
| 28. | Perichan | 6 |
| | Kinnin | 7 |
| | Lazaret | 2 |
| 29. | Rothenthûrn | 2 |
| | Hermanstadt | 4 |
| | Total | 53 |

## FIFTH ROUTE,—*from* HERMANSTADT, *to* PEST *in Hungary.*

| 1802. | | German Posts. |
|---|---|---|
| *May* 1. | Hermanstadt to Magh | 1 |
| | Riesmark | 1 |
| | Muhlenbach | 1 |
| 2. | Sibot | 1 |
| | Szasavaros | 1½ |
| | Deva | 1½ |
| 3. | Nagyag; and back to Deva | 8 |
| 4. | Dobra | 2 |
| | Czoczed | 1 |
| | Kossova; enter Hungary by the Bannat | 1 |
| 5. | Fazced | 1 |
| | Bossar | 1 |
| | Lugos | 1½ |
| | Kisseto | 1 |
| | Temeswar | 2 |
| 6. | Kleine Beczkereck | 1 |
| | Tschadat | 1 |
| | Komlos | 1 |
| 7. | Moksin | 1 |
| *May* 7. | Turkish Kanisha, (when the *Theiss* overflows) otherwise, only one post. | 2 |
| | Pass the Ferry, and leave the Bannat | ½ |
| | Horgos | 1 |
| | Segedin | 1 |
| 8. | Satmatz | 1 |
| | Kischtelek | 1 |
| | Petery | 1 |
| | Feleglyhaza | 1 |
| | Paka | 1 |
| | Ketschemet | 1 |
| 9. | Foldeak | 1 |
| | Oerkeny | 1 |
| | Inares | 1 |
| | Ocsa | 1 |
| | Schorokschar | 1 |
| | Pest | 1 |
| | Total | 45¾ |

## SIXTH ROUTE,—*from* PEST, *to the Hungarian Gold and Silver Mines of* SCHEMNITZ *and* CREMNITZ.

| 1802. | | Posts. |
|---|---|---|
| *May* 12. | Pest to Vorroesvar | 1½ |
| | Dorogh | 1½ |
| | Parkany | 1 |
| 13. | Kömorn | 1 |
| | Zelitz | 1½ |
| | Lewa | 1½ |
| 13. | Bakabanya | 1½ |
| 14. | Schemnitz | 2 |
| 15. | Yalack | 1½ |
| | Cremnitz | 1½ |
| 16. | Koserniche | 2 |
| | Schemnitz | 1 |
| | Total | 17½ |

## SEVENTH ROUTE,—*from* SCHEMNITZ *to* VIENNA.

| 1802. | | Posts. |
|---|---|---|
| *May* 24. | Schemnitz to Stamboch | 1 |
| 25. | Bath | 1 |
| | Lewa | 1 |
| | Verebely | 1½ |
| | Newtra | 1½ |
| 26. | Freystadt | 1½ |
| | Tyrnaw | 1½ |
| | Sarfo | 1 |
| 27. | Czekles | 1 |
| | Presburg | 1 |
| 28. | Deutch Altemberg | 1 |
| | Reiglesbrunn | 1 |
| | Fischamend | 1 |
| | Schwächat | 1 |
| | Vienna | 1 |
| | Total | 17 |

TOTAL NUMBER of *Posts* from *Hermanstadt*, including the Excursions to the *Mines* of *Transylvania* and *Hungary* . . . 80¼ *German Posts*;—about 480 *English Miles*.

TOTAL from ATHENS to VIENNA, by *Constantinople* . . . 565 *Hours*;—or 1695 *English Miles*.

## EIGHTH ROUTE,—*from* VIENNA *to* PARIS *and* BOULOGNE.

| | German Posts. |
|---|---|
| Vienna to Lintz | 13 |
| Brannau | 7½ |
| Munich | 8½ |
| Augsburg | 4½ |
| Ulm | 4½ |
| Strasburg | 15¼ |
| German Posts | 53¼ |

| | French Posts. |
|---|---|
| Strasburg to Nancy | 18½ |
| Bar Le Duc | 10¾ |
| Epernay | 14½ |
| Meaux | 16½ |
| Paris | 5½ |
| Amiens | 15 |
| Abbeville | 5 |
| Boulogne | 9 |
| French Posts | 94¾ |

TOTAL of the Journey from ATHENS to BOULOGNE, *by Land* . . . about 2368 *English Miles*.

WATTS, PRINTER, BROXBOURN.

## ERRATA.

Page 27, line 18, *read* Trycorithus.
114, Note (3), *read* ἐνεποιήσαντο.
145, *the head-line should be,* Ruins of Chæronea;——*and in*
148, 149, and 152, - - - - - Ruins of Orchomenus.
217, Note (3), *read* πλείονων.
297, line 6 of Notes, *read* avium.
379, 398, Note, *read* Αἰδιόπης.
381, Note (4), *read* atque uteretur.
384, 1st line of Notes, *read* arctas.
521, 1st line of Note, *read* naturâ hebete.
679, 680, *head-line to be,* Mines of Schemnitz.




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